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Nov. 12, 2014

Colleen McFarland,
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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, JANUARY 2, 1945

NUMBER 1

A Message For The New Year From An Ancient Prophet

By Paul Shelly

As we face the New Year many questions come to our minds. We are troubled by the many problems created by a world at war. We wonder about the place of God in the whole process. In the midst of all the suffering, sorrow, and bloodshed, caused by war we find it difficult to find an adequate faith for the New Year. A sense of futility comes over us.

The prophet Habakkuk faced similar issues. He saw Babylon approaching, knowing that it would be the nation that would lead Judah into captivity. He raised three significant questions in the light of this situation. Why do the wicked prosper while the righteous suffer? Why was Babylon chosen to conquer Judah even though it was less righteous than Judah. What was the place of God in all of these events?

These problems sound like contemporary problems and, therefore, the answer that God gave to the prophet may also be helpful to us. The three answers that were given to Habakkuk are the answers that God would give to us as we think of the future.

I. God Is Still at the Center of the World

The following are the words that came to the prophet: "For the earth shall be filled with the knowledge

of the glory of the Lord, as the waters cover the sea. The Lord is in his holy temple: let all the earth keep silence before him." (2:14,20) These words were needed by the prophet Habakkuk and are needed by us as we face the New Year. Life can always be approached from two points of view. The first is to look at it only in the light of current conditions. The other is to look at it in the light of God and his eternal truths. This is the first message, then, that Habakkuk would give us as we face the New Year. We dare not look at our world only in the light of the current problems. We need to learn with the prophet that God has not left the world but is still at the center of it. He still has His plan for us and for the world.

II. Sin Will Always Be Punished

The prophet received a second message from God in answer to his questions. It was the message that sin would be punished. God told him that even though Babylon would lead Judah into captivity that in time Babylon too would be destroyed for its sins. Habakkuk had to learn that he had to take a long-range view, that he couldn't judge God's purposes only in the light of current conditions.

We need this message as we face the New Year.

Many people are living as though these words were not true. They have set aside the eternal truths of the Christian religion, putting in their place other principles which they feel must be used until this crisis is over. The prophet Habakkuk would teach us that there is but one set of principles that can be used and that these truths must be used regardless of the conditions of the world. He would teach us that sin is sin even in days like these, that God doesn't set aside his spiritual laws any more than his physical laws which govern the universe. Thus, Habakkuk would teach us that sin today, as in every generation, will be punished. God's nature hasn't changed nor have his eternal principles.

If we really believe this it will make a difference in the way we approach the New Year. It will mean that we dare not merely view events in the light of the present. We must view events in the light of God's eternal truths. Thus, we dare not compromise when eternal principles are at stake. Sin is involved



Mennonite settlers in the 1870s struggled through Kansas winters with something less than running water, electric lights, and heater-warmed cars. Life for them was raw and hard—very different from the comfortable living they had had in Russia and which they gave up for conscience sake.

and even though compromise may seem an easy way out, we must remember that the day of God's judgment will come.

III. *The Just Shall Live by His Faith*

The third part of the message which the prophet received is our message of hope for the New Year. It is the familiar passage which is repeated by Paul and which is used by Luther. "The just shall live by his faith." This was a truth that was difficult for Habakkuk to learn; but after he fully learned it, he had received a full and complete answer to his questions. The person who is not a Christian lives in the light of his surroundings. This confused the prophet. The conditions of many people with no religious outlook seemed to be far superior to that of many people who were devout followers of God. He couldn't understand this because he felt that these experiences were an index to the happiness and to the fulfillment of the purpose of life. He later learned that this wasn't true, for he discovered that conditions of life may not be permanent. All were taken into captivity and Babylon was to fall. He discovered that people without a religious faith had nothing to live for after their physical surroundings were changed.

The prophet learned that the source of happiness for the righteous was different. The source of happiness for the righteous was his own faith in God which could never be shaken. He learned that it made little difference as to the outward conditions and circumstances in life as long as he had a vital faith in God. This was all that he needed. The prophet had a hard time learning this lesson but after he learned it he could face the future with hope. This discovery meant three things to him. (3:16-19) These three phases of the true meaning of faith constitute our hope for the New Year.

1. *True faith enables us to face the future with patience.* Habakkuk had tried to hasten the day of God's action. He was impatient. Now he realizes that the fulfillment of the plan was in God's hand and not in his. All that was needed on his part was faith in the ultimate outcome. Thus he said according to the Revised Version: "I must wait quietly for the day of trouble." We dare not become impatient as we face the future. We must put our faith in God knowing "that he which hath begun a good work in (us) will perform it until the day of Jesus Christ."

2. *Circumstances do not shape our faith but rather our faith determines our attitude to circumstances.* True faith must ultimately arrive at this point. At first Habakkuk wanted to see the outcome of his faith, but now he learned that the outcome of his faith was not important. All that mattered was his faith in God. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." This same type of testimony has been the testimony of Job, the three Hebrew children, Paul, and Christians down through the ages. We need to learn again that faith is not dependent on circumstances or on the outcome but is an inner attitude. It "is the substance of things hoped for, the evidence and response we have to God regardless of the future.

of things not seen." (Hebrews 11:1)

3. *Faith enables the Christian to live an over-coming and victorious life.* Habakkuk does not end with the idea that faith simply means endurance. He goes beyond this to the victorious element of faith. "The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." (3:19) The illustration describes an animal that is nimble and speedy. Habakkuk learned that the righteous man who lives by faith is the only person who can overcome all obstacles in life. It reminds us of the eleventh chapter of Hebrews where we have the roll call of those who conquered through faith. With such an approach the New Year has much to offer for the Christian, for we too can live by our Faith and conquer through Him who loved us and gave Himself for us.

Meditations on the Mennonites

By J. Winfield Fretz

SURRENDERING A CHRISTIAN RESPONSIBILITY

It was on the Saturday afternoon before Christmas that flowers were being distributed to shut-ins. The persons distributing the flowers said to the recipient, "This is a gift of the community fund sponsored by the American Legion." I was in a Mennonite home where such a flower was being given. It struck me as strange indeed that the American Legion, an organization of war veterans, should be distributing Christmas gifts in the homes of church members generally and in a Mennonite home particularly. Upon inquiry I discovered that a substantial share of the money for this fund was raised by contributions from Christian churches, among them a Mennonite Church.

What Does It Mean?

Upon reflection of this incident a number of questions come to mind. Why upon the birthday of the head of the Church does an organization of war veterans distribute benevolences? Why do Christian churches raise funds and distribute gifts in the name of the American Legion instead of in the name of Christ? Why should the Christian churches leave this work to another agency rather than do it unitedly as the body of Christ in a community? Why of all churches should a Mennonite church contribute to a war veterans organization in the light of its own heritage as a peace church?

Can It Be?

Can it be that Christian churches are turning over the work of Christian charity to secular organizations as the churches have turned over education to the state, fellowship to service clubs, social fraternities, and secular societies, and the economic needs of its members to public welfare agencies? It is indeed strange fruit that the modern Christian Church is bearing. Through the years the Church has shed one responsibility after another much as a tree sheds its leaves each fall and stands there cold and bare through the long winter season.

Why don't churches accept responsibility instead of constantly rejecting it? Why doesn't the Mennonite Church stick to its course even if others depart? Why not fulfill the mission in life that God assigned to it? Will not our church if a member ask for bread give him bread rather than a stone?

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EDITORIALS

THE SUPREMACY OF LOVE

VOLUME LX

There are many great virtues, but love is the greatest. There are many traits, which we may admire in people, but first place in our heart goes to those who love most freely. Righteousness is a great quality but it can easily sour into self-righteousness. Justice is admirable, but pushed too far it may become mercilessness. Faith gives purpose and integration to life, especially to Christians. We admire men of great faith. Spiritual diagnosticians tell us that the majority of people today are suffering from paralysis of analysis—that they lack faith. We very much need faith today, but it is not that which we need most. Hope does not come easily in a time like this. Our life burns to ashes without it, but it is not that which we need most. Love is what we need most. Love is the fundamental characteristic of a child of Him who is Love. Love never fails. Faith can, for it can be misplaced, as it is so tragically today. Hope can, for it may have an unsure foundation, as the tumbled dream-houses of history so clearly illustrate. But love is from God and of God. It is the core of all right relationships—between man and God, between man and man, and in man himself. We need men of great faith, we need men of great hope, but most of all we need men of great love. God grant us such men! "And now abideth faith, hope, love, these three; but the greatest of these is love."

LOVE AND SUFFERING

We feel that we can generally tell whether someone loves us. That feeling pre-supposes a definition of love. It readily suggests that someone is concerned about our welfare. A friend of ours defines love as "A vital concern for the welfare of another personality." The question then arises, "What constitutes the welfare of anyone?" Does welfare mean protection from all hardship and suffering? For the answer we turn to the relationship between God the Father and His only begotten Son in whom he was well-pleased. The Father in love pointed to a cross, and the Son in love accepted it. Welfare includes hardship and suffering, but not for self at the expense of anyone else. Christ suffered, not to harm anyone in the world, but to make salvation available to all. Such suffering seems to be in God's definition of welfare. Such suffering no one is likely to resent. God's definition of love is written in the Cross of Calvary. But the Cross is foolishness to many today.

The Mennonite enters into its sixtieth volume with this issue. What will this volume be like? It will be much like its immediate predecessors, but it is to be better. Some high points of our aim for this volume are: 1. High quality articles. By this we mean articles of profound thought written in a very clear, understandable, and interesting manner. We believe that you want a discussion of subjects which touch the most vital issues in your life and that you want them written in such a way as to appeal. 2. Theological articles. These are not to be academic but vital for practical solutions. A series on "What Is the Church?" will appear in February. 3. Inspirational articles which will plant one's feet on higher ground. 4. Our general attitude is to be one of sounding the chimes instead of ringing a noisy gong. May we have your sustaining prayer for the publication of this paper.

A PICTURE VERSION OF THE SCRIPTURES

Pictoscript—the picture version of the Scriptures is something new and very unique in Sunday School material. Editor Thelma Diener says, "The idea of *Pictoscript* is just what the sub-title suggests. It is to translate the Bible, not from Greek or Hebrew into English, but from abstract words into life-like pictures. Our purpose consists of several purposes all flowing like branches of a river into one main stream. One small branch purpose is to utilize children's all-consuming fascination with 'comics' and direct it into religious educational channels. Another branch purpose is to present Christianity even more attractively than history and arithmetic and baseball are presented in public school. Another branch purpose is to stimulate Sunday School attendance. There are many others but our main and ultimate purpose is to show the Bible in such a way that boys and girls will, of their own free choice, learn it and love it and let it direct their lives. In order to do this, we are taking over the best in an art form which appeals to some 100,000,000 Americans everyday. That the comic strip technique can be dignified, you can see when you examine *Pictoscript*. That it is effective, no one can deny." *Pictoscript* does not attempt to interpret the Bible. It simply seeks to translate the Bible into visual impression. Its aim is to leave all interpretation to the local church. The editors believe that the Bible should be intimately known by all Christians. For a sample and information write to Young Readers Press Inc., 113 West 57th Street, New York 19, N. Y.

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Peace-Time Conscription

Since there seems to be a concerted effort to foist peace time conscription upon our country before the present heartrending war has even ended. It appeared imperative that the Executive Committee of the General Conference should express its deep concern in the matter. The following letter was therefore addressed to President Roosevelt, to Vice President Wallace and to all members of both houses of Congress. It may not be amiss for individuals to address letters to their respective members of Congress.

Newton, Kansas
November 29, 1944

The Executive Committee of the General Conference of the Mennonite Church of North America appreciates and is heartened by the utilitarian, educational, humanitarian, moral, and other reasons advanced against peace-time conscription and military regimentation as documented, among others, by the following bodies:

The Railroad Brotherhood
Illinois State Federation of Labor
The Board of Trustees of the National Child Labor Committee
The United States Student Assembly
National Congress of Parents and Teachers
The United Council of Church Women
The National Catholic Women's Union
The National Commission of Christian Higher Education of the Association of American Colleges
The General Conference of the Methodist Church

The Northern Baptist Convention
The Annual Conference of the Church of the Brethren
The International Convention of the Disciples of Christ

However, for us these are not the main and binding reasons for being vitally concerned and unalterably against such a policy based on physical force. There is one ground higher and more compelling than any or all of these:

The Mennonite Church—sometimes designated with the Friends and the Brethren as the "Historic Peace Churches"—holds that it is definitely and irreconcilably incompatible with the life and teachings and the saving gospel of Jesus Christ for His followers to participate actively in carnal warfare; and that righteousness, goodwill, justice, mercy, and love must be the basis of national as well as of individual conduct and durable peace and well-being.

We therefore respectfully request and urge that you use your good offices in upholding this fundamental principle of religious liberty of our beloved country, and that you oppose any change in the pertinent American and constitutional provision, so that freedom of religion and conscience may not perish from the face of the earth.

To that end may Divine guidance ever be yours,
Very respectfully,
THE CONFERENCE EXECUTIVE COMMITTEE
C E. Krehbiel

Church Building Fund of the Western District Conference

Some of our churches operate on a budget plan; others arrange their program of collections for three months in advance. Therefore, when the Board of Trustees recently sent out letters to churches to send in contributions for the Church Building Fund by January 1, 1945, (in accordance with the resolution passed at the Western District Conference session October 18 and 19) we received a few replies similar to the following:

"The matter was discussed very favorably and the following action taken:

"I was to inform you that our church will do its part in meeting that quota. However, due to the fact that we follow a budget plan to finance our church program and so support our conference treasuries, we are unable to meet that obligation by the first of January 1945. . . . We want to do our part and do it gladly. . . . We hope you will understand and appreciate our situation. We wish you God's richest blessings in your work at Trustees."

"Since it is so near the close of the year, our Sundays, which might otherwise have been available for special offerings, are filled. It was decided to wait until the next year before we take further action on this request."

We thank the ministers and treasurers who have

thus sent an explanation of their church program as it relates to this contribution. We know that in their systematic plan of giving they will not forget this work of building churches for needy communities. We shall gladly accept contributions at the time the collection is taken.

One minister also reported by saying that a collection had been taken on a certain Sunday but that, due to bad roads, not many people were able to attend. He said: "We plan to have another collection for this Church Building Fund as soon as more members can come to church again."

Send your contributions through your local church treasurer to Mr. Ferd Neufeld, Burrton, Kansas, Treasurer of the Board of Trustees of the Western District Conference.

We are thankful to all our ministers and all our church people for their interest in the work of the Western District Conference. We are also most thankful to our Heavenly Father who so bounteously has blessed us so that we might work for Him by helping in the work of our conference.

Sincerely,
A. Theodore Mueller,
Secretary

Why Don't More People In India Become Christians?

By John Thiessen

This question has been asked by serious minded Christians, both national and foreign, for many years. Before we make an attempt at suggesting replies to this question, let us remember that after all there are some six million people living in India today who are Christians. But to compare this number with a number now approaching four hundred million, then there is a place for the question why not more accept Christ.

One of our missionary neighbors, Rev. M. P. Davis, has made a careful study of this question, and in his study and observation he has found five answers to the above question; and I wish to pass these answers on to our friends and churches in America, in a very abbreviated form. My purpose in doing this is to help the readers, and all who are interested in India to intercede for India at the throne of grace with more understanding of the problem involved. The suggested answers are as follows:

I

Generally speaking all people interested in India feel that the caste system is India's greatest hindrance. That it is a formidable hindrance is certainly true. But there are hindrances which are still more subtle and more underlying than even the caste system. One of these debilitating sources of weakness or hindrance in becoming followers of Christ is the almost utter lack of character building in the child; especially in the son, and very especially in the oldest son. As a baby the child's will is never curbed or guided. If he wants food from mother's breast he must never be denied, even though he is four years old. If he wants anything from older children or adults, it must be given if at all physically possible. But very early in his life the pendulum swings into the other extreme for him. When the child comes to the age when he should begin to make intelligent choices he is absolutely denied all freedom. The whole household, which includes the parents and usually many relatives, forces him into absolute conformity to what is custom or to what is their will. He is not permitted to deviate to the right or to the left without the consent of those above him; even though he himself is already a man with grey hair. What does this situation do to the person's mind? He dares not think for himself. He never learns to make an independent decision. He is not an individual. He is only a subordinate part of a machine. When a question is asked of him, he looks around to see whether some elder is near to give him a hint or to answer for him. Now, will such a mind have the strength to determine to accept and follow Christ, when his whole environment pulls in the other direction? Can he break away from the clutches of conformity in which he has grown up? It is almost impossible.

With the girls and women it is still worse. The dictum is: "As a mother she is in charge of her father. As a married woman she is in charge of her husband.

As a mother she is in charge of her son." Yet she has enormous power. But this power is used almost to perfection to help keep the "status quo." If in any women's meeting, perhaps led by a lady missionary, any young woman becomes a bit free in responding to what is said, the older women just look up to her with a raised brow, and the bud of freedom is forthwith crushed. It is nothing short of a miracle if such initiative-crushed and personality-curbed individuals accept the way of Christ.

II

A second great hindrance which keeps people from becoming Christian is the importance of a son. "Through a son one conquers worlds. Though a son's son one obtains immortality. And through a son's grandson one attains the world of the sun." So says the great Hindu law-giver, Manu. The son has two purposes to fulfill in life. One is to perform his father's funeral ceremony, in order to keep the father's spirit out of hell, so that it may be incarnated in another body. And the other purpose is to have a son of his own. If the wife does not become the mother of a son, the husband is supposed to take another wife so that he perchance may have a son born to him. To hear the heartbreaking sobs and wailings of a father whose son has died, especially if he is an only son, is pathetic indeed. "Who will bury me; who will bury me," is the lamentation. And if a son changes his religious loyalty and becomes a Mohammedan or a Christian, the parents consider him dead, and the sorrow is exceedingly great. This faith of the immeasurable importance of a man has been propagated for twenty-five centuries, and has become a part of the soul of India. Is it a surprise that a son hesitates a long time before he becomes a Christian, where he knows he will be just "one of the brethren"? "Let me first go and bury my father."

III

Another difficulty that keeps the Hindu mind from Christ is Pantheism; which means: God in everything. This implies that all life, not only human life, is sacred, and worthy of being worshiped. This belief comes especially to the forefront in cow-worship. Now, the Christian religion does not hold to the sacredness of all life; thus the Hindu is repelled by a religion which permits the taking of animal life. The Hindu has no conception of the biological fact that life is destroyed all around us in order to maintain the higher forms of life. His pantheistic faith is offended when Christians do not admit that it is sin to take animal life. Mr. Gandhi, perhaps the leading Hindu mind, says: "The principle is that all life is one and we have to treat the sinner and the saint alike; as the Gita says, we have to look with equal eyes on a learned pandit (teacher, J. T.), a dog, and a dog eater" (In Harijan of September 5, 1936).

Again Mr. Gandhi says: "Rats and fleas are messengers of God. God speaks to us through them. They have as much right to live as I, and there is no reason why I should not exterminate myself rather than that I exterminate them." (Harijan, June 8, 1935.)

Now, will such a mind see uniqueness in Christ and Christianity and be able to grasp the great truth that man is created in the image of God? It is next to impossible.

IV

Another reason for the comparatively small number of people accepting Christ in India, is the indifference between what is true and what is false; between good and evil; between right and wrong. Good and evil are ascribed to the same source. White and black are simultaneously called the same. This lack of distinction between good and evil is a direct result of pantheism. It is a vagueness which sees no need of criticising itself. It has no standard of reference. The name "God" is only a convenient term, but has no unique content. This vagueness has no appreciation of, "Be ye perfect as your heavenly Father is perfect." It brings with it the dangerous tolerance of calling all religions equally good, thinking them all pathways to the same goal. So why accept, "I am THE way." For this reason the Hindu religious books are vague. There are very many very beautiful sayings, but there is no "Thus saith the Lord," or "But I say unto you." Such definite clearness is not acceptable to the Hindu leaders, nor to the common man. Vagueness and ambiguity are more pleasant and less exacting. To be told that God was in Christ, fully revealing Himself to the world (Col. 2:9) is

offensive to a lover of vagueness and to one who is indifferent to an absolute standard. Therefore, to a pantheistic Hindu, who loves vagueness and who speaks and asserts as it seems expedient, the clear note of the gospel does not appeal, which says: "Ye must be born again." Such clearness sounds like a hard saying to him, "who can listen to it?" let alone accept it?

V

"Ye are divinities on earth. Sinner? It is a sin to call man so. It is a standing libel on human nature." Thus spoke the famous Hindu leader, Vivekanandan, to a Chicago audience in 1893 (see Cave: Hinduism or Christianity, p. 186). This shows us at a glance why comparatively few Hindus, especially of the upper ranks, accept Christ. There is no, or a perverted, conception of sin. Where there is no difference between truth and untruth; the difference between right and wrong is of no consequence; where ethics does not count; there one cannot look for a positive conception of sin. Israel had a keen conception that sin was something hateful to a righteous God. Sin was something that separates us from God. Hence, God could reveal Himself to Israel, but not to pantheistic Hinduism. The spiritual giants of Judaism said: "We and our fathers have sinned." When the Jew sought God it was along an ethical road and not along a road of abstractions, and merely in the intellectual sphere. To pantheistic Hinduism "the self" is one with God, yes, it IS God. Hence the self is unaffected by actions which belong to the body and to the material. There is no consistent doctrine of moral obligation toward God or man. This leads in practical life to an indifferent passivity in the presence of injustice, oppression, and evil. This belief that the self or the soul cannot be affected by wrongdoing excludes the idea of sin and the need for transformation of character. Therefore, the Hindu resents the Biblical conception of sin. It is repulsive to him. So the need of repentance, conversion, and especially the need of a Saviour is strange to his thinking.

Conclusion

The above five reasons why comparatively few Hindus accept Christ may seem like a solid mountain range with five high peaks. It is true that mountains cannot be easily removed. But the Christian question is, can it be removed? Or can a highway be built over it? By the grace of God we can say "yes indeed," there are already paths leading over it, and some six million people living today, have found those paths. Someday there will be highways. We read about the prodigal son, "when he came to himself," thought of coming to the Father came into his mind. In India many have come to themselves and have found the Father heart of God. There are today many signs of self-examination and self-criticism, which are signs of real life coming. It was asked of a Hindu, not of a Christian: what India needed most. He, the Hindu, replied: "A Christian conscience." Let us keep on calling India to the Father. Let us keep on praying for India.



The working and evangelistic staff of the Mauhadei area.

Left to right: J. Bani, residing some 10 miles southeast from Mauhadei, functions as efficient helper in the Church Council. G. Walter functioned for many years as teacher, then as conscientious evangelist. One evening after a full day's work he returned to his tent. Shortly thereafter cholera caught him, ended his useful life, leaving his wife as a widow. Benjamin Garwaar, headmaster of the Primary School. Sulemon Balaji, leader of the Beltikri Fidual Church with more than 50 members. Balamdas D. Stephen, deacon of the auhadei Church; leader of the Tal Deorie fidual church with more than 40 members. He has been connected with the mission more than 20 years. Sampson Walters for many years teacher, then manager of the mission industrial work, now entered as student for two years in the Theological Seminary College, Jubbelpore, to prepare for ministerial and evangelistic work. —P.W.P.

Our Ministry of Education

"HOW MUCH DO YOU WANT?"

The above question has been asked repeatedly in an answer to the message addressed to our ministers and to other people whose interest in the Kingdom of God has found helpful expression. This message was sent out under the date of December 2, 1944, and was published in *The Mennonite* of December 12, with a brief comment by the Editor. The above question was one of the early and most frequent reactions to the message.

The question was always raised with evident sincerity and with real interest. That attitude is encouraging because it shows thoughtfulness, a willingness to understand and a consecrated, expectant effort Godward which leads people to become truly helpful.

The word want is often used in place of the word need. It is in this sense that we think of it as we face the future of our work. A need is a call to do something to meet that need. Real budgets are based on needs. The needs are estimated on the basis of what is not but ought to be. It is interesting to find human needs and to learn how to provide for them. The writer has been assigned the most interesting task to help all of us see more clearly the needs which are about us. Thus far he has tried to do this by visiting Freeman Junior College, Bluffton College, and Bethel College. He came not as an inspector but as a visitor in order to see and feel the life of the schools. He remained six or more days at each place. He has also visited Civilian Public Service camps, dairy units, farm units, hospital units, missions, and churches. At all of these places he brought messages but he was especially concerned about the messages which he could receive in order that he might relay them clearly to you.

In addition to these institutional contacts your Minister-at-Large has sought and found many personal contacts with those in service. This has come about both through face to face meetings and through letters. Every crowded train or bus affords opportunities for personal meetings which reveal needs that should be met. One may think of himself as a stranger among strangers but at a time like this all people feel needs as they never have before and they are receptive toward words and attitudes which encourage.

What is true of those in the service of the Government is also true of those in service of missions, schools, and the church. One learns to see in a larger perspective and also to see more clearly what is really needed.

The first answer to the question "How Much Do You Want?" is, we want your interest. It is still true, as in the days of Nehemiah when he was trying to rebuild ravaged Jerusalem, that people have "a mind to work" when they have become interested.

The question which we have just considered has given rise to other questions which will be considered week by week for a while. Meanwhile we wish you a New Year full of deep and abiding experiences and satisfactions.

—J. H. Langenwalter

Important Postscript! In the middle paragraph under the caption of "Our Ministry of Education," found on page 12 of *The Mennonite* dated December 12, 1944, we asked for "a list of the names and addresses of those of our Church who are in the 'service' and of their parents, or those nearest in relationship of blood or friendship." After more than two weeks less than 10 per cent of the lists have arrived. Some of them from the most distant churches. They were prepared and sent by busy ministers and laymen. Thanks.

The letters to be sent to those in service are ready to go. Answers to some of the letters which we could send have been received from as far as Atlantic and Pacific states. About half of these came by Air Mail. Let us remember that those in service are uprooted. They would go home tomorrow if they could. And they do not want a repetition of the present wave of moral insanity in the world. Some day some of them are going to return. Then their attitude toward the Church will be determined considerably by the attitude which we are taking toward them now.

Christmas is past now with all of its Martha-like busy ness. Will not somebody see to it in each group that the requested lists are made available shortly? Thank you.

We desire the lists of parents or others near of relationship because these also need helpful information and encouragement during these days of wistful waiting.

J. H. L.

The Mennonite

Motto: "Other foundation can no man lay than that is laid which is Jesus Christ."

Hymn: "Where Cross The Crowded Ways of Life" No. 222

Scripture Lesson: Eph. 3:14-21

Prayer: Petitioning God to direct our Publication Board, the editor and all readers of our church papers. that **The Mennonite** may bring to us a thorough account of the work in missions, relief, doctrine, education, etc.

Topic: "Is A Denominational Church Paper Necessary?"

Topic: "What interests me most in **The Mennonite**?"

Hymn or Special Music

Topic: "The Work of the Publication Board."

Topic: "Advantages of the 100 per cent Subscription Plan."

Topic: "If I Were Editor, I Would . . ."

Discussion:

Hymn: "O Zion, Haste Thy Mission High Fulfilling" No. 328.

Informal Meeting—Have all members bring a copy of **The Mennonite** to the meeting with them. Arrange chairs about the room so that it appears like a family living room. Ask each person present to mention an item of interest or read it aloud. This type of meeting will be found to be enjoyable as well as profitable and informative.

NOTE: The above program was first suggested for the use of Brotherhood units in the Eastern District. However, the outline also lends itself to C. E. and other programs or meetings, so we present it here.

DAILY DEVOTIONAL MESSAGES

By Orlando Wiebe, Chicago, Illinois

In Isaiah 5:8-24 we have a series of six "woes" pronounced against sins prevalent in the time of the prophet (about 700 B. C.), back before the Exile of Judah. The Northern Kingdom, Israel, had already fallen, but the foolish people of Judah took no heed, and the prophet undertook to warn them of their impending fate. In reading our Old Testament we find that certain problems are age old and not merely modern. Perhaps, the prophet has a word to say to us in our day.

JANUARY 9—"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." Isaiah 5:8.

This is a Woe pronounced against a nation and a people who were guilty of the sins of greed and materialism. Isaiah is not condemning mere individual sins, but rather the collective sins of the whole nation. Woe No. 1 is upon "them that join house to house, that lay field to field." The rich were becoming richer, the poor were becoming poorer. A few at the top were getting everything, while the great mass of people were left landless and enslaved, although there could have been enough to go around. The prophet pronounces certain doom upon such a nation. Such a social order or nation in any age is steeped in the sin of the greed of its rulers and must reform or perish.

JANUARY 10—"Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them!" Isaiah 5:11.

Woe No. 2 is upon those who waste their time at strong drink and riotous feasting. This sin leads directly out of the preceding one, for those who have more than their just share of this world's goods are tempted to become idle and vicious. Over-indulgence in any form goes against the Christian, and especially the Mennonite doctrine of the simple life.

JANUARY 11—"Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" Isaiah 5:18-19.

This Woe is directed against those who openly flout their disbelief in God's retributive justice, and actually in their sin dare God to do anything about it. In times of prosperity and good favor, Christians are prone to forget that God is not only a loving God, but that he is also a Just God. Even before the Israelites discovered that God was a loving God, they discovered him to be a Just God. We too must remember that God is also a Just God.

JANUARY 12—"Woe unto them that call evil good, and good evil; that put darkness for light, and light

for darkness; that put bitter for sweet and sweet for bitter!" Isaiah 5:20.

Woe No. 4 is against those who try to justify themselves by calling their wickedness good. Someone has said that possibly the Unforgivable Sin is to be understood in terms of this verse. To get into the position where you could not distinguish good from evil, this would be the Sin from which there is no escape. Only when we are willing to call evil in ourselves and others, evil, can we also choose the good in ourselves and others.

JANUARY 13—"Woe unto them that are wise in their own eyes, and prudent in their own sight!" Isaiah 5:21.

The fifth woe is against those blinded by conceit. Here Isaiah points to a sin that is prevalent in all of us. Especially those of us who are concerned with education. It is so easy to feel that "we" in our knowledge have become self-sufficient, and yet it may be this very conceit which blinds us from our greater service to God and His kingdom.

JANUARY 14—"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for rewards and take away the righteousness of the righteous from him!" Isaiah 5:22-23.

The sixth and final Woe reminds us again of the sinfulness of those who are intemperate in the use of strong drink, especially those who brag about their ability at drinking to distract attention from even worse misdeeds that they are committing. Isaiah was a prophet of doom and of woe because he lived in a time when sinning was at an excess. We again live in a time when sinning is at an excess, and the words of the prophet ring true for us across the centuries just as they did for Israel so long ago.

OUR CONTRIBUTORS

PAUL SHELLEY is Professor of Bible at Bluffton College. He hopes to have his Ph.D. thesis ready for publication in the next few months.

ORLANDO WIEBE is a seminary student who was offered the opportunity of serving as assistant pastor in the church of which Dr. Roy Burkhart is pastor.

WILLIAM H. STAUFFER is the dirt-farming pastor of the First Mennonite Church, Sugarcreek, Ohio. He has done extensive church and camp visitation work for the Home Mission Board.

DR. D. V. WIEBE served eighteen months in China under the Friends' Ambulance Unit. He is now a medical doctor at Fort Defiance, Arizona.

Sponsored by
the Young People's
Union of the
General Conference

EDITOR

R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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The German-English Academy, Rosthern, Saskatchewan

The German-English Academy at Rosthern was founded in 1903, at the first organization meeting held at the church of Eigenheim. The Mennonite pioneers of Saskatchewan had come from various European countries and from different states of the Union, and although there was a great diversity of opinion on most subjects, they were agreed that to preserve the "faith of their fathers" and to make their way of life both intelligible and acceptable to the growing generation, they must have a school. The aim of the school was to prepare teachers for the district schools and Christian church workers for the ministry, Sunday school, and community leadership in general.

Hundreds of teachers have since come from the Academy. Many ex-students are serving their communities as teachers, ministers, and Sunday school workers. Many others are serving outside of our Mennonite districts. There are about thirty of our graduates entering the teaching profession this year. Someone remarked recently that "there is no better way to repay the hospitality extended to our Mennonite people, than by giving our country good Christian teachers."

The Academy teaches all the subjects prescribed for the Saskatchewan high school grades from nine to twelve, grade twelve being equivalent to the freshman year of college. In addition, about one-fourth of the school time is devoted to the teaching of religion and German. All religious instruction, except Mennonite history, is taught in German. Although there are many students who have a good command of the German, they all probably find it easier to express themselves in English.

There are three full-time teachers engaged at the Academy. They are all ex-students of the institution. The principal, K. G. Toews, M.S., B.Ed.; and Mr. P. P. Rempel, B.A., B.Ed., received their education at the University of Saskatchewan. Mr. D. Paetkau took his teacher's training at the Saskatoon Normal School. Rev. J. G. Rempel, who teaches on two afternoons each week of the five winter months, received his education in South Russia.

The students of the Academy come from five provinces of the Dominion. About 80 per cent come from Saskatchewan, 12 per cent from Alberta, and the rest from Ontario, Manitoba, and British Columbia.

The student fees are kept at a very low level. The tuition fee ranges from twenty dollars for grade nine to fifty dollars for grade twelve. Room and board cost \$145 for the nine-months term. In spite of the low fees the school has been self-supporting for the last

few years. All gifts have been used to liquidate the old debt, and at present they are used to provide a fund for enlarging the school. The school at present is overcrowded, and a large number of applications had to be rejected. There are 142 students enrolled at present. Last year's enrollment was 129. All the students are housed in five dormitories and in a few private homes in town. Three of the dormitories belong to the school, the other two are rented temporarily.

The majority of our students today are preparing for the teaching profession. Two are planning to go to foreign mission fields, and many others are still undecided about their future.

Of Mennonite church papers, the students read *Der Bote*, *Rundschan*, *Mennonite Weekly Review*, *Missionary News and Notes*, etc. I don't know which is most widely read but I am sure they would also like to read *The Mennonite*.

There are plans for expanding the school into a junior college and also to enlarge the present high school facilities so that it may better serve more and more of our young people.

—A friend of the school

*This small gray stone
I found upon the beach;
The waves have washed its sides
And thrown it upon the rocky shore,
The storms have tossed it to and fro
And all its edges smoothed;
Its sharp rough corners, all
Are rounded off; until
It lies within my hand
A shapely thing and beautiful.
Is this the reason then, that storms are
sent?
To make rough edges smooth
And take away the corners sharp,
And shape our lives through storm and
stress?
And though we may be tossed on lonely
shores
We may find voice to speak His praise,
And resting safe within God's hand
The marvel is, He finds us beautiful.*

—Anonymous

Can We Help China in Her Present Difficulty?

By D. V. Wiebe

Upon my arrival at Kutsing, headquarters of the Friends' Ambulance Unit in China, the director of the Unit discussed with me the possibilities open for my services. Two medical teams of the Unit were at that time operating close behind the front lines. They were in momentary difficulties and were contemplating a change of location. At the best, it would take a number of months to make such a change and get started again. A number of requests had come in to the Unit for help from mission hospitals, the mission hospitals having had to reduce their personnel to that of a skeletal organization. One of these requests was from the Canadian Mission Hospital at Chungking, one of the best equipped hospitals in Free China. Even before I left the homeland it had been my desire to go to Chungking. I expressed by preference for Chungking, and the Unit approved. By truck and river boat I made the five hundred mile trip. It was made in six days, which was a record time for the conditions under which it had to be made.

In Chungking I was met by Dr. A. S. Allen, superintendent of the Canadian Mission Hospital, the only foreign doctor in the hospital, a hospital of 225 beds. In a few days I was quite at home in the hospital where I worked for the next twelve months. When the time came for me to leave this hospital I left with a heavy feeling of regret. I had learned to love the patients, the people in the surrounding community, and especially the staff with whom I worked. The farewell which was given me by the hospital personnel touched me deeply and will remain ever fresh in my memory.

It may interest the readers to know that for three months I lived in the house and ate at the table of a family which had been missionary neighbors to our General Conference Mission in Honan Province. They often spoke about our mission, and especially about our workers in that mission. Everything they said was highly complimentary. They had two children, the youngest born on the mission field, had been delivered by Dr. Pannabecker. He is held in high esteem by this family.

I had brought with me from America a number of letters of introduction to prominent men in Chungking. Through these letters personal friendships were soon formed. I value highly the contacts I had with the representatives of United China Relief, the American Red Cross, the American Bureau of Medical Aid to China, and others. Particularly do I value the frequent informal discussions we had in one of the offices. Here I want to mention especially two relief organizations, the International Relief Committee of China and the American Advisory Committee. These two organizations do a tremendous amount of work on the distributing end. They receive funds from all over the world, and the amount they distribute runs into high figures. There is very little overlapping. The International Relief Committee distributes medical and surgical supplies, while the American Advisory Committee is active in the field of famine relief. It would be interesting to write an article about each one of

these organizations but here it will be sufficient to say that they both do their distribution mainly through mission channels. The International Relief Committee works directly through mission hospitals, and the American Advisory Committee through local committees composed of representatives of all the missions and churches in a famine area. Through time and experience these organizations have developed a very just and impartial method of distribution. It would be a point of interest to know if our two representatives of the Mennonite Central Committee have also attached themselves to such a local mission committee and thereby participate in the distribution of famine relief funds.

While in Chungking I had urgent request for help from four different hospitals, located in widely different areas. I accepted the request from an English Methodist Hospital located close behind the Honan front. While there I was working for the International Relief Committee and had to function as superintendent of the hospital. There also the work was extremely interesting, and when the time came for me to leave, I left with a heavy heart. I am emphasizing the requests from the mission hospitals because they offer an answer to the question of helping China in her present difficulty. Incidentally, it may interest you to know that where in California we had a population of 500 to one practicing physician, China has a population of 65,000 to one physician. Hospitals and nurses are in about the same ratio to the population. Also 80 per cent of all private hospitals in Free China are mission hospitals. Including government hospitals lately established, mission hospitals still comprise 65 per cent of the total. The professional standards of mission hospitals are high, and they hold a leading position in the field of medical service. In this connection I would like to bring out the point, that in my opinion, relief work in China, at present, should be anchored to the now existing mission stations. They are our pioneers in China, and they are all working together in this great program of relieving human suffering. Furthermore, they are Rocks of Refuge in an ocean of humanity. Independently, physical efforts, as well as financial investments, could easily be swallowed up by the cross currents of present-day China without leaving a justifiable effect. Also the ever-present danger of "leaks" is reduced to a minimum by operating through mission channels.

The great difficulty of present-day China is three-fold. It is the difficulty of isolation, transportation, and inflation. As I think back now and visualize in my mind the struggle those "little" people are making against terrific odds to overcome those difficulties, I feel that I could not possibly exaggerate them. There probably has never been a parallel case of a struggle on such a vast scale in history. And yet, China is overcoming and will in the future, in its own way, overcome these difficulties. Although China is overcoming these difficulties, it would be blindness not to admit that these difficulties are placing in actual jeopardy all missions and relief work in China at present.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Change of Workers in Portland Mission Church

Rev. and Mrs. Herman Wiebe, 5215 N. E. 23rd Avenue, Portland, Oregon, have served as leaders of the Alberta Community Church, 5138 N. E. 23rd Avenue since October 1, 1943. The agreement at that time was that Rev. Wiebe serve one year as interim minister until a permanent leader could be secured.

More than a year has elapsed, and during this time Rev. Wiebe has rendered acceptable and fruitful service. Now, however, he asked to be relieved in order to work in his own Conference again, the Mennonite Brethren Conference.

In the meantime a Committee, elected by the Alberta Community Church and the Home Mission Board, has cooperated and Rev. and Mrs. Clyde H. Dirks, Hutchinson, Kansas, have been called and have accepted the call after prolonged, prayerful consideration.

The change will be made at the end of May or early June, 1945 after the close of the regular school term. The Dirks' children are in school and Rev. Wiebe has been attending a seminary in Portland.

We solicit the earnest prayer that the Lord's work might be built up and His name glorified in this field.

Yours sincerely in Christ,
A. J. Neuenschwander,
Secretary

THIRD RURAL LIFE CONFERENCE

Held at Bluffton College, December 8-9, 1944

Conserving our resources—spiritual, social, economic—was the theme for the third annual Rural Life Conference of Brethren, Friends, and Mennonites, held at Bluffton College, December 8 and 9. These conferences are sponsored by the Rural Life Association which grew out of the first conference held at Earlham College three years ago.

Through brief individual presentations, panels, sectional and conference discussions we looked at our resources and tried to discover ways and means of conserving and enriching them. It was the feeling of the Conference that as historic peace churches we have a great tradition and a rich culture of normal and simple Christian living which our modern world greatly needs. It was felt that in order to withstand the terrific onslaught of a secularized paganism all about us we must somehow restore the vision of those who have gone before us. How shall this be done?

The answer was at least partly given in a panel discussion in which special attention was given to the family as the primary group in normal living, the neighborhood family gatherings for study, planning, discussion, and recreation as a secondary group, and the community as a whole as the fuller expression of wholesome group life.

Farm and Neighborhood Groups

Robert Eschelmann of Bethany Biblical Seminary spoke on the place of the family unit on a family-sized farm as the primary group. Great emphasis was placed upon the character-building qualities of the coordinated interrelatedness of the family on the land.

Carl Hutchinson of the Ohio Farm Bureau made a very significant contribution in his discussion of neighborhood groups as they are functioning throughout Ohio. These neighborhood groups are made up of ten or a dozen families living in a given area who meet in their homes one night each month. These families gather to share with one another their common lives and experiences. They discuss and plan and play and eat together. In the front rooms of these farm homes the seed-bed of democracy can be found.

Out of his wide range of experience and extensive travel J. Winfield Fretz brought to the conference the place and possibilities of the larger community in the conservation of our resources. The family is the basic unit. A group of families makes up a neighborhood discussion group. A group of neighborhood groups make up the larger community. As these three groups interrelate themselves the foundations are laid for clean, honest, wholesome, simple, normal, Christian living. Here are the real foundations for a just and durable peace.

Education for Rural Life

On the morning of the second day another panel discussion centered around the conserving of our resources through education. President Ramseyer spoke for our colleges. Dr. Ledwyn van Kersbergen of Grailville School, Loveland, Ohio, spoke for special training schools. And Mark Shellhaas, Superintendent of Trotwood, Ohio Public Schools, spoke for the public schools. This panel revealed very clearly and forcefully that our entire concept of education needs reevaluation. The heart of the discussion centered around the idea of education for clean, wholesome, simple, normal Christian living. A new curriculum must relate itself more directly to ongoing life.

Wayne Hostetler, a Brethren farmer, who had charge of the eighteen heifers shipped to Puerto Rico, spoke briefly of his rare experiences. These heifers were raised by Brethren and donated to the Brethren Service Committee. On the top deck of a new liberty ship they sailed for San Juan. They were sold to worthy Puerto Ricans for the cost of transportation. The effects of this great mission will be far-reaching. These people really were grateful for these fine animals. Wayne related how visiting a family where the heifer had dropped a heifer calf, he found the family keeping the calf in the living room.

Woman's Opportunity in Rural Life

Perhaps, the high light of the Conference was Dr. Ledwyn van Kersbergen and her four young ladies from Grailville School. This is a special training school for young women located on a 200 acre farm and relating itself directly to every phase of rural life. Everyone agreed with much enthusiasm that these four girls demonstrated with their very presence the uniqueness and profound significance of this school.

They interpreted the work of the school through

four principles which they described. The first girl coming from Rochester, New York, spoke of the principle of a God and Christ centered day by day spirit filled life. She showed us by her words and by the very light in her eyes the marvelous way in which the things of the Spirit can permeate the whole of one's daily living.

The second girl coming from St Paul, Minnesota, spoke on the principle of womanhood. What a fine, wholesome, exalted, true picture of womanhood she gave. Her plea was for woman to find again her rightful place intended by God. Woman was created by God for motherhood, either material or spiritual. Woman is living normally when she is spending her life for others.

The third girl coming from New York City spoke on the principle of the dignity of work. Her face and hands showed that she had really earned the right to give this presentation. Work, the intelligent use of one's hands, this is a part of the eternal plan of God.

The fourth girl coming from Chicago spoke on the principle of the complete interrelatedness of all of life and of the value of training one's self in this manner.

The Conference closed with an evening of folk games of many nations, directed by Lynn Rohrbough, director of Cooperative Recreation Service, Delaware, Ohio.

Farmers, farm women, rural ministers, and teachers, and many others participated in this Conference. It was almost entirely a discussion conference. No attempt was made to solve great problems. However, unitedly the group gained a clearer vision of the vast possibilities which are before us to restore the vision of the "Faith of our Fathers."

—William H. Stauffer

(Note: The Home Mission Board member that was supposed to represent the Board could not arrange to be present. Rev. William H. Stauffer, Sugarcreek, Ohio, represented the Board and has kindly submitted this report.—A. J. Neuenschwander, Sec.)

RELIEF

New Director for England-Europe Relief

Sam Goering is on high seas enroute or England. After his arrival and period of orientation in assuming directorship of the M.C.C. relief work for England and Europe, Glen Miller will return to his teaching position at Goshen College.

Three M.C.C. Relief Workers Arrive in India

F. J. Isaac informed Akron Headquarters that Lawrence Burkholder, Clayton Beyler, and R. C. Kaufman arrived in India. These additional workers will relieve Brother Isaac and other missionaries of the rice distribution, work camp, and hospital responsibilities, as well as begin to convert the changing relief program into a rehabilitation program.

Women Appointees for Middle East Reach Lisbon

The four woman appointees traveling via neutral

ship—Bertha Fast, Esther Detweiler, Marie Brunk, and Barbara Zuercher—are believed to have arrived in Lisbon, Portugal, according to a cable sent by fellow missionary travelers, December 9. Passage to points beyond Lisbon was still a prayer concern at the time of wiring.

Doctor Appointed for Paraguay

Dr. A. M. Lohrentz, former missionary to China, and practicing eye, ear, and nose specialist in McPherson, Kansas, has been appointed to serve in Paraguay for one year, beginning early in the new year.

C. P. S.

C.P.S. Canning and Drying Program

Again this year, the churches have responded liberally in preparing large amounts of food for the men in the camps. More than 235,000 quarts of fruits, vegetables and meats, and over 9,000 pounds of dried goods have been reported. This figure will be increased when reports for food taken to the camps after November 30 and all accounts from collection centers are sent in. Last year the reports covering this same period showed that 177,900 quarts were given.

At present all the food is in the camps with the exception of several carload shipments which are in transit to the western camps, and a similar amount in Lancaster County, Pennsylvania. This stored food will be used in 1945 when it becomes clear at which camps it is needed. The possibility of camps and units closing making it inadvisable to store unusually large amounts there.

This year it was not necessary to ship any fruit from Pennsylvania and Virginia to the West since the Mid-West churches contributed more fruit than we expected. A number of cash contributions were received. These were used for defraying the expense of the canning program. Much good and hard work was done by the sisters in the churches in processing large amounts of food. Instructions given earlier in the year in the Gifts in Kind folder were followed quite carefully. There is good reason to thank the sisters and all others who had a part in providing for the material needs of the men in the camps.

IN MEMORIAM

Obituary of Rev. Froese

Abraham W. Froese, son of Abraham and Ida Froese, was born on March 11, 1879, at Council Grove, Kansas. Later he with his parents, moved to Hillsboro, Kansas, and again at the age of ten years moved to Halstead, Kansas. Then in 1890 his parents moved to Abilene, Texas, and from there in 1893 moved to northeast of Cordell.

In his early youth he gave his heart to the Lord and accepted Him as his personal Saviour. On July 4, 1897, he was baptized by Elder Jacob Toews and received into the membership of the Sihar Church.

On April 16, 1903, he was united with Marie

Thiessen in holy matrimony. This home was blessed with three daughters and one son.

On July 19, 1908, he was ordained as a minister of the gospel by Rev. H. R. Voth in the Sihar Church.

In 1912, he with his family moved to Tologa, where he served the Kidron Church for three years.

In 1915 he accepted the call from the Greenfield Church at Carnegie, Oklahoma, and later moved there.

On November 13, 1927, he was ordained as elder by Rev. P. H. Unruh.

On June 9, 1928, it pleased the Lord to take his beloved wife to her reward in Glory. For the next five years he made his home with his children.

On November 19, 1933, he was united in marriage to Mrs. Marie Frey. They then moved to Cordell, Oklahoma. However, he still served as a minister in the Greenfield Church for a few years. Then during his last few years, he again served the Kidron Church at Tologa, while living at Cordell.

Although in failing health it was still his greatest joy to serve his Lord and Master.

He became ill on November 18, 1944, and passed away very suddenly on November 25, 1944.

He leaves to mourn his departure his dear wife, three daughters, Mrs. Emma Unruh and Mrs. Ida Nightingale of Carnegie, Oklahoma; Mrs. Bertha Unruh of Hillsdale, Oklahoma; one son, David Froese of Carnegie, Oklahoma; and one step-daughter Hilda of Cordell.

EMILIE WIEBE REGIER was born in 1872 at Gurken, West Prussia, Germany. There too in 1888 she joined the Mennonite Church through baptism administered by the Rev. Henry Penner. With her parents, Mr. and Mrs. Jacob Wiebe, she came to this country in 1890. She and John Regier were united in marriage in 1893. An outstanding event of her life was the Golden Wedding Anniversary held in 1943. She passed away November 18, 1944. She is mourned by her husband and the following children: Hans and Alfred of Whitewater; Marie, who is a missionary in China; Charlotte with the Mennonite Central Committee, Akron, Pa.; Margaret teaching near Wichita, and Minna, student at Bethel College. Three sisters survive: Mrs. Marie Dyck and Mrs. B. W. Harder, Whitewater, and Elise Wiebe of Newton.

CORRESPONDENCE

INMAN MENNONITE CHURCH Inman, Kansas

The Mission Festival, October 29, was a memorable day for all who attended. We listened to the following speakers: Sister Eva Pauls, Rev. Erland Waltner, Rev. S. J. Goering, Rev. Lester Hostetler, Dr. P. A. Penner, and Eleanor Thiessen. The attendance and offerings were large.

Our deacon and wife Mr. and Mrs. D. P. Wiens, celebrated their silver wedding anniversary October 26, the same evening their daughter, Florence, was

married to Leonard Wiens of Ypsilanti, Michigan. After an impressive service, a delicious meal was served to about 400 guests.

Rev. Gerald Stucky spoke very interestingly about mission work in South America in our church Monday evening, November 20.

For our weekly prayer service this winter our pastor is conducting a study on scripture passages dealing with vital subjects such as prayer, faith, etc.

The ladies recently sent 152 pounds of clothing and soap to the M.C.C. depot in Newton and approximately 546 pounds of lard and 500 quarts of canned goods to C.P.S. At the annual Women's Missionary sale, a nice sum of money was realized by the sale of food and needle work. —Corr.

NEWPORT MENNONITE CHURCH Newport, Washington

From November 26 to December 1, we were blest by a series of messages from Rev. J. M. Franz. It was our privilege to hear Rev. P. A. Kliever twice on December 3. How we thank God for ministers who are still holding forth the true and living Word.

A missionary from South America spoke to us on Thanksgiving Day. At noon we had a fellowship dinner in the basement. This was followed by the missionary sale.

This past week a group of members met at the church and poured the concrete for the basement floor. The junior and senior choirs are practicing for Christmas. I wonder how many of us are turning our thoughts toward the Christ who came to earth to bring salvation! Or are we too busy with thoughts of Christmas packages, etc.? Do not misunderstand—this all has its place—but let us give more praise and adoration to our wonderful Redeemer.—Corr.

EICHER EMMANUEL MENNONITE CHURCH Noble, Iowa

On October 29, seven members were received into the church by baptism and two by letter. On November 5, the church observed its Fall Communion.

The Harvest Home Service was held in our church November 26. In the morning the pastor brought the morning message. A basket dinner was held at the noon hour, and in the afternoon the Ladies' Mission Society gave a very interesting program. An offering was received at this time which amounted to \$149.22. This offering was sent to the M.C.C. for relief work.

The young people took a very active part in the county youth conference which was held in the Baptist Church at Washington, Iowa, on November 24. The young people had the devotions in the morning, and the pastor brought the morning message.

The churches of Wayland held a union Thanksgiving service in the Wayland Mennonite Church. Rev. Metzker brought the message at this time.

Judge E. C. Eicher, son of Benjamin Eicher the founder of our church, died at his home near Washington, D. C. of a heart attack. He was brought back to his home community for burial. Rev. Metzker had charge of the service, which was held in

Dr. L. L. Ramseyer, president of Bluffton College was in our community in the interest of the College. He brought the evening message on December 3.—Corr.

SWISS MENNONITE CHURCH Alsen, North Dakota

"Bless the Lord, O my soul, and forget not all his benefits," Ps. 103:2. As we approach the end of another year we must humbly confess our own unworthiness and God's wonderful goodness to us. He has blessed this community again in a wonderful way both in a material and spiritual realm. Our hearts go out to Him with Thanksgiving and praise for what he has done.

Our harvest and mission festival was held October 8. Among the visiting ministers were Rev. and Mrs. Jake Hoffman. Rev. Hoffman recently graduated from the Moody Bible Institute and is now serving a church at Lustre, Montana. The following Sundays our church was invited to take part in the harvest and mission festivals of the other three Mennonite Churches in this community. We thank the Lord for another year of material blessings. The crops and gardens were fairly good this year even though the harvesting season was extended into the month of October on account of wet weather.

The wedding of Johnny Toews and Virginia Albright was held November 14. After the ceremony they left on a short trip into South Dakota and Minnesota.

Rev. Neufeld of the Chicago Mission Church served our church Sunday, November 19, in the interest of the C.P.S. and church visitation program.

Our pastor, Rev. Flickinger, conducted a series of meetings at the First Mennonite Church in Mountain Lake, Minnesota, throughout the Thanksgiving week.

We were sorry to see Mr. and Mrs. Jake Kunkel and Minnie, and also Mr. and Mrs. Jake Benke leave this community for the west coast. Evangeline and Viola Spent are attending the Grace Institute at Omaha this year.

On July 16, eight young people were baptized and received into the church upon their confession of faith. On December 19, three members were received into the church by the right hand of fellowship.

Our Young People's Fellowship was held last week in the church basement. The pastor is taking up a course of study with the young people for the winter months, on the topic, "The Second Coming of Christ." Twenty-five were present for the first meeting.

Sunday evening, December 3, Mr. Olaf O. Lunde, seaman from the Great Lakes, gave a very inspiring testimony of his conversion and of his experiences in witnessing for the Lord. He has been visiting Rev. and Mrs. Flickinger, whom he met while attending the Moody Bible Institute at Chicago.

Fred Metzler was home on furlough the past ten days. We are always glad to see our boys coming home, even if it is but for a few days. May God speed the day when they shall be able to come home to stay.—Corr.

PULASKI MENNONITE CHURCH

Pulaski, Iowa

As we come to the close of the year, we realize in a new way that we want to come to our Heavenly Father and say, "Bless the Lord, O my soul, and forget not all His benefits." In this community we have been blessed in a material way and certainly all who have been in a condition to receive have also enjoyed many spiritual blessings.

Among the special features at the Church, first we enjoyed the inspirational candle light service at Easter time. Then in June the annual "Children's Day," program was given to a well-filled house. In July the Church had the pleasure of having the "Young People's Retreat." We felt it was very helpful to all who attended. On Sunday morning those of us who love young people were especially inspired to see a large group of young people march down the aisle and take their places in the choir to render their praise to God in the ministry of song. During the month of September we held special meetings with Rev. Harry Bertsche as guest speaker. The churches of the community co-operated, and a fine spirit of fellowship was manifested. On Thanksgiving evening the ladies and girls gave a program on stewardship which was very helpful, inspiring, and convincing to a large audience. Now a Christmas program is being prepared, which will be given on Christmas eve.

The ladies of the missionary society have worked faithfully and enthusiastically throughout the year. Much work for European relief has been done, also some canning, etc., for our C.P.S. camps. This organization meets twice a month.

A ladies' Sunday School class meets monthly, and they also have been making layettes and other garments for relief. They busied themselves at the last meeting, making stuffed dolls and animals which have been sent to the Salem Orphanage. Some of our ladies spent much of their spare time at home, working at these various projects.

Our church has been very much in need of renovating. After many of the members began to realize this need, a meeting was called for planning the work. The membership responded very graciously, both with material means and time. It seemed impossible to secure much paid help and so it became necessary for the members themselves to contribute much of their time. The ladies spent many afternoons there, working hard and persistently. Many evenings, groups of men gathered, after the day's work on the farm was finished, and put in several more hours of hard work. It was not an easy task in this day when both help and material are so hard to secure, but now we can go to our house of worship with pleasant surroundings, and we feel sure that all were blessed because of the special efforts. We know our Heavenly Father is pleased if we keep His house in good repair.

So far as Mennonites are concerned as a congregation, we feel rather alone in this part of Iowa and always appreciate having visiting brethren meet

with us

Will you pray for this church and its pastor, so that together we may continue to serve our Heavenly Father in a way that glory may be brought to Him, and that our ministry in this community may be a blessing to all? —Corr.

BRUDERTAL MENNONITE CHURCH **Hillsboro, Kansas**

Grace, peace, and joy be unto you all. When we think of how marvelous God's grace is, we cannot help feeling happy and thankful, for by grace that we can live and work for Him.

The first Sunday in October the church celebrated Rev. Arnold Funk's birthday. All brought well-filled baskets along and had dinner together, making it a happy occasion. In the afternoon we had a short program.

Rev. Gerald Stucky was also in our church and gave a very interesting report of his trip to South America and of the plans for future mission work there. Rev. Henry Harder from Geary, Oklahoma, visited our church on Thanksgiving morning and preached two very interesting sermons. Our Elder, Rev. Funk, was in Fortuna, Missouri, and held a week of meetings there.

We had very beautiful fall weather until the last part of November, when the rain and snow started in. From then up to Christmas we had bad roads. Attendance at Sunday services was very small. On December 24 the church was filled once more, and so it was for our Christmas program in the evening.

Our church commemorated its seventieth anniversary on December 26. We will have our annual church meeting on December 28. The young people will give a watch-night program on New Year's eve.—Mrs. J. E. Rempel, Corr.

BETHEL COLLEGE MENNONITE CHURCH **North Newton, Kansas**

According to established custom the Sunday school of our church gave its Christmas program on the evening of December 24. The children, large and small, entered into this with a will and therefore did their part well. Christmas songs made up much of the program, but there were also those parts in which shepherds, wise men, and prophets in picturesque costume appeared in dialogue or tableau. These features added to the impressiveness of the program. The account of Christ's birth was read from Luke at the beginning, and the story of the Wise Men near the end of the program, which helps to keep in the foreground the historic event which has given us Christmas. "Mary kept all these things and pondered them in her heart." May we do so likewise.

This year again as in other years it was a "White Christmas." That does not mean that the children receive no gifts, but it does mean that each class makes a gift to some missionary, benevolent, or charitable enterprise. These gifts were all money gifts, and in some instances classes had apportioned theirs among several worthy causes. Among these the Student Fellowship Fund as well as various

phases of the relief work in Puerto Rico had been remembered.

Next Sunday, the last in the year, will be Communion Sunday. On that day new members will also be received into the church.

In the evening there will be held a watch night service. The program includes pictures by Missionary P. A. Penner, refreshments and a consecration service. Verily, there is no better way of crossing the threshold of a new year than in prayer and consecration. May we all do this from the heart, presenting our bodies a living sacrifice, holy, acceptable unto God, our reasonable service, being not conformed to this world but transformed by the renewing of our mind, that we may prove what is that good and acceptable and perfect will of God, which will make a happy new year for all.

—Karl Friesen, Corr.

To the Churches of the Western District Conference:

Greetings:

Believing that the splendid work begun in McPherson in gathering and organizing our Mennonite people on and near McPherson into a church is definitely a concern of our conference and holds great promise for the future, and recognizing their need for a suitable meeting place of their own, we, the Home Mission Committee, would endorse their efforts to raise the necessary funds, first among themselves and then among friends and the churches of our conference, for the securing of such a meeting place. We would therefore recommend to the churches of our conference that they open their doors to the McPherson Mennonite Church for this purpose. The building of needed churches for the strengthening of the home base is a first essential in any permanent mission endeavor.

The Home Mission Committee
Arnold E. Funk, Secretary

JOTTINGS

Buy Over Five Million Dollars Worth of Civilian Bonds

Subscriptions to civilian bonds totalled \$5,009,059.50 on November 22, 1944, according to a statement released by M.C.C. Headquarters on December 20. Of this amount \$3,629,456.00 was subscribed by Mennonites. The Civilian Bond program enables non-resistant people to register their convictions while supporting financially the civilian needs of the government. Orders for such bonds may be sent on approved order blanks to the Provident Trust Company of Philadelphia, which acts as a purchasing agent for these bonds.

Rev. Franz Albrecht Passes Away

Rev. Franz Albrecht, Pastor Emeritus of the First Mennonite Church, Beatrice, Nebraska, passed away on December 21. He had suffered from heart trouble for several years and had been in bed much of

the time. He served the First Church at Beatrice for many years, having served it as assistant pastor from 1904 to 1920 and as pastor from 1920 to 1940. We hope to bring his obituary in this issue or the next.

Rev. Gerhard Friesen Visits Colby Church

Rev. Gerhard Friesen served the Meadow Mennonite Church at Colby, Kansas, on December 24 and 25. Colby is in the vast wheat plains of Western Kansas, and Rev. Friesen reported that two inches of snow covered the ground. The Colby Church, which has a membership of twenty-five, has been without a permanent pastor since Rev. John Epp left to assume the pastorate of the Zion Church near Kingman. The group, enriched by good wheat harvests, has contributed generously to conference work.

Makes Survey of Drafted Men

Buhler, Kansas, December 17: Twenty-three of the 325 members of the Buhler Church have been drafted, according to a survey made for the M.C.C. Ten are in C.P.S., six are in non-combatant service, and seven in regular. A total of sixty-nine have received some kind of deferment.

Rev. J. M. Franz and Dr. Kirby Page To Speak at Upland

Upland, California: Rev. J. M. Franz, Minister-at-large of the Pacific District, is to conduct a series of meetings at the First Mennonite Church from January 7 to 11. Rev. Franz is visiting all churches of the Pacific District. Dr. Kirby Page is to bring five messages during the month of March as follows: morning and evening of March 4 and the Sunday evenings of March 11, 18, and 25. Dr. Page is the author of many books, among them **Must We Go to War** and **Living Abundantly**, his latest work. A son of his is in C.P.S.

Grace Church at Pandora Plans to Build

Pandora, Ohio, December 3: The Grace Mennonite Church has voted to establish a building fund. A questionnaire was sent out. A total of 193 ballots were returned and only 7 objected. It is expected that no building will be done until several years after the war. The church is accepting government bonds for the building fund.

Can 1,648 Quarts for C.P.S.

The Alexanderwohl, Tabor, and Goessel Churches canned a total of 1,648 quarts for C.P.S. this year, and in addition contributed 45 gallons of lard and 33 quarts of meat. Last year they contributed 2,148 quarts.

Churches Adopt 100 Per Cent Plan

The First Church of Christian Mennonite, Moundridge, Kansas, has sent its list of names to the Publication Office, and soon all homes in that church will be getting one or both of our papers under the 100 Per Cent Plan. Other churches which have voted for the plan are: First Mennonite Church, Reedley, California; and Bethel Mennonite Church, Mountain Lake, Minnesota. Undoubtedly, others from which we have not heard have also voted for the plan.

Willis Rich Visits Hospital Units

North Newton, Kansas, December 27: Willis E.

C-7

Rev. Franz Albrecht Rural Route 1

Rich left to ~~Beatrice~~ visit various C.P.S. units serving in mental hospitals ~~Nebraska~~ visit units in Iowa, Wisconsin, Michigan, Pennsylvania, and New Jersey. The theme of his talks will be mental health. He will probably return to Newton on January 26.

Dr. A. M. Lohrentz to Go to Paraguay

Dr. A. M. Lohrentz, former missionary to China and practicing eye, ear, and nose specialist, is to leave sometime early this year for Paraguay, where he hopes to give a year of medical service under the auspices of the M.C.C. From 1921-1927 Dr. Lohrentz served as medical missionary in China. Upon his return to the United States he did two years of graduate work in ear, eye, nose, and throat work. According to present plans his skill should soon be available to the Mennonites of Paraguay, who have suffered a great deal from eye disease.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

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**Mennonite Publication Office
Newton, Kansas**

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, JANUARY 9, 1945

NUMBER 2

Our Ministry of Education

Is The Best Too Good For Our Children?

About 125 years ago a young man was graduated from Brown University. He spent four years in a law school. He practiced law for ten years. He was elected to the legislature and then to the senate of his state. He was made president of the latter body. "From the beginning of his public life, he showed a great enthusiasm for philanthropy and for educational reform."

In 1837 the state of Massachusetts appointed a board of education in order to remodel its educational system. Horace Mann, the young man referred to above, was made secretary of this board which did work of great importance to the nation as well as to the state of Massachusetts. Horace Mann gave up his law practice and the opportunities which opened their doors to him in law and statesmanship in order to devote himself to the well being of the children. He met with violent disapproval but he had a great objective and kept on. His objective was to give the best possible to children and youth.

In order to make his work most effective and place it on a sound basis he visited Europe at his own expense and reported his findings for the good of his country. He established the first training school for teachers in the United States. Later he was elected to Congress, where he opposed slavery—the great sin against a then childlike people. The last six years of his life were very fittingly spent in the President's chair of Antioch College at Yellow Springs, Ohio.

Horace Mann lived but sixty-three years, but he succeeded in stirring up new interest in raising the opportunities of children for greater living to a higher level. He sincerely believed that the best was none too good for our children. He had definitely sensed the spirit of Jesus who placed little children above men who take children for granted and subject them to their own interests. He looked upon the children of others as though they were his own. What it would cost to give the best to the children of his day was placed second to the value which he saw in childhood and youth.

What is good for our children? If and when this question is raised honestly, the answer is not hard to find. It is best answered by another question. What are the needs of our children as human beings? Children are not mere numbers or animals. He who thinks of them thus neither sees nor does what is good for them. That kind of attitude leads to neglect and then to condemnation of childhood and youth. It too often becomes the primary cause for crime waves. The opposite is true where people seek the good of those who

cannot speak for themselves in the affairs of men.

If men and women took more time to visit our public and our church schools and became acquainted with what is being done they would learn lessons for which they would be thankful. The same is true when people become really interested in the problems which confront boys and girls in any neighborhood. A few years ago one of our churches engaged a man to give special attention to the boys of the neighborhood in which the church was located. The response came as a surprise. There were real difficulties to be met among the boys who came from seven different denominations and from no denomination. Within a short time the chief of police appeared at the study of the minister to thank him for the help that the church was giving to the attempts to solve the "boy problems" of that section! Then the chief added something which needs to be preached from more pulpits. He said: "I wish people would realize that nobody can train only his own children. Children learn so much from each other.

That leads to another question. Who are our children? They are all the children of our age. What we do for one we do for all. We either prepare them for the great opportunities which God has in mind for them or we bar them both from finding and learning to meet those opportunities.

Things have temporal values; children have eternal values. These values have been confused too long. We have secretaries and bureaus galore to deal with temporal values and still lack a department of education which places personality before things. Children have much to teach adults. Adults can learn much from children. Children normally challenge one to greater thinking. Men too often attempt great things in little ways and with superficial methods. Why? Because they have not learned to see that the best is none too good for our children. They have not learned to sense the importance of the statement by Jesus to His own disciples, "Permit the little children to come unto me; forbid them not: for of such is the Kingdom of God. Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein."

Wherever people take the attitude that the best is none too good for our children, we find them solving the major problems which make the world a place of sorrow and of terror in our day.

—J. H. Langewalter

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"THOU SHALT NOT COVET"

By J. R. Duerksen

The Christians of a certain Indian village had a surprise. The missionary and one of the leading Indian brethren had come for an important meeting, unannounced. It was near noon on a hot day in June, and good shade was essential. A large tree in Madhu's yard provided the shade.

Madhu, however, acted very strangely. He stood behind the ruins of an old mud wall. The rest of the Christians were gathering for the meeting, and they sat on the ever-present Indian beds provided for that purpose.

"Madhu," I called, "Come sit down."

"I am coming," he replied and smiled. The conversation with the rest continued, but after a while my attention again went to Madhu.

"Why don't you come here and sit down?" I asked.

"I am coming," he answered and smiled some more. Again the rest of us forgot about Madhu because there were other things to talk about.

At last his strange behavior caught my eye again and being a bit disgusted, I said sharply, "Madhu, come here at once and sit down."

Smiling much more than before, he said, "She is coming now." Then it dawned on me that the poor brother had sent his clothes, of which there was really only one single piece of cloth, to the river to be washed. His wife was now coming, and almost immediately he emerged from his hiding place, properly dressed in a clean, fresh, sunlight disinfected dhoti. His little son, too, came from the same place in like manner.

It might be expected that this man would certainly ask for his share of the generously provided relief funds from America, but here's where we have our surprise. This man and his family were so happy, they didn't know they lacked anything, even though they had to be in hiding while their one and only garment went to the laundry. Is not this an object lesson from I Tim. 6:8, "And having food and raiment let us be therewith content," or Heb. 13:5, "And be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee."

YOUTH ON VACATION

By O. A. Waltner

We're finding the Bethesda Leper Home and Hospital to be an excellent place where young people can do "extra curricular" work during their vacation days.

Our future leaders must be acquainted with principles of accounting, bookkeeping, and general office technique. They must learn to make sound business transactions. It is necessary that they be able to write well composed business letters. In our office we have two young men working right along with the

superintendent and manager. Here they learn typing, accounting, and business. And what they learn will, we hope, be of value to the Mennonite Church of India.

A brilliant young lad is much interested in medicine and surgery. In a year he hopes to be in college doing work towards his pre-medics. In the meantime, he is spending his vacation working in the laboratory and hospital of our institution. Already he has learned to handle the microscope deftly and surely. Accompanying the doctor on his rounds in the hospital, he gets his medical knowledge first hand. For him, the medical career has already started.

Progressive farming is not for America only. India is in need of good farmers, and we hope to help train them. Proper care and feeding of a dairy herd is taught to the boys who come to milk our fine cows. Occasionally when I see the boys stroke and pat the cows I feel sure they are thinking of the time when they'll have good high producing milk cows of their own.

Five selected young students are teaching Sunday School classes in the Bethesda Leper Home Church. Along with teaching they are learning to be spiritual counselors. To help individuals understand their own problems and to guide them through the necessary steps to the victorious life calls for keen mental and spiritual application. Our institution provides the "cases" for the young students who find the work difficult but challenging and full of possibilities.

And so we the staff of the Bethesda Leper Home and Hospital go about our duties not only because there are over 550 patients who need our help, but also because each new day is a God-given opportunity to help mold the Christian character and improve the efficiency of young lives in the service of Jesus Christ our Lord.



Cod liver oil for the leper children

EDITORIALS

ON KEEPING RESOLUTIONS

Perhaps, most of us have experienced difficulty in keeping good resolutions. We may have been severely discouraged by valient attempts to put certain good ideas into practice.

A psychologist, who teaches in a large city university, has analyzed this problem and suggests that we have expected far too much from will power. Furthermore what he says in psychological terms seems to be the doctrine of salvation by grace in theological terms.

This teacher suggests that reliance upon will power seriously handicaps the individual in his attempts at improvement. The greater the use of will power, the greater the disappointment in the results. The less he makes of will power the greater is his mental progress. We are told that the mass of people have made a fetish of will power.

Will power is then defined something like this: It is a freedom to hold on to a weaker tendency within us until this weaker tendency is reinforced and made the stronger thing of the *moment only* at the conclusion of the decision period. (For example, a student knows that he ought to study an assignment, but he would like to go and join in the game of baseball that is beginning. There are two tendencies within him. Let us assume that the tendency to study the lesson is the weaker one of the two at the beginning of the decision-situation. By the freedom that his will power gives him he keeps the stronger tendency—to go and play ball—at bay until additional desires come to him for studying his lesson. These additional desires or points for the weaker tendency are like reinforcements. Presently they have added so much to the weaker tendency that it has become the stronger—but for the moment only—and outweighs the tendency—to go and play ball—that had been strongest at the beginning of the decision period. And the student has used his will power for a decision to study the lesson.) Thus will involves a sense of effort, but it also very definitely concerns itself with an inspection of near and far interests. (See Matt. 5:29,30.)

Those who make a fetish of will emphasize the effort part of will and not the attraction part. Such individuals have a "Puritan Mind" and look upon life as a gnashing of teeth. Common words by them are "must," "should," and "ought." Life for them is a huge commandment. But with all their effort they

fail. There is conflict within them. Their tendency system of effort conflicts with their natural tendency system of yielding to the appealing life, pleasure, harmony, beauty, love. Man's nervous system is made to function freely and smoothly. He wants abandonment and relaxation. But his effort-tendency system goes against this, and so he finds a lot of friction within himself. Such people are too much concerned with what they "ought to do." Their tendencies for ease and harmony pull one way, and their tendencies to do the hard thing pull the other way. With will power they hold the two systems at bay until the stronger tendencies toward duty win out. Consequently, they are always burdened with a sense of strain and effort. They find it hard to laugh heartily. The easier way (salvation by grace) is rejected.

Another way in which too much effort is used is in eradicating faults. It is pointed out that people often fail to eliminate criticism, harsh words, anger, and other undesirable habits by trying to do so. Concentrating upon the unwanted habit fixes it in the center of the mind, and there it controls behaviour. A golfer wants to tee off by a water hazard. He is so conscious of losing the ball in the water that he can hardly think of anything else, and the ball goes into the water. (People can walk on narrow boards or steel girders quite easily when these lie on the ground. When confronted with the problem of walking over the same boards or girder high up in the air, the thought of failure comes so strongly that most people will not dare to venture such a feat.) It is unwise and dangerous to depend upon will power for breaking a fault.

This psychologist then goes on to advocate the way of least resistance (the grace of God?). He upholds the "attraction method" for breaking habits. He suggests that to master a fault or undesirable habit a person should behave and think as though he did not have it. This is a positive approach to the matter and puts the right idea in the center of attention without convulsions of effort. It is the way of least resistance.

There is danger of failure when an idea is adopted in thought and behaviour by the effort method, for the old habit is still rooted in the person's behaviour in spite of any resolution he may have made.

The way of least resistance is the very opposite of the effort-method. It centers the attention on the act you want to adopt instead of on the act you want to avoid. The positive idea is kept in the place of full attention by attractiveness and not by effort. (This

"Other foundation can no man lay than that is laid which is Jesus Christ."

is suggestive of the attractiveness of the Good News of Jesus Christ.) The way of least resistance is not the way of "must" but the way of beauty and that which appeals. If one does not see in unselfishness something that is warm and glowing, then one should not practice it, he states. The point is to see the appealing. Thus an idea gets first place in the mind by its attractiveness. (Is it not our faith that Jesus Christ is so attractive that he will win out if adequately presented in all his loveliness?) Centering our mind upon what we want gives us a much better chance of success than fixing it upon what we do not want. Right living is a thing of beauty and harmony. (Jesus made people whole—harmonious.) We have here "appeal" instead of the drive of an "ought."

The attractiveness of an idea is the natural way. A child is moved by that which draws him and which he wants. Sweetness goes further with children than does vinegar. Children form habits easily. Adults can capitalize on this same ease for their own behaviour.

Before adopting the attraction method the individual needs first to realize the exact nature of the

old habit that he wishes to overcome (confession and repentance?).

Secondly, it is important to use the imagination instead of the will under this method. To become "sold on an idea" or "captivated" by it releases a tremendous power for right behaviour. The imagination can enlarge the area of appeal. There must be inspiration. The way of attraction is not difficult. To be drawn towards the good and the right is not difficult. When we are interested in caring for the roses in the garden, we will also take care of the weeds. Imagination helps to make the right way so prominent that it becomes the stronger tendency of the moment, and the undesirable habit withdraws into the background.

Effort is needed to overcome resistance in life, but this is not effort that turns to overcome inner resistance. It turns outward and overcomes the world.

That a psychologist should say so many things that remind one of the doctrine of salvation by grace is significant.

The Hutterites

By C. Henry Smith

The Hutterites, or Hutterite Brethren, as they are sometimes called, though not usually classed with the Mennonites, yet have so much in common with the latter, both in doctrine and historical experience, that the story of one is not complete without some reference to the other. Both trace their religious beliefs to the same source—the Swiss Brethren in Zurich in the early part of the sixteenth century.

Their Origin

The Hutterites began their separate career in Moravia, on the estates of two tolerant noblemen, the brothers Liechtenstein, who granted them the greatest degree of religious liberty at a time when elsewhere Anabaptists and Mennonites of all branches were severely persecuted.

They owe their distinctive name to one of their early leaders, Jacob Hutter, a Tyrolean hatter, who in addition to all the distinctive Mennonite doctrines, such as separation of church and state, adult baptism upon confession of faith, opposition to the oath, non-resistance, and the Bible as a sole source of faith in addition to these, added the specific doctrine and practise of communism, that is the sharing of material as well as spiritual gifts.

Religious Communism

One hesitates to use the term Communism when referring to the Hutterites in these days when the word has acquired such a sinister meaning as it is applied to the Russian atheistic type of economic collectivism.

The Hutterite form of communism is based upon a purely religious foundation, with copious references in its confessions of faith to New Testament authority for the practise. It is no doubt due to this religious sanction, the most effective of all sanctions, that these Hutterite colonies have been able to survive against the bitterest persecution through these past four hundred years, when all other forms of collectivism based on a mere economic theory have vanished after only a short existence.

The Bruderhof

The economic unit, practically self-sufficient economically, consisting of from twenty to thirty families, was called a Bruderhof. Here all lived under the same roof, ate at the same table, shared all their common tasks according to their respective abilities, pooled all their resources and earnings, living together as one big Christian family, sharing all the benefits as well as obligations of the group, under the leadership of democratically elected superintendents.

Missionary Interest

Perhaps, no other religious group, during the sixteenth and seventeenth centuries, especially, displayed such a missionary interest as did the Hutterites. Their missionaries travelled all over south Germany and Switzerland during this period, risking all sorts of hardships for their faith, and many of them meeting a martyr's death. It is doubtful whether the Mennonite cause could have successfully weathered the terrible persecutions of those times and preserved its faith without the untiring zeal and hardy courage of these faithful witnesses of Christ.

The Hutterites in the days of their prosperity did not confine themselves to the gospel of salvation only; they were messengers also of the gospel of healing. They ministered to the diseased body as well as to the sick soul. Their doctors in those days of simple remedies and medical ignorance were among the best in the land. A chronicle of the year 1581 states that "in this year the emperor Rudolph sent for our doctor George Zobel. Through the grace of God he was again restored to health."

Schools

Very little attention was given several hundred years ago in Europe to formal education for the common people. Few could read. But the Hutterites, because of the great reverence they had for the Bible, which could not be read by the illiterate, taught all their children to read. Illiteracy among them was much lower than among others of their economic or social class. Their schools, too, were among the best, being attended frequently by the children of the landlords from whom they held their land. Their schools were practical, stressing especially religion, vocation, and good citizenship within the Bruderhof community. All were taught reading, writing, the history of the church, the catechism, and such other religious precepts as would make them not only good Christians, but good Hutterites as well.

Das Gemeinde Geschichtsbuch

Unlike their Mennonite brethren, who were unusually modest and fearful perhaps about recording their doings for posterity, the Hutterites, on the other hand, made notes rather completely of all their experiences, both religious and economic throughout the whole of their long and checkered career and all their wanderings across the south-eastern corner of Europe during the centuries. These annals were carefully compiled and preserved and carried by their elders through all their migrations, and finally brought to the Dakotas by the immigrants during the Seventies of the past century. Here they were discovered by the late Dr. Loserth, a prominent Anabaptist historian of Vienna, who for the first time committed them to print some years ago. Another more complete edition, edited by a German professor of Northwestern University, and published by the Carl Schurz Foundation has just recently come off the press.

Wanderings

Although enjoying a period of toleration in Moravia far above other Anabaptist groups elsewhere, and a time of great prosperity, during the reign of their early protectors, yet before the end of that century, bad times began. By the beginning of the seventeenth century they were driven out of Moravia into Hungary. Then finally in the reign of Maria Theresa, in the eighteenth century, at the instigation of the intolerant Jesuits who induced the empress to liquidate all those not of the three tolerated religions, the

Hutterites were almost completely blotted out. They fled into Wallachia then under Turkish rule, to whom all Christians, Catholic, Lutheran, and Hutterite, looked alike. Frequently during these persecutions the Bruderhofs were broken up and the members scattered, only later on again to be reunited. Near the end of the century they finally found refuge in Russia, where they again reestablished their Bruderhofs and lived in comparative peace until the introduction by Russia of universal military service for all Russians, when the Hutterites joined the Mennonites in their trek to America for conscience sake. In the meantime, in Russia a division in the ranks had induced some of the members of the Bruderhofs out onto separate farms, so that at the time of the American migration many of the so-called Hutterites were no longer members of the colonies. These settled on individual farms when they came to Dakota. The others formed three Bruderhof colonies during the early Seventies along the James River. Here they grew in numbers and enjoyed great prosperity until the first World War when, due to persecution on the part of local super-patriots, most of the Bruderhofs migrated to Canada where they again reestablished the type of community life first inaugurated by Jacob Hutter in Moravia some four hundred years ago. Only a remnant of the original Hutterite colonies remains in South Dakota.

A Successful Experiment

Economically the Hutterite experiment has been a success. Life in the Bruderhof is simple. No money is wasted on luxuries. There is no question of unemployment, nor any problem of social security for old age. The sick, the poor, the feeble are all taken care of by the group. Surplus profits have always been invested in new Bruderhofs for the rapidly expanding population.

In the task of preserving the faith of the fathers, too, the Hutterite colonies have been more successful than most of the Mennonite groups, especially in the doctrine and practice of non-resistance in times of war. In both the first and second world wars, the former have furnished a much larger percentage of conscientious objectors than any of the Mennonite branches.

On the other hand, of course, it can not be denied that the seclusive life and restricted interest in the outside world has its disadvantages. Perhaps, we will have to find a more basic method of preserving our faith than by a complete withdrawal from the world.

Be that as it may, it remains that this Hutterite experiment at living the common life on the concept of Christian brotherhood, which has stood the test for over four centuries, is the outstanding historic example of successful cooperative living from which we can learn much.

Whether the Bruderhof type of cooperation can withstand the disintegrating influences of the radio, telephone, compulsory high school attendance, the automobile, and other modern channels through which common ideas are disseminated throughout the most obscure corners of the world for another four hundred years is quite questionable.

CORRESPONDENCE

WOODLAND MENNONITE CHURCH

Warroad, Minnesota

Our Christmas program was well attended, for no roads were blocked. Our choir is small in comparison to some choirs. However, it is not just the big things which are looked upon by our Father in heaven. The Church had its annual meeting on December 5. The prayer meetings were postponed during December because of practising the Christmas program. Rev. John T. Neufeld of the Chicago Bible Mission held several meetings in our church. These were very interesting. The Lord's Supper was observed on January 1. At the beginning of another new year it seems so easy to start it right, but it is not so easy to put the right finish to it.—Mrs. Otto Unruh

HUTTERTHAL MENNONITE CHURCH

Freeman, South Dakota

This I know is the first report of the secretary to *The Mennonite*, for until our annual meeting we did not have a permanent secretary. The Hutterthal Church is new in General Conference circles, so a little organization news will not hurt.

Our minister is Rev. Jacob B. Hofer. Our Sunday School superintendent is Paul E. Hofer. His assistant is Jos. J. Hofer. Our Sunday School teachers are: Mrs. Paul J. Decker, Sarah B. Hofer, Paul J. Decker, Alma Glanzer, Jos. K. Kleinsasser, Jos. J. Hofer, Mrs. Jake J. Kleinsasser, Paul L. Hofer, Peter J. S. Hofer, John B. Hofer, Jos. P. Clanzler, John J. B. Hofer, John L. Hofer, and Jos. P. Glanzer are our trustees. The treasurer is Jos. K. Kleinsasser; the secretary, John P. Kleinsasser. Our total receipts for various funds were as follows: Sunday School, \$617.24; missions, \$1,878.10; C.P.S., \$1,072.82. We are making a special levy for next year to create a building fund. We have nearly 180 members. Two of our C.P.S. boys visited us during the holidays. They were John M. Hofer and Peter A. Hofer of Hill City. Also their wives were along. Our church shipped about 150 lbs. dressed ducks to the Hill City Camp. John P. Kleinsasser (We thank Brother Kleinsasser for this fine report, and we hope that he will send us many more.—Editor)

EMMANUEL MENNONITE CHURCH

Moundrige, Kansas

"O give thanks unto the Lord, for He is good: for His mercy endureth forever." Psa. 107:1.

We have organized our choir this last year with Roy Unruh as director. We have on the average about twenty-four in our choir.

Every three weeks our C.E. gives a program. In general good interest is shown by attendance. We have given two exchange programs at other churches, one at the Friedenstal Church and the second at the Hopefield Church. We enjoyed the spiritual fellowship of our sister C.E.'s. Our present officers are

Roy Unruh, President; Leon Jantz, Secretary; Leola and Daton Wedel, Program Committee. Our last program was the "closing of year 1944" program, followed by a service conducted by our pastor, Rev. Garman Wedel. We had a blessed evening in the Word, period of testimony, and a season of prayer. We definitely felt the presence of the Holy Spirit.

A heart-touching Consecration Service was conducted by our pastor Rev. Garman Wedel on December 17th for Richard Keith Rishel, and Roger Marion Jantz. May we as a congregation remember these young lives and souls in our prayers to our Lord and may this service have been a reminder to reconsecrate our lives more fully to Him, whose birthday we have just celebrated.

Our Christmas program by the choir and the children of our church was given Christmas Eve with our Sunday School Superintendent Elmer Jantz as chairman. We had 100 per cent attendance of those on the program. Following the program a Christmas offering for relief was held, amounting to \$54.29.

Our annual business meeting was held December 11, 1944. Total contributions to our church organization amounted to \$2,530.66. The offering for Relief, C.P.S., Home and Foreign Mission, etc., for the last four years are as follows: 1940, \$193.31; 1941, \$454.56; 1942, \$912.29; 1943, \$959.21; and this year 1944, \$1,102.82, the largest amount in the history of our church.

At the end of this old year, may we take inventory of our lives for the sake of improving them in the New Year, confessing our shortcomings and receiving God's cleansing—thus rededicating our lives more fully to Him, that we will pray more for our church, pastor, and fellowmen, all for the upbuilding of His kingdom; for prayer is the source of greatest power.—Corr.

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Newton, Kansas

HOME MISSIONS

A. J. Neuenschwander, Secretary

THREE PLACES OF WORSHIP PURCHASED RECENTLY

A group of worshippers had been gathering here and there in Calgary, Alberta, for some time. The group was of a size and strength that it was hoped that a permanent place of worship might be secured. Suddenly the opportunity presented itself to buy a church all ready, when a committee was looking for a place to hold their annual Harvest Home and Thanksgiving Service. A meeting was called of all the worshippers, letters were written, and the Will of the Lord was also earnestly sought. Everything worked together and the building (frame 30x75 feet) with electric lights, gas furnace, hot and cold water facilities, pews, and musical instrument was bought. Locally subscriptions were made for the down price. The Alberta friends were invited to help. The Home Mission Board also helped with a gift and a substantial loan.

On Sunday, November 5, the worshippers held their first devotional Service in their newly acquired church which formerly had been a United Church. Rev. J. P. Vogt, Coaldale, Alberta, a member of the Canadian Home Mission Committee, has the direction of this church in hand. May the Lord continue to bless this field.

Huron, South Dakota

The Evangelization Committee of the Northern District Conference has been working on this project for some time. A building could be bought, but it had to be moved a long way. Two lots were bought and the basement was made. Naturally the building needs to be renovated, but there is great joy that a place of worship is in immediate prospect. Because the Lord moved willing hearts to give gifts, the Home Mission Board was able to make a contribution here and a loan to encourage the workers. Rev. Jacob A. Friesen, 313 Utah Street, S.E. Huron, South Dakota, is the leader of this happy and busy group of worshippers.

Blaine, Washington

For some time a small number of families lived near Blaine, Washington. Recently more joined this group. Rev. F. D. Koehn, Blaine Wash. ministers to this group. This past summer when Rev. J. J. Esau returned home from Vancouver, B.C., he stopped off at Blaine, and preached here at two or three services. The Evangelization Committee of the Pacific District Conference kept in close touch with this group, and recently Rev. J. M. Franz, their Conference Minister, held a number of services here. The group is now ready to be organized. They had purchased a

schoolhouse just outside the community, expecting to remodel this building into a place of worship. The building was not located on a good hard road, but it was the best that could be done, so the people were happy in their anticipation.

The Lord had better things in store for these His children. A schoolhouse, conveniently located on good paved road, was offered for sale. Naturally the group was interested. The building is 30x72 feet and of frame, situated on a three-acre plot. The building is equipped with a fine electric water pressure system and lights. There is a double garage and another smaller building on the tract. At the sale the Committee bought this property at about 60% of the appraised worth! Immediately the other building was wanted by the Dutch Reformed people.

The organized church will have about forty members. Between sixty and seventy attended the meetings when Rev. Franz was there. The soil is good and markets close. Indeed this appears a real good prospect. Here again the Home Mission Board could make a gift toward the purchase, and a loan was offered to the grateful group.

What a joy and what a blessing it is to be able to help in such promising fields. The Home Mission Board has been able to give this help and encouragement to the small groups because of your loyal and constant prayers and gifts. Will you follow these three new groups as they get started and labor to save many souls and declare the riches and the glory of Jesus Christ as Saviour.

Gratefully your co-worker for Christ,

A. J. Neuenschwander, Sec.

The gifts for home mission work that you have given so regularly do go to support the itinerant ministers who visit the scattered groups of Mennonites and ministers in new fields, but they also go to support in part one of our very active church leaders in Canada. Add a prayer for this and many other workers in your regular devotions, will you?

The Home Mission Board desires to express to you the thanks of all the workers in the fields that are supported by your tithes and offerings. May the Lord richly reward you for your interest and prayers, as we enter the New Year.

—A. J. Neuenschwander.

Some "Mennonites" Are Missing

Some "Mennonites" are needed by the Mennonite Historical Library, North Newton, Kansas. This Library would like to complete its file of "The Mennonite." The following issues are missing: Those of October, November, and December, 1887; all those of 1888, all of 1889, and all those of 1900, and all those of 1901, and No. 19 of the year 1930.

DAILY DEVOTIONAL MESSAGES

By Orlando Wiebe, Chicago, Illinois

We have been considering the six woes of Isaiah during the past few days. But the Christian religion is not only a religion of woe, it is also a religion of hope and faith. As we begin this new year, it may be well to remind ourselves again of some of these facts.

JANUARY 15—"For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Romans 8:24.

It is characteristic of Christians to be optimistic, to be hopeful. This hope is well founded in the life of the church. Paul even says that it is by our hope that we are saved. How can it be that in a world of such evil and wrong Christians can yet hope? The answer is that the Christian has complete confidence in God and his working in the world. The Christian can see in Christ the saving hope of the world, regardless of the amount of evil that he also sees.

JANUARY 16—"And ye shall know the truth, and the truth, shall make you free." John 8:32.

The hope of the Christian is sufficient because it is based on truth. One of the reasons that the Anabaptists, and particularly the Mennonites, insisted upon the open and free use of the Bible by every believer, was that they knew that "the truth shall make you free." The truth was and is that God acted and is acting in history to redeem and save. This is why the Christian hopes! This is the truth that makes men free!

JANUARY 17—"Be not overcome of evil, but overcome evil with good." Romans 12:21.

One of the truths of the Bible that the historic peace churches considered to be all important is the truth expressed in our verse for the day. This was a truth, a hope, without which our forefathers could never have come through their many trying experiences.

Today we live in a world that also presents much evil and suffering. The sins are not only in our enemies, but the evil is also in ourselves, and yet we as Christians have the fundamental hope and conviction that this is God's world, and in God's world, good can overcome evil.

JANUARY 18—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1.

The eventual culmination of the hope of the Christian is in his faith. This faith is not blind and unreasoning, however, for it takes into account the awful sin in the world and in man himself. And yet it sees that even in all the sin and evil of the world, there is redemption. When any man can see this, then he has faith. Paul, who had grown up under the law, suddenly came to the conviction that no matter how hard he tried of himself, he could never live up to the law. But he also saw that greater thing, namely, the Grace of God, through which he could be justified and saved.

JANUARY 19—"Now faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1.

What is this faith? It is the Christian's belief that the Kingdom of God is a reality, even though the world is not yet redeemed. The Kingdom is living in the hearts of men. We cannot bring in the Kingdom, but in faith we can live in the Kingdom even now.

It is this faith, this hope, that has been with men since the days of Isaiah and before. It was this faith which led our forefathers to migrate from land to land, and it is the faith that even now keeps Christians from giving up in despair.

JANUARY 20—"Even so faith, if it hath not works, is dead, being alone." James 2:17.

Finally we are given the test of faith. Unless faith results in something, then it is surely dead. For example, if we were to say that we have faith in good overcoming evil and yet never perform any good deeds our faith would be meaningless. Traditionally the Mennonites have been a group of action. Our mission work, our relief work, and the work of the boys in C.P.S. give evidence of a faith with works. May the rest of us be as active in our faith.

A NEW YEAR'S MEDITATION

By Erland Waltner

"Forgetting those things which are behind... I press on." Phil.3:13

During the closing days of an old year it is good to make an inventory of our experiences of the past. It is good to see how far we have come—or gone. We also look upon the year which lies ahead and hope that it will bring happiness to us and to others. If we would have a "Happy New Year" is important that we should leave some things behind us as we pass another milestone of time.

Paul speaks of forgetting certain things which are behind. Paul knows that certain things of the past can be hindrances in the future, unless they are forgotten. Yet there are also some things that need to be remembered. Progress always involves forgetting some things and remembering others. It takes the grace of God to forget the things we ought and it takes the Spirit of God to discern the things we ought to remember.

Let us forget the failures of the past which would discourage us in days ahead, but let us remember the lessons they have taught us.

Let us forget the sins that God has forgiven us, let us remember the wonderful grace of God and the price that was paid on Calvary for this forgiveness.

Let us forget the sins of others who have repented and found the peace of God, and let us remember that we are all human and prone to err.

Let us forget the insults we have suffered, the slights we have felt, the resentments we have harbored, remembering that these can do us no good in the coming year but can make it very unhappy for us and for others. —Mountain Lake Observer

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the Young People's
Union of the
General Conference

EDITOR

R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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The Ideal C.P.S. Camper

By Roland Bartel

The ideal C.P.S. camper has not yet been inducted. Once in a while we catch a fleeting glimpse of him in one camp or another but he has never been known to settle down in one camp long enough for the fellows to get acquainted with him. Perhaps, we can best learn to know him by venturing a description of him as we would expect to find him if he were drafted.

The ideal camper is first of all one who gladly accepts the challenge of living in a C.P.S. camp. I suppose that even the ideal camper would prefer not to be drafted, but when the choices are before him he chooses civilian public service, not as the lesser of two or more evils, but as the greatest opportunity for consistent Christian living open to him under the circumstances. If, as history records, Paul and Silas were able to sing praises at midnight while confined in a Roman prison, I believe the ideal camper could find many opportunities for Christian living and growth in a C.P.S. camp. What are some of these opportunities?

One of the most disguised challenges is the possibility of demonstrating a Christian spirit toward those who differ from us. The majority of Mennonite men come to camp from a community and church in which all the members held similar religious beliefs and were quite well agreed on social customs, standards of personal conduct, etc. When these men go to a church-operated camp they generally expect to live in a similar homogenous environment. Instead they find themselves surrounded by many differences which they had never before encountered. I doubt if the ideal camper would try to agree with all these differences, but he certainly would try to discover the Christian way of dealing with them, and having found it, put it into practice.

One difference about which many campers feel quite deeply is the wide divergence in religious beliefs. Heretofore they have been able to avoid those who disagreed with them, but now they have no choice. They are all thrown together and forced to work, play, eat, sleep, loaf, study, and worship with men whose religious convictions range all the way from the ultra-conservative to the most liberal. When he finds himself in the midst of these differences, the ideal camper will be particularly careful to withhold condemnation and strive to apply the Christian principle of consider-

ation and meekness.

Similarly differences in personality, education, talents, personal habits, economic status, etc., will test his ability to maintain the Christ-like spirit and produce the fruits of the spirit. Perhaps an unsympathetic work foreman or work crew will provide a similar test of his Christianity and offer an opportunity for genuine growth.

Another challenge that the ideal camper will face is the use of his free time. After the required day's work has been completed he still has at least four hours each day to do as he pleases. A good educational program may occupy a part of that time, but he will still have a lot of free time on his hands which can become unbearable drudgery if he doesn't make good use of it. I shall not try to list the large number of things that the ideal camper can do that will greatly enrich his life, but I am convinced that the large amount of free time which he must spend in camp is another severe test of his steadfastness of purpose and his zeal for abundant Christian living.

The ideal camper will also capitalize on the unusual opportunity he has in camp to develop a meaningful private devotional life. On Sundays, at the breakfast table each day, and at weekly prayer meeting he will probably participate in group worship with the rest of the camp. In addition to that he will feel the need to spend much time in private meditation and prayer. Christ worshiped in the synagogues and in other public gatherings, but he often retreated to the deserts and the mountains for private conference with his Father. The ideal camper will feel a similar need and utilize the opportunity to fill that need.

Living in a C. P. S. camp enables one to make an abrupt break with his past and make a fresh start in life. The ideal camper will regard his camp experience as a "time out" from his busy game of making a living. During this "time out" it is his unprecedented privilege to do some deep thinking about what he was doing and what he feels he should be doing. If he coasted into his occupation and feels he doesn't belong there, now is the time for him to make a definite decision. One person said that C.P.S. had meant just that to him—it helped him get out of the rut he was in and made it possible for him to choose an occupation in which he felt he would be most useful and happy. Another person said the government had forced him to do what he should have done voluntarily long ago—take time out to redirect his life.

Roland Bartel is Educational and Assistant Director of C.P.S. Camp No. 31, Camino, California. Previously he served as Educational Director of the Mulberry, Florida, Camp.

It is not necessary to point out many more opportunities to the ideal camper. He sees them for himself. The basic difference between the mediocre camper and the ideal camper lies in their out-

look. One sees the camp experience as an unnecessary burden he is forced to bear. The other sees it laden with challenges and opportunities for Christian living, growth, and service.

R. C. Kauffman Writes from Calcutta, India

(The following is taken from a letter written by Dr. R. C. Kauffman on December 2 to his parents, Mr. and Mrs. Charles Kauffman, North Newton, Kansas. Dr. Kauffman's address now is Lee Memorial Mission, 13 Wellington Square, Calcutta, India.)

"We arrived at the Calcutta port late in the afternoon, two days ago. We had our supper on ship and then set foot on good terra firma for the first time in almost two months. That evening I went out to call the Lee Memorial Mission only to find that Isaac and Baer were away not to return until the next day and that we would have to find our way out from the dock to the Mission (about five miles) by taxi. (Here one and one-half lines were cut out by censor.) No taxis are permitted on the grounds. So we confronted the problem of getting all our luggage outside this area on to the road where it could be picked up. The only answer seemed to be to hire some coolies to carry it out for us. But the coolies want money, and we had not yet had a chance to change ours into local currency. So there we were in India but unable to get away from our ship! We finally decided to stay in our cabins on ship another night (what was one more night!). The next morning, then, I went out, got some money exchanged, rounded up a half-dozen coolies, called two taxis (one couldn't handle all four of us and our luggage), and we were off for the Mission. When we arrived, Baer met us at the front gate—he had just returned—and we were soon lodged. This little experience of getting from the ship to the Mission served to introduce us to the problems of doing business in a strange country. You should have seen those coolies carry our luggage. They were small emaciated fellows, but one of them would load a footlocker on his head and walk right off with it. Don't know why we never thought of trying that! The taxis were something too—old open touring cars, with Sikhs, wearing big beards and dresses, as drivers. Of course, they drive on the left side of the road, in good British fashion, and with cows, women, children, ox-carts, goats and what-not on the streets, it was a hair-raising experience. The vicarious driving had me all worn out and confused by the time we got to the Mission. Leaving the ship's crew was almost like parting from a family; there were many fond farewells and well-wishings. Most of them, though, thought we would be ready to go home in about a week—they think India is a terrible place in which to live. I suppose we could go back to the ship even now and have an American meal if we wanted it.

Now as for India. What a place! It seems almost like an ephemeral dream to be here. There is certainly no mistaking it for some part of the United States. One knows that one is in a foreign country and is reminded of it at every turn. Even the air seems different—that is, there is a musty smell to it and as

one goes along the streets at night one is met by the aroma of incense coming from shops along the way. Most of the shops or stores are, by our American standard, just holes in the wall, though there are some quite nice stores too. They are rare, however, and are quite bare inside. But old and dilapidated as most buildings are, there is still a unique fascination about them—I suppose the fascination of age and that certain oriental tinge. I think what impressed me first and most upon coming into Calcutta was its throng of life, human and animal. Ox-carts go right through main street, if there is such a thing as 'main street,' cows—a peculiar humpbacked variety looking something like water-buffaloes, lie on the sidewalks and roam around in the city 'green,' crows and hawks sit on street-lights and city buildings like pigeons at home. Considering how wary our crows and hawks are this seems very odd to me. I wonder whether it might be a result of Indian philosophy prohibiting the taking of life. When one wakes up early in the morning, right here in the middle of Calcutta—a city of some 4,000,000—what one hears is not so much trolleys, trucks, and machinery as the chattering of crows. And people are everywhere, gobs of them. The very prevalence of human life makes it seem cheap. Women with little babies on their hips accost one with "Sahi, sahi" and the outstretched hand. Beggars of all kinds are prevalent and one meets them almost every time one goes out. Lots of them, perhaps most of them, are fakes and we are instructed not to pay any attention to them. But it's something to get used to. Indians aggregate a lot and for every little job there seem to be half a dozen workers. The other morning I looked out of the window and saw eight men sitting in a circle cracking nuts. A lot of natives are engaged in running rickshaws. Haven't had a ride in one yet. Others sit in little corners along the street rolling out "pan"—a peculiar sort of thing Indians buy to chew, like we use chewing gum. Only this is made out of a green leaf with some unts and tobacco ground up and strewn inside. The nut gives off color and colors their mouths a bright red. Looks as though they just had a few teeth knocked out. I mention these trades to show the small jobs at which hundreds of them try to eek out a living. Then, of course, many more are servants. Our meals are cooked, served, dishes washed, rooms cleaned, laundry done, etc.—all by coolies. It makes one sort of feel guilty. I'm not used to being waited on like that. Yet, they appreciate the employment as little as the salary is. Our cook at the relief station gets 20 rupees a month, i.e., a little over \$6.00 and he considers himself well paid. But such poverty and such living conditions as these people, or rather the many even less fortunate, maintain are hard to imagine. We haven't really seen the slums yet, but what we have seen would make slum areas at home appear mild. Fortunately the weather is so mild, at

least thus far, as to eliminate the problem of cold. Many sleep out on the sidewalk and if one isn't careful he stumbles over them. They wear all sorts of things. Most men seem to wear something that looks like a bed-sheet tucked about themselves, others wear skirts, and some anglocized clothing much like our own, including the short trousers and high socks which we will be wearing as soon as we have time to make the purchases . . . The women also drape themselves with a sheet much like some of the men. In fact, it's

hard to tell some of them from men and mistakes could easily be made. Others, however, dress in real brightly colored shawls or robes. These are the more well-to-do women. Some of the girls and women are really very nice looking. As you perhaps know, the Indians are a sub-class of the white of Caucasian race and carry the same general features with the exception of their dark skin. Also, in general, they seem smaller—though this may be due mainly to nutritional factors. (To be continued.)

Meeting at Tabor Church

by Jean Riesen

Rev. P. H. Richert. After the Walton High School performed with music, Rev. Phillip Wedel gave the evening address. It was centered around the passages taken from Romans and Corinthians: "Abhor that which is evil and cleave to that which is good" and "Do all to the glory of God."

Training reflects the conduct of later life, but we cannot depend on training alone. We ourselves must fight a good fight and keep the faith." Then only righteousness prevails. We must strive for eternal things; what effervescence is to mineral water, that is your aim in life to eternity. Life is purposeful and meaningful; thus we should organize life around some central fact, and not organize this purpose around some triviality.

The program was concluded with music, given by the Goessel and Alexanderwohl churches.

The young people, who had community of interest, activity and feeling were then invited to the church basement. An atmosphere of friendliness and comradeship prevailed, for there was mutual relation between members. Cocoa and a wide variety of cookies were served, after which the youth conference was pleasantly concluded with song.

THE GIRL WE LIKE

- The girl who is sunny.
- The girl who has a conscience.
- The girl who is trustful and true.
- The girl who stands for the right.
- The girl who belongs to no clique.
- The girl who sings from her heart.
- The girl who believes in her home.
- The girl who talks to some purpose.
- The girl who dislikes to be flattered.
- The girl who believes in her mother.
- The girl who is neither surly, nor sour.
- The girl who knows how to say "No."
- The girl who abhors gossip.
- The girl whose religion shines in her life.
- The girl who is modest.
- The girl who is not afraid to be different from other girls.

IN MEMORIAM

ELIZABETH BARBARA LINGENFELDER

daughter of the late Rev. J. P. Miller and Magdalena Hubin Miller, was born December 3, 1884,



and departed this life December 12, 1944. She came to the Hanston community with her pioneer parents in 1885. In this community she lived and served throughout her entire lifetime. When still a young girl she was baptized by her father and taken into the Mennonite Chr., of which she remained a loyal and active member the rest of her life. On May 12, 1910, she was united in marriage, by her father, to John Lingenfelder.

She and her husband spent their thirty-four years of wedded life in their home in Hanston which they had prepared before their marriage. Theirs was a truly happy home in which relatives and hosts of friends spent many delightful hours. Friendships meant so much to her, and nothing pleased her more than to be able to make someone happy. She possessed a wonderful memory, and many have been the tokens she sent to her relatives and friends in remembrance of some special days in their lives. In a poem she wrote on "Friendship," she expressed herself thus:

"Friendship, what a blessed word
Of which we have so often heard;
It to a higher plane does lift
When we possess this wondrous gift.

Friendship, how broad, how real,
Its very meaning we can feel.
It gives courage, hope, and cheer
And wipes away the bitter tear.

Friendship, what does it show?
That we have friends who love us so
By gifts and help they do bestow
Help us their love and sacrifice to show

Friendship—what value and worth
To all mankind on earth,
Of which we can give and also receive
And banish much of sorrow and grief."

She leaves her sorrowing husband, three brothers: J. A. and E. D. Miller of Hanston; A. R. Miller of Venice, California; and two sisters—Mrs. Minna Ewy, Abilene, Kansas, and Anna, Mrs. Paul Baumgartner, North Newton, Kansas. Her presence will be sorely missed in her home, in her church, and in her wide circle of friends and relatives. Those who knew her best loved her most and will keep her in loving remembrance.

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RELIEF

Woman Appointed for England-Holland Unit

Elma Esau, who has been assisting the Kitchener, Ephrata, and Newton clothing centers, directing the work at the Newton center since its opening in September, has been appointed for the England-Holland unit. Mrs. Selma Linscheid is designated as the new director of the Newton center.

Doctor Views Tolumat Dietitian's Task

Dr. Richard Yoder requested that Mary Emma Showalter come to Tolumat to concentrate on diets for children confined to the hospital or slowly erasing the marks of starvation and malnutrition. A measure of her responsibilities are cited from his letter:

"Mary Emma has taken over her duties as dietitian by beginning in the hospital which needed the supervision and advice of an experienced person very urgently. She is rapidly effecting much needed changes and improvements and the results in terms of children's weights and appetites are already very evident. The much larger problem of an adequate diet for children feeding from the three camp kitchens has yet to be tackled and will be begun in about a week . . . But it will be difficult as the present cooks know absolutely nothing about nutrition in terms of vitamins, calories, and minerals. Their only criterion is a full stomach. . . Besides preparing the menus and supervising the preparation of the food she will first have to convince the kitchen staff that the food which is being prepared is best for the children and that if it is prepared properly will be approved by the children's tastes, always taking into account in the preparation of the diet that each nation has its own peculiar likes and dislikes so far as food is concerned. . ."

Enlargement of Middle East Relief Unit Continues

Three workers leaving for the Middle East early in the near year include two nurses, Helen Moser of Orrville, Ohio, and Martha Eimen of Wellman, Iowa. Arthur Jahnke, Canadian representative from Herbert, Saskatchewan, is already at Akron Headquarters awaiting sailing notice.

Twelve Ton Clothing Goal Realized in November

The contribution of 9,562 pounds of clothing at the Newton Clothing Center, 12,664 pounds at the Ephrata Clothing Center and approximately 2,721 lbs. received at the Kitchener Clothing Center made it possible for the goal of twelve tons per month to be generously realized during November. The re-

sponse to the clothing need, during the months of September, October, and November, has amounted to 21,468 pounds for the Newton center, and 33,830½ pounds for the Ephrata center.

Henry Detwiler Becomes Accountant in El Shatt Camp

Henry Detwiler's accountant experience is being used in an understaffed office of one section of the El Shatt camp. Sam Yoder and he are in the same camp division and are tent mates:

"Sam showed me around his office and the various shops that they have to keep the men busy. Shoe repair and even manufacturing, tailor shops, tin-smithing, blacksmithing, artistry, sewing, mattress making, etc. These people seem to be very good with the use of their hands. They take great pride in their work, for it must be done just right or it isn't good enough. Slow but very thorough. They are quite happy, too. They go around singing, especially the younger group. They do a lot of harmonizing and it sounds very well."

Articles made in the Yugoslav refugee camps were scheduled to be displayed in Cairo. The variety of articles on display had been of surprising proportions the previous year, but our M.C.C. workers believe this year's display will be even more outstanding because the refugees have added many more items to their list of articles made.

M.C.C. Workers at Tolumat Unpack M.C.C. Bales

Dr. Richard Yoder was selected to supervise the distribution of the M.C.C. shipment of clothing at the Tolumat camp. Mary Emma Showalter and Nancy Hernley enjoyed the opportunity of assisting in the unpacking and expression of their joy is reflected in the following:

"We are quite thrilled to have the Mennonite clothing arrive in our camp at last. For all these weeks it has been held in customs office. Nancy and I thrilled beyond words to unpack and really handle those very bundles which were so neatly assembled at Ephrata Clothing Depot. The one bale was opened soon upon arrival for the hospital, as the supplies it contained were so much needed. I am hoping to be able to see more of it and to have a small share in its distribution. Nancy and I have said that we think it would be quite interesting to run across one of our own dresses which we shared with those who are more needy than ourselves. We may see them some day on some of the girls here in camp."

C. P. S.

Special Projects Encouraged

Earlier in the year it was thought that the total number of men in Mennonite camps and units would fluctuate only a bit around 3,000. Since that time, however, the camp population has increased con-

siderably. As of November 30 there were 3,606 men in the camps, and inductions are continuing at the rate of 75 to 100 per month. With this increase the C.P.S. Section at Akron has been faced with the task of deciding whether more base camps are

to be opened or special projects expanded. The recently-opened camp at Powellsville, Maryland, has absorbed new men for the past several months but it is now necessary to make assignments elsewhere. In the light of this situation the M.C.C. has decided that C.P.S. men should be encouraged to volunteer for special projects, particularly mental hospitals, to take care of the increase in base camps.

Mississippi Public Health Unit

Application forms have been sent to all the Mennonite camps and units for C.P.S. men who are interested in volunteering for the Mississippi unit. Men in the camps who have expressed a desire to do relief work but because of certain circumstances cannot see their way clear to do foreign service are encouraged to volunteer. The intention is to select men for this project who have a strong desire to do greater Christian service. While the camp strength will be small, only twenty-five to begin with, it is hoped that this project will be able to do something to assist people who are living under adverse and unfortunate circumstances. The work project will consist in carrying out sanitation measures for the elimination of hookworm and malaria.

Released December 27, 1944

M.C.C. Headquarters, Akron, Pennsylvania

Peace Section Notes

Civilian Bond Report

Subscriptions to civilian bonds have now gone by the five million-dollar mark. As of November 22, 1944, the cumulative total was \$5,009,059.50. Of this amount \$3,629,456.00 was subscribed by Mennonites.

Meditations on the Mennonites

By J. Winfield Fretz

ISN'T IT STRANGE?

The most distinctive doctrine of the Mennonite Church is its doctrine of non-resistance. This fact is pointed out to us in church histories and in encyclopedias; it is always the first thing to be mentioned by non-Mennonites when they wish to characterize us. Mennonites are known far and wide as a peace church. Even Mennonites when asked what is the uniqueness of their church can often not think of any other distinctions than that "our church doesn't believe in war."

Apologies in Order

Yes, it is true that the Mennonite church is the oldest existing peace church. The doctrine has been kept alive for four hundred and nineteen years, but it is an open question as to how much longer it is to be kept alive. There was a time when preaching about this doctrine was done at the risk of one's life, and it was under those dangerous circumstances that the doctrine of non-resistance was preserved. Today there are all too many Mennonite Churches where Mennonite preachers addressing Mennonite congrega-

tions dare not speak about this traditional Biblical doctrine except in the vaguest and most general terms. I have personally been embarrassed on numerous occasions when speaking to Mennonite audiences on the subject of non-resistance. Knowing the existing situation in many congregations it seemed to me that apologies would be appreciated by some of my listeners who seemed insulted by my affront. Didn't I know that many young men from this congregation were in military service? Didn't I know that many members of my audience were strongly opposed to the Civilian Public Service program? Didn't I know better than to speak in public about so delicate a matter?

Giving It Away

Yes, I knew all of these things, but unless something is said on this basic portion of the Christian Gospel, the very stones will cry out in defense of it. Jesus taught it clearly. It is plainly written in the Scriptures. It is fixed doctrine in our church. It was reaffirmed as late as the 1941 General Conference at Souderton, Pennsylvania. Why then are apologies in order when one wishes to discuss it? The fact is that we are voluntarily surrendering this doctrine of our faith. The State is not taking it away. Because so many have surrendered his portion of the "faith of our fathers," it becomes a controversial matter within the church. And because it is controversial many ministers refuse to preach about it. Ministers who avoid the subject or are vague about it give their parishioners the impression that it is a personal matter and that the church has no pronounced teaching against war or participation in it. And so while the State makes provision for those with a conscience against war and while other Christian groups take up the cause of peace and non-resistance, a large number of us in the Mennonite Church are saying we have no conscience against war and we let others take up what we are laying down. Isn't it strange?

SAYS NOW IS THE TIME

Dr. Albert Buckner Coe, who served as an artillery lieutenant in the first World War and who is now pastor of a large Congregational Church in Oak Park, Illinois, and also a member of the Commission on a Just and Durable Peace says:

I am inclined to think that Jesus would say that the time to preach "Thou shalt not kill!" is now, while the war is on. It is now, while the world is aflame, that point is given to the command. Whatever our individual view of this war, whether we are pacifist or militarist, or somewhere in between, it is right to proclaim now that killing is sin, and will be sin forever.

The church must preach this truth *now*. If the church doesn't—if the church refuses on the ground of policy to preach it—the church is no more than an adjunct of the state. Of what value is the church if it does not dare preach the truth when the going is hard? Now is the time to proclaim—Thou shalt not kill! Now is the accepted time, now may be the day of salvation.

JOTTINGS

— **The Gnadenberg Mennonite Church, Newton, Kansas**, at its annual business meeting on New Year's Day, voted to adopt the 100 Per Cent Church Paper plan. The congregation also voted to put out a monthly paper for those members who are gone from the home community. Mrs. Leo Voth, correspondent to **The Mennonite** was elected editor of the monthly paper. Rev. J. J. Voth of North Newton is pastor of the Gnadenberg Church.

—**The Annual Bible Week at Bethel College** will be held from **March 12 to 16** with **Dr. Rufus Bowman** and **Dr. D. D. Eitzen** as speakers. Dr. Bowman is president of Bethany Biblical Seminary, the seminary of the Church of the Brethren. Dr. Eitzen, who is from the University of Southern California, will lecture in the field of personal counselling.

—**Rev. Leonard Metzker** has resigned as pastor of the Eicher Emmaunal Mennonite Church, near Noble, Iowa. He plans to continue his studies at seminary this fall.

—**The Bethel Mennonite Church, Mountain Lake, Minnesota**, adopted the **100 Per Cent Plan** at its annual meeting. Rev. J. M. Suderman, Manager of the Mennonite Publication Office, reports that the church has already sent in its list of names to which one or both of the church papers will go.

—**Brother Verney Unruh** brought the New Year's Day message to the Salem Mennonite Church, Freeman, South Dakota. His subject was, "Pressing Toward the Mark." On New Year's eve he addressed the young people of the "South" and "North" churches. He spoke on the theme of keeping resolutions, stressing the need of prayer.

—**Wayland Mennonite Church, Wayland, Iowa**: The choir presented the Christmas cantata "Chimes of the Holy Night." The young people went to the Eicher Church for a social on December 28. The Senior C.E. had a program on New Year's eve. Then the group went into the basement or social activities and refreshments. At 11:00 all met again in the assembly room for the Watch-Night service.

—**Brother Jacob T. Friesen**, student at Biblical Seminary, New York, brought the New Year's Day message to the Bethel Mennonite Church, Mountain Lake, Minnesota. Newly elected church officers were also installed on that day.

—**Henry T. Reimer Jr.**, who has served as Director of the C.P.S. camp at Fort Collins, Colorado, has accepted the position of Unit Leader of the C.P.S. group at Norristown, Pa.

—**Selective Service** has again resumed the drafting of men in the 26-37 age group. Since this past April the emphasis had been on the induction of men 18-26. —M.C.C. Peace Section.

—**The First Mennonite Church, Reedley, California**, also had a Watch Night service. It included a social hour, singing of hymns, refreshments, short talks and devotions.

—**"The raido work is continuing with growing interest...** When we hear how shut-ins are inspired,

comforted and encouraged, we feel that the work is infinitely worth-while. Probably no other project ever undertaken by our church has reached so far in to the outside world...It has always been the aim of the committee to use all the talent of the church in as many combinations as possible. —From the monthly bulletin of the **Ebenezer Church, Bluffton, Ohio**.

—**The Bethel College Church** held its annual meeting on New Year's Day. Abstracts of the annual reports of the officers and committees had been distributed on Sunday. Among the recommendations which were adopted, that of the pastor is the most far-reaching. He said, "I myself feel that the time is here for the Bethel College Church to have a home of its own, a house of the Lord dedicated to the worship of God and used for no other purpose." The congregation adopted his recommendation in this form: "That the Church Council appoint a representative committee to study the question of church building problems of site, architecture, materials, relations to the college, etc. and take steps to raise the necessary finances, and report to the congregation within three months." —*Corr.*

EASTERN DISTRICT CONFERENCE NOTES

Deep Run— The Bluffton College Girls' Gospel Team conducted a service in the church December 31. The message was brought by Arthur Keiser, a member of the West Swamp Church, who is also a student at Bluffton College.

Hereford, Bally—The annual special Christmas Service at the Home for the Aged, Frederick, was conducted by the Christian Endeavorers Sunday afternoon, December 24th.

First Church, Phila.—The Spiritual Council, with the aid of their wives put up twenty fruit baskets as a Christmas Gift to the sick and shut-in folks. During the year the Sunday School bought two wheel chairs and presented them to the Mennonite Home for the Aged at Frederick. Miss Martha Burkhalter, missionary to India, spoke to the Sunday School December 10. Mrs. Mary Hauck, who had the misfortune of falling and fracturing her hip, has returned to the Home for the Aged. Miss Bertha DeCray, harpist, has been engaged to be in the morning worship service every fourth Sunday of the month, beginning in January, through the courtesy of Mr and Mrs. J. B. Bechtel.

Second Church, Phila.—The three General Conference Churches in Philadelphia united for the Watch Night Service in Second Church on New Year's Eve.

Fairfield—The American Bible Society's sound film, "The Book for the World of Tomorrow" was featured at a Union Service. On Christmas Eve a sound film, "The Child of Bethlehem" was presented as part of the special service.

Zion, Souderton—Dr. Harvey R. Bauman and Rev. Albert Gaeddert occupied the pulpit several Sundays in December during the pastor's absence. The members of the Junior classes rendered a program at the Community Children's Home, Quakertown, December 17. They also presented each child with a Christmas package of eats. The choir rendered "The Messiah" on December 17.

Note Change of Address! The Allentown Congrega-

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

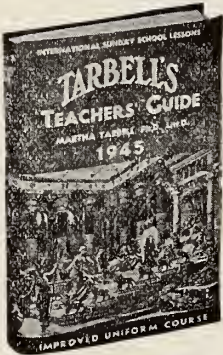
Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

Rev. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

tion recently purchased a parsonage and the pastor and family moved to the new location December 12. When sending church bulletins or material for *The Mennonite* through the Conference Correspondent in the future, please, address to Rev. Howard G. Nyce, 1528 Chew Street, Allentown, Pa.

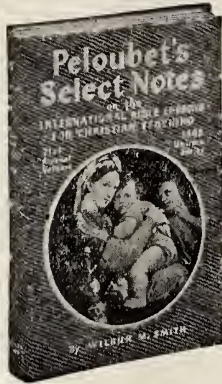
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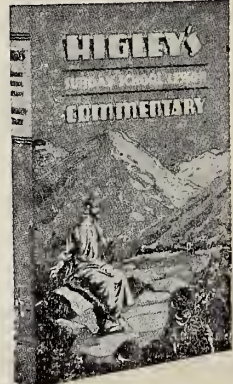
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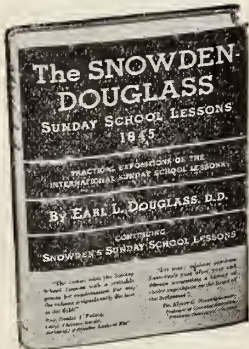
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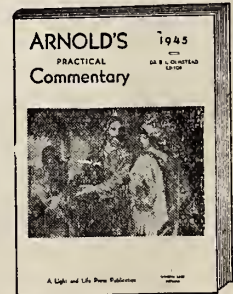
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VOLUME LX

NORTH NEWTON, KANSAS, JANUARY 16, 1945

NUMBER 3

Our Ministry of Education

How Much Are We Worth?

By J. H. Langenwalter

Who are "we"? You and I.

Some forty years ago two young men entered a large museum in one of our great cities. The guide was much interested in showing them a mummy which had recently been taken from one of the Pyramids in Egypt. This mummy was reported to be 3,700 years old. It was a rather interesting but not very attractive caricature of what had once been a human being, or the body thereof. The visitors wanted to know what kind of man had lived in this body when it was alive. The guide could not tell them. He was interested in the age of the mummy and in how well preserved it was.

One of the visitors asked him whether they had found anything else in the tomb. He told them that men had also found a vessel into which a small quantity of wheat had been placed at the same time and that some of it had shown a slight trace of germinating power. Not enough, of course, to plant it with success.

Some time later a student in an Egyptian University wrote a paper on this wheat in which he maintained that if this wheat had been sown with its increase, year by year, for forty years it would have yielded enough to have paid the Egyptian national debt and left that country free of debt and independent. In addition he claimed that there would have been enough left to be a guaranty against famine in his country. That gave food for thought. Just keeping a man's body or keeping a quantity of wheat does not reveal their true worth. What they were or might have been worth to others is the true indicator of their value.

The difference between food, freedom, and joy of achievement on the one hand and semi-starvation, slavery and a discouraged people on the other hand is often determined by the value of little or of few.

We are worth as much as we increase the true values of the people who spend their days on earth with us. Our true worth lies in what we are. What we have will leave us just as surely as did what the man back of the 3,700 year old mummy had.

What we do for, with and to others will live on

in them. If we prove to be worthless in the true values of life there will be losses to more men, women, and children than we can estimate. If we succeed in accordance with the orderly arrangement of the Judge of us all there will be added values to more men, women, and children than we can realize.

Our interest in values determines what kind of human beings we are becoming. "As a man thinketh in his heart so is he (becoming)." We may become thing-minded persons who live with and for figures, weights, and measures. On the other hand we may become spirit-minded people who live with and for values that are always good, and good for something.

Things have value only as they may be put into service. That was graphically illustrated when the soldiers who had to leave the Philippines several years ago burned large sums of U. S. money as though it were of no value at all. They burned this money in order to keep it from falling into the hands of the Japanese for whom it might have had value. The United States was none the poorer because these bills were burned. They had lost their value because they were not in position to serve a helpful purpose to the nation which had issued them.

How much we are worth depends pretty largely upon our choice. We can either help or hinder people both in receiving what they need and in doing what they like to do. Many of the values in the history of human kind have been lost because those who were unwilling to sacrifice undercut the efficiency of those who were willing to go the "second mile." On the other hand there have been those whose influence through encouragement has been such that their beneficiaries can never be grateful enough for the strength which came to them because somebody dared to be worth much to his fellow men.

If the best is none too good for our children, in the broad sense of the word, then we, you and I, dare not neglect using the potential values which God has entrusted to us, whether they be in the form of ability, time, or possessions. Upon our use of these will depend how much we are worth.

Meditations on the Mennonites

THE GENERAL CONFERENCE

The General Conference is now eighty five years old. The primary purpose of organizing the Conference in 1859 was to bring about a union of all Mennonite Church groups in America. It was hoped that agreements could be reached on matters of Bible doctrines, confessions of faith, customs, and religious practices.

The Situation Today

During these eighty-five years the General Conference has grown from the few churches and several hundred members represented at the organizational meeting at Donnellson, Iowa, to its present membership of over 36,000. Despite the numerical increase, it must be said that the chief objective of the founders is still far from realization. There have been no major mergers, and later the joining of the immigrant Mennonites from Russia in the 1870's. At the present time this goal as a Conference objective is non-existent in the minds of most General Conference members, and flickering only faintly in the minds of the rest. The Conference has from the beginning been characterized by the diversity of its cultural composition. Within the membership are those who reflect the culture of Switzerland, Germany, Holland, Poland, and Russia.

Diversity of Training

But diverse cultural backgrounds are not the great barrier to unity, it is diversity of training that is the real barrier to unity of purpose, unity of method, and unity of attitude. In eighty-five years we have not developed a philosophy of Christian education. We have given up the idea of an untrained ministry in favor of a trained ministry but have established no strong Bible School and Seminary to train our ministers and teachers. As a result we have teachers and preachers with no formal training, with little training, and with a great deal of training. The trained and untrained have been influenced by all manner of doctrine from the most orthodox to the most unorthodox by all sorts of strange religious teachings in denominational and undenominational schools in a variety of colleges in non-denominational religious magazines, by questionable radio evangelists, and traveling revivalists. How short-sighted we have been. What else can be expected than diversity of opinions in the Conference toward the program of promoting the gospel?

Respond to Training

We all respond to training and environment. If some go to college and seminary and some go only to

non-denominational Bible school, if some study church history and others do not, if some read only *The Mennonite* while others read only the *Moody Monthly*, if some get their inspiration from militant non-Mennonite evangelists while others hear only their local pastor, if some do this and some do that in a score of other ways, we can expect only diversity of outlook, of attitude, of method, and indeed of objective. From this situation we must not be surprised to find that there is great diversity of scriptural interpretation in the various Conference Churches and sharp differences of doctrinal emphasis in our pulpits. Until there is unity of training for our preachers there will be no unity of spirit among our preachers and no agreement of emphasis in our preaching.

The Sin of Omission

It isn't so much the things you do, dear,
It's the things you leave undone
That gives you a bit of a heartache
At the setting of the sun.
The tender words forgotten;
The letters you did not write;
The flowers you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time nor thought for
With troubles enough of your own.

Those little acts of kindness
So easily out of mind,
Those chances to be angels
Which we poor mortals find—
They come in the night and silence,
Each sad, reproachful wraith,
When hope is faint and flagging
And a chill has fallen on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late;
And it isn't the things you do, dear,
Its the things you leave undone,
Which gives you a bit of heartache
At the setting of the sun.

—Margaret E. Sangster.

EDITORIALS

REPETITION IS HELPFUL

Repetition helps us to remember to do the right. Often we want to do the right but we don't because we forget about it. This is also true of conference projects. An example of effective repetition is the publicity, which the Board of Trustees of the Western District has carried on since the last conference session. From October to the beginning of January that Board placed three appeals in *The Mennonite*. In addition it sent one letter to all the ministers in the district. This publicity has helped the churches to remember their action on the Church Building Fund as considered at the last conference. Remembering what they voted for, they are prompted to carry it out into action. The results have been encouraging. "I didn't think" and "I forgot" are often given as excuses for not doing the right. Repeating the right thoughts for action helps people to remember and to do the right.

ENDORISING THE RIGHT

The "Lesson Scope" feature has been added to the present number of the *Mennonite Senior-Adult Quarterly*. It gives the whole scope of scripture out of which the printed lesson text is taken. This number of the quarterly had been off the press but a little while when a church leader from Ohio sent the following appreciative message on a postcard: "I appreciate the new feature in the 1945 *Senior Quarterly*—Lesson Scope. For sometime I have felt that the entire lesson text should be indicated in the quarterly. . . I am glad that you found a way of getting it in without adding much additional material." This endorsement of the feature is encouraging. We thought that many who use the quarterly would like the lesson scope. This endorsement suggests that we did the right thing. Endorsing the right attitude of people helps them to do the right. Of the three: praise, blame, and neglect, praise works the best. An experiment with three groups of school children showed this. All three groups were equal in ability and studied the same material. One group was praised for good achievements. One group was only blamed for its failures. The efforts of the third group were ignored. No praise or blame was offered them. Tests showed that the "praise" group had done the best work. Endorsing the right action of another strengthens him in it. This is positive living. No wonder that Paul said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are

pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

SUGGESTING THE RIGHT

We often lack ideas for improving our work. Helpful are those friends who suggest ways of betterment. The lesson scope feature might not appear in the *Senior-Adult Quarterly* if two friends in a Washington church had not made the suggestion last fall. They had taken the Sunday School work seriously and had thought about it. As a result they had something to suggest when the opportunity came. Not only had they thought about means of improving, but they offered their ideas. A lot of good ideas go to waste because they are not shared. Civilization rests upon the sharing of ideas. If a new-born babe were cut off from all that others have learned, it would perhaps be a wonder child in reverse. The well-educated man knows what others have thought and are thinking. He seeks to get a wide knowledge of ideas, for he realizes that each human being has a unique opportunity to add to the collective insight of man. Scale all of this down to small areas of endeavor and the same holds true. We need to share our "bright" ideas with one another, for frequently they are the "right" ones.

SMOKE JUMPER

Smoke Jumper is the title of a forty-eight page book put out by the C.P.S. Smoke Jumper unit at Missoula, Montana. It has fifty-seven unusual pictures, several of them full-page. On page three you are invited to look for the sections entitled: "Torture Chamber," "Hitting the Silk," "Check and Triple Check," "Fire on the Mountain," "Between Fires," "This Is Our Country," "After Hours," and "Among Ourselves." Gregg Phifer, whose father edits Sunday School material for the large Methodist denomination, has edited this bi-annual. This book is attention arresting for young and old.

Copies of the *Smoke Jumper* will not pine away in any church or Sunday School library. We predict that in any case they are likely to be thumbed and worn in a short while, in spite of the high quality paper and workmanship of the book. Copies may be secured from the Bethel College Book Store, North Newton, Kansas, or from Art Wiebe, C.P.S. 103, Box 1511, Missoula, Montana. Cost per single copy is seventy-five cents.

"Other foundation can no man lay than that is laid which is Jesus Christ."

Sunday School - Work or Play?

By J. S. Schultz

A brother Sunday School teacher from a church a few hundred miles from here, recently wrote as follows: "This week we have S.S. study courses every night for two hours; once a month we have teachers' meetings and we are supposed to contact every absentee each week. We are also supposed to visit the pupils in their homes. At every monthly meeting we are asked how many visits we have made in the homes. It is, of course, true that most of the time we are just playing at church and Sunday school work in comparison to our secular work." Is this last accusation fair?

For decades, perhaps centuries in certain churches, Christians assumed that the only qualification necessary to make a good minister was that of consecration and devotion to the cause. While we are well agreed that that is the first requirement for a true minister today, we are sure it is not enough; nor is it for a teacher or superintendent of a Sunday school.

We voice long and loud accusations against the public schools for giving us so little time with our children to teach religion and otherwise inculcate spiritual values into them, and there is ground for that. But until we really make better use of the time and opportunities we have in week-day religious education, summer vacation Bible schools, and especially in our Sunday Schools, we can hardly complain about our very limited results.

Would a banker, a grocer, or a farmer be willing to turn his organization over to one who had no other qualification for managing it for him than that of great interest in such work? For public school teaching it took centuries until effective teacher preparation became a requirement for accepting such a position, but in the last century only rarely have young men or women been given the responsibility of teaching unless they had a reasonable understanding of boys and girls to be taught and of subject matter to be studied. Is there any excuse for making no concerted effort in that direction if we really believe that we Sunday School teachers and superintendents have a God-given mission to perform, a responsibility for immortal souls of children and those older? What qualifications for teachers and superintendents could conferences or churches agree upon to apply that would improve our S. S. work? How would the following do to begin with: 1. Being an active Christian. 2. Having a working knowledge and understanding of the Bible. 3. Having had some experience of working successfully with children or young people. 4. Having an acceptable amount of schooling? Items one and three would have to be determined by several people of the church who knew the candidates; tests could decide the second, while the last would have to be decided upon by a committee or board.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Occasions for Praise and Prayer

Calvary Mennonite Church, Mechanics Grove, Pa. is enjoying the leadership of Rev. and Mrs. Alfred Regier. Sunday School and worship services in the morning are well attended. There was need for a new electric pump to be installed into the worker's home. The congregation, at the suggestion of the church council, contributed the money for the pump, which is a great convenience. The total outlay was \$263.90 for the pump and installation. The Home Mission Board is deeply appreciative of this fine improvement. This is an occasion for praise to the Lord for the fine spirit of the congregation.

Problems Arise When People Move

There is always more moving about from one place to another in a city than in the country. A city church and church leaders know this and are prepared for such experiences. Recently, however, First Mennonite Church, Chicago, experienced an unusual amount of moving out of the vicinity of the church. I quote from a letter by Rev. A. E. Albrecht, 1500 West 72nd Place, Chicago 36, Illinois. "This fall four families moved out of this community and consider it too far to come back to the church. That reduced our Sunday School by fourteen members. Then there were several other children who were brought or at last influenced by those that left to the extent that they are not coming any more. Or in other words we lost about twenty members in one month." Some that left were in positions of leadership, and this makes the loss so much greater. Will you join the Board and the Congregation in earnest prayer that the Lord would so lead and guide that some might desire to come back, and that others might be found to fill the vacant places? Thank you."

Tribute to a Railroad Ticket Agent

Last summer, while Rev. J. J. Esau, blind evangelist, Bluffton, Ohio, was visiting all the Mennonite churches affiliated with the General Conference in Alberta and British Columbia, he unfortunately lost his Canadian Clergy Certificate. A new book could not be secured on the spur of the moment. Brother Esau had to travel a long way and hence had to pay full fare for his railroad ticket. Word was left with the ticket agent of that place that the book was lost. Sometime later on the clergy certificate was found and turned in to the agent, and he in turn forwarded it to Rev. Esau. Immediately Rev. Esau filled in the necessary certificate and sent it to this agent. Most promptly the agent acknowledged the receipt of the necessary stub and by check refunded the amount that was now due to Rev. Esau. The amount was \$14.70. May the Lord reward such sincerity and devotion. Let us thank God for the many honest business men.

TEACHING THEM

The great Teacher gave this order to his disciples as his last command before departing from this earth. (Matt. 28:20) Many of us have the privilege of being a teacher. As for me I have to teach seven days a week. All my teaching from Monday to Sunday revolves around the Word of God and the person of our Saviour Jesus Christ.

We have forty pupils in Bible School right now, a cheerful group of young people eager to grasp with love and devotion whatever one has to offer them from God's Word and other subjects connected with the Word of God. We have pupils in three groups, and then we have two young ministers of the gospel who are taking a special course that should be a great help to them in their ministry.

Two days a week I have to walk to our German-English Academy here in Rosthern. There are about 140 students this winter from grade 9 to grade 12. I teach religion in all grades; in the lower grades besides the regular religion we are taking up our catechism; in some of the higher grades hymns and their origin in our *Gesangbuch*.

Though some of the classrooms are overcrowded, I must say to the credit of the students and the spirit of the school, the question of discipline hardly arises for me.

On Saturdays I meet a group of children of our Sunday School. We gather in the Academy and spend the three hours in the forenoon practicing in German reading and writing and in singing German songs. After singing in the morning I give a demonstration lesson in *Biblische Geschichte* (a Bible story). Certain groups of Bible School students observe and so learn how to teach children the Bible stories.

On Sunday I have, of course, my Sunday School class, and I have to take my turns in preaching in our Rosthern church or wherever my "Preachers List" requires me to go. After New Year on Sunday afternoons I teach catechism to candidates for baptism. The group sometimes adds up to fifty boys and girls, though of course not every one of them is ready at the end of the course to take the serious step of baptism.

Yes, "teaching them." How many do I reach daily or weekly this way? Two hundred? It certainly isn't far off. Where do they come from? Mostly, of course, from Saskatchewan, but we have quite a few students from Alberta, even from Manitoba, Ontario, and British Columbia. What a responsibility!

Because of the day-light-saving time I have to leave my home in winter when it is still dark. Then I have to walk one mile to the Bible School to be there at quarter before nine o'clock. That quarter of an hour goes for morning devotion. When the winter is at its peak we usually have lamps burning in the first period or periods. Needless to say, I am glad to get to warm myself at the radiator among the friendly faces of the boys and girls after having walked one mile in the darkness into the north and usually against a northerly wind.

From Bible School twice a week I walk another mile to the Academy and then another mile home. These

walks sometimes make me tired, but they keep me healthy. The nights I like to spend at home, for other work has to be done. As secretary of the Canadian Conference I have a great deal of correspondence to do. Every week I provide our Canadian weekly, *Der Bote*, with "The Bible Story for Sunday." As editor of *Der Kinderbote* I have to do some thinking and some work. Our boys in camp or wherever they serve also demand my attention.

The nerve of my life's work, however, seems to be "Teaching them." Yes, it's a great responsibility, but then it is joy, too, and it gives me great satisfaction.

But before and after one has started "teaching them" one has to do a lot of learning oneself—from books, and still more—from the Book.

—John G. Rempel, Rosthern, Saskatchewan

FOREIGN MISSIONS

P. H. RICHERT, Secretary

COULD YOU DO IT?

By C. Duerksen

"What shall we have for our closing program of the annual Bible Course," we wondered. We were to study the books of Revelation, Zechariah, and a simple course in the Gospel of John, which was to be taught later in the village churches.

One very interesting item in the closing program of Mr. Thiessen's school had been a spell-down in Bible verses. We decided to have such a number on our worker's program. In preparation for this, roll call in the Gospel of John class was answered by verses out of the Gospel. With a class of fifty you can imagine the variety of verses.

Closing day came. Songs, questions and answers on the book of Zechariah were given; then came the "spell down." The women and girls, numbering fifteen or so, were first. After the first two rounds no one was given another chance if they happened to repeat a verse that had already been given. Yet these women kept on for more than twenty minutes.

Then thirty men came forward. The older men were plainly nervous. Memorizing was not so easy for them. In this part of the program the judges found their task more difficult for the men used both Oriya and Hindi. During the first two times around they were given a second chance if they happened to start a verse that had already been quoted. After that he judges were strict, and the line grew appreciably shorter. Yet verses kept coming steadily for over half an hour. The winner was a young Oriya preacher. The runner up was a young chap who had just begun helping in evangelistic work. He had had an exceptionally good choice of verses and had recited them calmly.

As I listened to them, I knew I couldn't do it. How long do you think you could have quoted verses out of the Gospel of John without repeating? Try it sometime. And remember that the verses must be given accurately. You may surprise yourself.

TRAINING VILLAGE PASTORS AT JANJGIR

By S. T. Moyer

Certainly, to be educated is to become. If we do not become, we are only partially educated. And most certainly the supreme factor in education is a life centered in Jesus Christ as Lord and Saviour.

In the education of village pastors, we believe that one of the factors is guided experience in life situations. God has given us special opportunities here at Janjgir where we are the only training school for this grade of workers for all Chhattisgarh. With the foundations well laid by Rev. W. F. Unruh, and enlarged upon by Miss Burkhalter, God has suddenly opened up new doors for this educational process. Believers found in four or five nearby villages serve as the proving ground for these budding servants of the Lord.

(i) Here is the group in village S. When the first believer came a year and a half ago, the village furiously objected that he stay in their midst. "Why" asked Prabhu Din, "cannot he stay on his ancestral holdings?" "Because if he does, we fear we all may become Christians." What an objection! What a testimony!

July this year saw four adult believers in that village. Of course all does not go smoothly. Growing pains are to be expected. But every Sunday through mud and rain and sunshine and heat travels there on foot a third year student, Samuel Geer from Korba, and his apprentice Mantri Masih, from Bethesda Church, Champa. Teaching, shepherding, encouraging, they look after the flock.

(ii) For many years in Udeband there existed one family. To that was assigned John Paul, of Mauhadi, and Nanhe, of Dr. McGavran's field. The other Sunday John Paul took part in the Janjgir worship service, then on a rainy day walked the ten miles there and back, and then assisted in the burial of a young T B. whose coffin many were afraid to touch. When my wife mildly remonstrated that Nanhe might get sick, he better stay home, he stoutly declared that to walk these ten miles and do this service were the finest sort of medicine on top of a week of class room study; it made him feel fine and his brain clear.

(iii) To the S. W. in K. there now exist three believers. When recently we had placed there Martin Luther Ladar and his wife, the entire group of neighbors were so scared lest any should become converted that they strictly placed close scrutiny on any who entered that home where teaching was going on. But the music and teaching of Bible was too charming, and under cover of night, by stealth, the young men of the village would sneak in to listen and learn. To

this group minister Simon Singh, of Dhamtari, with his helper, a young man from the great Methodist field of Bastar State.

(iv) One day our students were out as usual on Friday afternoon, in Gospel team work. Every Friday three groups go out. They came homeward bound through a section of P. a village to the S. E. A young man spoke up and said that he had been baptized in Champa some seven years previously, and had only recently returned from the coal mines. Why should he not become the center of a growing church in that village? I asked myself and the Lord. I then went myself and investigated. Then at once I sent two other young men there, one Peter Eliazer from Bastar State, and the other a first year student from Parsabadhar. This baptized believer receives them gladly, always gives his offering, seems eager to learn. I see hopes that his married Sister and her family too may come to Christ.

Now to make this training process complete, a great deal more is required than merely to send out the students. (a) One thing is *preparation* of heart and mind. Thus we meet every late Saturday afternoon for one hour of study of Bible Lesson and prayer, and counselling concerning the problems of worship and pastoral work. Then, (b) on Sunday is the work itself not theory, but in a *life situation*. I usually go out Sunday after Sunday from one place to the other. I indeed go to worship, but I also go with my mind and heart set to discern the student in action and for supervision. Thus, (c) *supervision* is a factor. The best supervision is that in which there is a maximum of vision, and a minimum of super. During the first period on Monday, the Chapel Period is given over to reports. Thus each encourages and spurs the other, and the entire school may bear up in prayer the work in its successes and difficulties. Thus, (d) there is a *measuring and appraisal* of results. These village believers have their problems. So when they come to the Station, I first refer them to their Shepherd, and if necessary, guide them in the *handling of the problem or difficulty*. This (e) is a vital element in training. Finally, (f) the usual Friday afternoon Gospel Team work goes on. Just as soon as Mr. Isaac comes back from Bengal Famine Relief to help with the work of the station, I wish to do everything possible in training under supervision so that during this Friday afternoon work the students will learn how to preach, how to teach, how to cooperate one with another, how to lead a Gospel Team, how to testify, how to sing, how to do personal work. This *training in all phases of soul winning*, is to supplement the training in pastoral work. We want these village pastors to be soul winners, and the soul winner to have a pastoral heart and mind. One object of prayer is that there may be a harvest, resulting in baptisms before Christmas. Please pray for this work, for the students, for a spreading, Bible-taught church.

CONTRASTS IN AN INDIAN VILLAGE!

By Mrs. P. W. Penner

How strange and remarkable it is! A Christian camp close by a Hindu shrine, and under an immense "Sacred Pepl Tree." How great the contrast! That was our situation in a village about eight miles from Mauhadei across the mile-wide river. Here we came, a large Christian group of ambassadors for Christ worshipping the living God, camped in tents pitched in the shade of this sacred tree approximately five feet from a small shrine, a very short distance onward stood a temple. At both places people worshiped "gods," the work of man's hands, that have eyes, but see not, that have ears, but hear not.

You might ask why the villagers would allow us in this sacred spot? Of course, permission has to be asked from village authorities, but the malgusar (village headman) gave us permission to this shady spot. Soon six tents were put up, a few huts from bamboo mattings besides. Years ago we could not have ventured this close to their "Holy Places." Many of the old prejudices and hatreds are gradually broken down. We must, however, promise to leave their shrine alone.

Sunday came, what a thrilling experience when from fifteen surrounding villages Christians appeared to worship with us and partake in the communion service which was held in front of our tent. As they were idol worshippers just a few years ago, now fifty-two partook in the Lord's Supper as humble children. The ground had been carefully swept and cleansed with fresh cow-dung. There we sat cross-legged in typical Indian fashion. The pulpit, a low table, also served as the communion table, no elaborate church building, no organ, no well-groomed elders and deacons marching down a carpet-isle, nevertheless, it was truly a "Worshipping place of God," where we worshiped Him in spirit and truth. No expensive silver communion set, but in an ordinary brass plate and cup passing from one to another, or with a teaspoon poured into the palm of the right hand from which they drank. Oh, the thrill and blessing! A few more could be added through baptism at this occasion.

New Books Added To The Western District Loan Library In 1943 and 1944

FICTION

Abbott, *Yours for the Asking*; Aldrich, *Lantern in Her Hand*; Aldrich, *Miss Bishop*; Aldrich, *Mother Mason*; Aldrich, *Song of Years*; Aldrich, *Spring Came on Forever*; Aldrich, *White Bird Flying*; Asch, *The Apostle*; Aydelotte, *Across the Prairie*; Carroll, *Dunnybrook*; Chase, *Windwept*; Coatesworth, *Thief Island*; Douglas, *Magnificent Obsession*; Douglas, *The Robe*; Fisher, *Cathedral in the Sun*; Forbes, *Mama's Bank Account*; Goudge, *City of Bells*; Goudge, *Sister of the Angel*; Goulding, *So Long We Love*; Gunnarson, *Good Shepherd*; Hilton, *Good-bye, Mr. Chips*; Hilton, *Random Harvest*; Lane, *Let the Hurricane Roar*; Leeuw, *Linda Marsh*; Lester, *It Occurred To Me*; Meader, *Clear for Action*; Medearis, *Big Doc's Girl*; Miers, *Big Ben*; Morrow, *Great Captain*; Morrow, *Splendor of God*; O'Hara, *My Friend Flicka*; Painter, *Spring Symphony*; Person, *Abner Jarvis*; Potts, *Someone to Remember*; Reed, *Bright Midnight*; Reed, *The Catalyst*; Richter, *Free Man*; Rolvaag, *Giants of the Earth*; Seletz *Hope Deferred*; Skidmore, *Hill Doctor*; Skidmore, *River*

Bising; van Keyren, *Open Door*; Walker, *Winter Wheat*; Yenni, *House for the Sparrow*;

BIOGRAPHY

Clark, *Life of Clara Barton*; Dally, *Release*; Epler, *Life of Clara Barton*; Holt, *George Washington Carver*; Jones, *Small-town Boy*; Kenny, *And They Shall Walk*; McConnell, *John Wesley*; Meadowcroft, *Boys' Life of Edison*; Ohnstad, *The World At My Fingertips*; Powell, *Heavenly Destiny*; Rizk, *Syrian Yankee*; Seagrave, *Burma Surgeon*; Spence, *Get Thee Behind Me*; Spence, *One Foot In Heaven*; Thorek, *A Surgeon's World*; Whitney, *John Woolman, American Quaker*; Bader, *I Married a Minister*.

LITERATURE

Runbeck, *Our Little Miss Boo*; Clark, *Thousand Quotable Poems*; Untermeyer, *Treasury of Great Poems*; Lewis, *212 Victory Poems*; Clough, *While Sewing Sandals*.

JUNIOR BOOKS

Alcott, *Little Women*; Bell, *Young Cowboys At the Broken Arrow*; Bowie, *Story of the Bible*; Brock, *Topsy-Turvy Family*; Burton, *Katy and the Big Snow*; de Angeli, *Henner's Lydie*; de Angeli, *Thee, Hannah*; d'Aulaire, *Don't Count Your Chicks*; Faris, *Standard Bible Story Readers*; Flack, *The New Pet*; Garner, *Little Cat Lost*; Gates, *Sensible Kate*; Haywood, *Back to School With Betsy*; Hinkle, *Shep*; Hutchens, *Sugar Creek Gang in School*; Johnson, *Derry, the Wolfhound*; Judson, *They Came From France*; Milhous Lovina; O'Brien, *Return of Silver Chief*; Seredy, *Open Gate*; Seyfert, *Amish Moving Day*; Seyfert, *Little Amish Schoolhouse*; Sidney, *Five Little Peppers*; Tunis, *Keystone Kids*;

MINISTERS' BOOKS

Blackwood, *The Funeral*; Blackwood, *Preaching From the Bible*; Booth, *Quest for Preaching Power*; Buttrick, *Parables of Jesus*; Calkins, *How Jesus Dealt With Men*; Dolloff, *It Can Happen Between Sundays*; Glover, *Progress of World-wide Missions*; Macartney, *Great Women of the Bible*; Morgan, *Acts of the Apostles*; Hewitt, *God's Back Pasture*; Palmer, *Come, Let Us Worship*; Palmer, *The Minister's Job*; Smart, *Contemporary Christ*; Thompson, *Changing Emphases In American Preaching*.

EDUCATION

Cornell, *The Conscientious Objector and the Law*; Cushman, *What's Happening To Our Constitution*; Fleming, *God In Our Public Schools*; Fosdick, *On Being A Real Person*; Hartwell, *Dogs Against Darkness*; Hutchinson, *From Victory To Peace*; Kunkel, *In Search of Maturity*; Miller, *Take A Look At Yourself*; Stolz, *The Church and Psychotherapy*; Taylor, *Child Life In Bible Times*.

BOOKS ON ETHICS

Bowman, *Home Builders of Tomorrow*; Burkhart, *Understanding Youth*; Burkhart, *Guide For A Man and Woman Looking Toward Marriage*; Bro, *When Children Ask*; Carrara, *Enemies of Youth*; Heslop, *Secret of A Happy Wedded Life*; Hoover, *Problems of Lasting Peace*; King, *Motives For Christian Living*; Sizoo, *Make Life Worth Living*.

RELIGIOUS BOOKS

Brunner, *Divine-human Encounter*; Bro, *Every Day A Prayer*; By An Unknown Disciple; Hamilton, *God Lives In Homes*; Heaps, *Five Marys*; Kenyon, *The Bible and Archaeology*; Kirkland, *Man of the Hour*; Harkness, *Glory of God*; Love, *Missionary Message of the Bible*; Moody, *Your Child's Religion*; Pratt, *Can We Keep the Faith?* Qulmby, *Gospel Today*; Robertson, *Along the Highway of Prayer*; van Kirk, *Religion and the World of Tomorrow*.

RURAL

Sanderson, *Leadership For Rural Life*; Young, *Participation In Rural Life*.

MENNONITE HISTORY

Bender, *Two Centuries of American Literature*; Comfort, *Just Among Friends*; Hartzler, *Education Among the Mennonites of America*; Hartzler, *Mennonites In the World War*; Hiebert, *Feeding the Hungry*; Horsch, *Hutterian Brethren 1528-1931*; Horsch, *Mennonites In Europe*; Huffman, *History of the Mennonite Brethren In Christ's Church*; Kaufman, *Development of the Missionary and Philanthropic Interest*; Among the Mennonites of North America; Kaufman, *Mennonites and Their Heritage No. 1, 2, 3, 6*. Smith, *Coming of the Russian Mennonites*; Smith, *Mennonite Immigration To Pennsylvania*; Umble, *Mennonite Pioneers*.

(Note: The name of the author precedes the name of the book.)

DAILY DEVOTIONAL MESSAGES

By H. E. Nunemaker, Donnellson, Iowa

JANUARY 21—"The vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it." Jer. 18:4

In this experience Jeremiah received a new understanding of God. God is as the potter who shapes the unsightly clay into a vessel of beauty and usefulness. He is at work with man trying to make man holy and useful in His service. He is not aimless in His work. He works according to a plan. His plan envisions men and women free from sin. All of His efforts are directed toward this goal. In these studies may we consider reasons for His inability to realize His purpose with man and elements which make for its realization.

JANUARY 22—"The vessel . . . was marred . . . so he made it again." Jer. 18:4.

The potter did not realize his plan in the vessel. Something resisted his efforts and his skill. What should he do? Human impulsiveness and impatience would cause one to say, "Give it up and throw it away." But not so the Divine Potter, "He made it again." That is the most hopeful word the world has heard. When man neglects God, wanders from Him or rebels against Him, God gives him another chance. And that is not all. Through the power of the Holy Spirit He tries to make of the erring one a new person. Two truths to ponder—the God Who gives another chance and the possibilities for righteousness when one responds to His Spirit.

JANUARY 23—"Thou art the man." II Sam. 12:7.

D. L. Moody used to say, "People say that my meetings are doing good. They are reaching the drunkards, the gamblers and the harlots. But they never realize the need of the Grace of God for themselves." This suggests one cause for the failure of the Divine Potter. It is in ourselves. We recognize the power of God to lift the drunkard out of the gutter, clean him up and make a new man of him. But we are inclined to justify our own sins as weaknesses. We are slow to recognize our own need and his power to make us better Christians. The three thousands converts at Pentecost were not heathen. They were religious people who responded to the voice of God.

JANUARY 24—"Love not the world, neither the things that are in the world." I John 2:15.

Christians are placed in a peculiar position. We live our life in a world of things. In order to live we must constantly deal with things. Yet those things must not gain control of our affections. If our heart is set on them rather than on God we become less than Christian. Again, the body demands relaxation and recreation. If it becomes the thing for which we live or if it is un-Christian, we again fall below the standard of Christ. One of the most difficult tasks

of the Divine Potter is to remove these foreign objects from the clay so the vessel will not be marred in His hands.

JANUARY 25—"Ye would not." Matt. 23:37.

Another reason for the failure of the Divine Potter to realize. His purpose in us is our own self-will. We will not respond. We have our plans which we have made according to our own desires instead of the Divine purpose. Our plans may be good and yet fall short of aspiring to the best. We become satisfied with the second-best and are no longer pliable in the Potter's hand. It is well to remember that the potter could not place such vessels on the market. They were discarded and thrown into the potters field. Neglecting to respond to Him results in this.

JANUARY 26—"Teach me thy way, O Lord, and lead me in a plain path." Ps. 27:11.

One element which makes for the realization of the Divine purpose is the discovery of that purpose. This is the first duty of man. Without its discovery he can never attain it. But God does not always reveal His will clearly, and He never reveals the entire way. How then can one find it? One essential step is to desire earnestly to find it. Another is to search diligently the Scriptures for the principles of life by which one should live. Another is the condition of the heart which will enable the Holy Spirit to reveal new truth. In contrast to the clay the individual determines his response.

JANUARY 27—"If any man will do his will, he shall know of the doctrine." John 7:17.

At a recent ministers' conference Dr. Kirby Page said, "I am appalled at the ease with which people turn away from the revealed will of God for their lives." Obedience to His will is the vital step. "Behold, to obey is better than sacrifice and to hearken than the fat of rams." The way may not be clearly revealed, but he who is obedient to the light he has today will receive the necessary light for his path tomorrow. In ways such as these the Divine Potter endeavors to reveal His plan for the life and to realize His purpose.

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General Conference

EDITOR

R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Moundridge Rally, Day of Rich Inspiration

By Marjorie Linscheid

The Mennonite Youth Rally held at Moundridge, Kansas, December 31, proved to be a day of rich inspiration as each speaker presented thought-provoking and soul-searching messages. It was also a special joy to experience the unity of Christian fellowship which prevailed during the meetings.

Music was presented by young people of the churches for whom the rally was planned; namely, West Zion, Eden, First Church of Christian, Hopefield, and Garden Township.

Rev. Henry Fransen emphasized in an interesting manner the three main decisions of life. 1. Choosing a vocation 2. Choosing a life mate 3. Choosing Christ as Master. The choice for Christ is by far the most supreme and essential.

A greater knowledge of the Christian life was revealed in the three individual discussion groups which met under the leadership of Rev. Ronald von Riesen, B. Bagen, Rev. Roland Goering, Dr. Krahn, Miss Ewy, and Mr. Ted Schmidt.

The first group on "Christian Recreation" concluded

that any pastime which develops Christian personality is legitimate. Dr. Krahn's discussion topic on "Our Mennonite Heritage" deepened one's faith and appreciation of our forefathers and at the same time brought on the realization that first we should let people know we are Christians and then that we are Mennonites. Miss Ewy's and Mr. Schmidt's discussion on "Choosing a Vocation" emphasized the fact that whatever occupation we engage in, Christ must have preminence.

At 6 o'clock a dinner was enjoyed in the basement of the West Zion Church. Rev. Edwin Stucky spoke on the "Shadow of the Undone." The group then gathered and filled to capacity the Eden Church to hear the challenging messages of La Verne Rutchman and Dr. Little. Mr. Rutchman suggested that for a New Year's resolution we "Practice the Presence of God" and notice the change in our lives and personalities. Dr. Little made clear that in order to "Ring in the new" a rebirth and cleansing of heart is necessary. His sincere message was a fitting close to this day of abundant blessings.

Hold Successful Youth Rally at Beatrice, Nebraska

A youth rally banquet, sponsored by the Beatrice Young People's Fellowship was given, December 28, 6:30 p. m.

A three course dinner was served by candle light to about one hundred young people in the basement of the First Mennonite Church.

The purpose of the banquet, besides that of providing a wholesome fellowship, was to create interest in the various projects of the W. D. C. E. Convention.

Miss Anna Wiebe led an inspiring "Singspiration" between courses. Carl Claassen acted as toastmaster. He gave the welcome and reviewed the history of "The Fellowship." Miss Ruth Ewert, Western District representative on the General Conference Young Peoples' Union, explained briefly the purpose of the C. E. Projects. "God is Love" and "Only Jesus" were two selections sung by the Fellowship Quartet, composed by Edgar Wiebe, Edward Claassen, Theodore Jantzen, and Walter Schmidt, accompanied by Helen Ruth Jantzen.

The Misses Edna Penner, Anna Margaret Reimer, and Elsie Jantzen were in charge of the banquet. About forty other young people were enlisted to carry

out details of the arrangements. The M. B. A. students served.

Following the banquet, those present were ushered into the main auditorium of the church to take part in a general service. William Andres, chairman of the Fellowship, presided. Miss Anna Wiebe, again led in the singing of several hymns. Rev. Elbert Koontz, Pastor of the Second Mennonite Church, read the scripture lesson and led in prayer. Rev. Walter Gering, Pastor of the Eden Mennonite Church, Moundridge, Kansas, was guest speaker. He gave an illustrated talk on "Glimpses of Puerto Rico." The offering taken at the meeting was devoted to the support of these projects. This offering, in addition to the proceeds of the banquet, amounted to nearly \$100. "The Light of the Cross" was sung by the Fellowship Quartet. "Let There Be Light" was the theme of Rev. Walter Gering's inspirational message. He presented a challenge in the words of the Apostle Paul as spoken to Timothy, "Be not thou ashamed of the testimony of our Lord."

Our young people will long remember this profitable occasion.—Corr.

R. C. Kauffman Writes From Calcutta, India

Yesterday Isaac and Baer took us out to our rice-distributing relief station in Sonarpur, a village about ten miles south of Calcutta. This is where we will do some of our work, and we were immediately introduced to it. Natives who cannot afford to buy rice at full price come there to purchase it from us for half-price. They line up in a row, one by one, each with a ticket and a little money to get their portions. My job yesterday was to take in the money and make the change, which gave me an excellent opportunity to become acquainted with the prevailing money system. Indians do not have the decimal system we do at home, and it is something of a trick to get on to. Their money is in rupees, annas and pice. A rupee is about 32 cents in our money, an anna is $1/16$ of a rupee, and a pice is $1/2$ an anna. Then they have a still smaller denomination, not much in circulation, called a pie. This is $1/2$ of an anna. To make change with this sort of a system demands a little concentration at first. Toward the latter part of the afternoon I had the thing pretty well under control. We also made a beginning on learning the language—that is, we acquired a few words, such as those for the numbers from one to ten, for hello and goodbye, yes and no, etc. I think we will get at least an elementary usage of the language before too long. It is so different from our own, however, that it is rather difficult. One thing that helps is that a lot of Indians, especially those in business and those in our employ, speak considerable English and so are in a position to help us get the Bengali equivalents. There is also much Industani spoken here, which means that there are really two languages one should learn.

In Sonarpur the M. C. C. has been conducting a little hospital and relief station for homeless and destitute in addition to the rice-feeding program. This will now be taken over by the government and we will have to add to other projects. The rice-feeding may go on for some time. The famine is over, but there are still many who would have to go hungry if they were not offered help. Some destitution and starvation is normal in India. Children still have the distended stomachs and thin legs characteristic of famine victims. There is right now also another malaria epidemic in this general region. Mosquitoes have by no means given up for the winter, and the first thing we bought was a mosquito net under which we sleep every night. They advise us here not to take atrabrine or quinine as a regular thing, but only when exposed or feeling malaria coming on. Taking it regularly, we are told, accommodates the body to it so that it is less effective when really needed.

Going out to Sonarpur yesterday was an interesting experience. We had our first Indian train ride. The

train cars are chubby, high wheeled affairs, with solid wooden benches. The people hang out on all sides like turnips, and the top speed is perhaps thirty miles an hour. The engine has a thin little whistle that sounds like a pop-corn whistle. Our trip out there was interesting also in that we saw our first Indian village which, as they say, is the "real India." Most tourists who visit simply Calcutta, Bombay or Delhi never get to see the conditions under which most of India's 400,000,000 people live. The homes of the villagers are crude huts built of bamboo and thatched roofs. The floors and sometimes the walls are smoothed over with cow dung. I was in a couple of shacks yesterday that had these cow-goleum floors and they are really quite the thing—hard, smooth and easily swept. In spite of these rather primitive living conditions in the villages, there is a certain beauty about them. They are located amidst a wealth of natural tropical growth—palm, mango, and banana trees—and are kept quite clean. Small rice fields, many smaller than our garden at home, surround them and groups of people work in them picking the rice by hand. This is the harvest season. Children run around naked absorbing the warm sun. Life goes on leisurely.

While most of our work will be in Sonarpur and other villages like it we have our "home" in Calcutta. We eat our breakfast and supper at the Lee Memorial Mission and have our rooms in an immense school building near by. It isn't very home-like, but crowded as Calcutta is now, we are fortunate in obtaining these quarters. The food at the Mission is English-American and good; the noon meal at the village is more of the native type, but still enjoyable. We commute by train between villages and Calcutta, although we have a right-hand drive 1938 Plymouth here which we will no doubt use sometimes. I am not particularly anxious to use it until I get used to the traffic conditions here. This Lee Memorial Mission is an interesting place. It was founded in the late 1800's by the Methodists and has served as sort of a home for missionaries in transit ever since I guess. Right now there is a group of some thirty or forty people there consisting mainly of missionaries who have just come from China, where they've been asked to evacuate. It gives one an opportunity to meet many interesting people and gain much valuable information, though to eat every day at a table of some thirty or forty is not very home-like. There are four meals a day here. Teach, which is a very light breakfast served at 7:00 A. M., then breakfast proper at 9:30, luncheon at 2:00 and supper at 7:30, with sometimes another tea between luncheon and supper. We get plenty of fruit, mostly oranges, and the best fish I've ever tasted."

A Challenge Tested and Tried

By Darlyne Jane Schrag

The very universe seemed to have reeled in protest as the creator of it hung on the cross. The earth quaked, the cliffs and rocks rent, and darkness covered the earth while the love of God faced the greatest, brutal enemy this world has ever known; faced him in human flesh and human weakness.

This challenge of love had already gone out to man in the ministry of Jesus with whomever he came in contact. Now as he hangs on the cross it goes out to all the world with emanating principles, with life-ebbing, life-flowing love. And so the penitent thief crucified with him grasps this love and goes out into eternity with paradise in his soul. Jesus rises from the grave and having commissioned his disciples to carry this love forward, ascends into heaven.

Loyally these disciples carried this challenge forward penetrating brutal opposition, leaving a trail of martyrs' blood, yet carrying its banners high under the fiercest of persecution, only losing its power when men compromised it with brutal force. And so the darkness of the Middle Ages takes hold, and after centuries of this spiritual darkness this challenge of love is seen again and looms up as a great morning star; again in love penetrating brutal force and again leaving a trail of martyrs' blood upon the sands of time, again carrying its banners high under fierce persecution but ever going onward and onward. Our forefathers have lived for it, have died for it, and while living towered it o'er the trail and sacrifice and so have handed it down to us to take up and carry on. And now, so commissioned with a challenge of undying eternal love, are we in this generation willing at all times under all circumstances to be good dependable soldiers of our crucified Lord, willing to stay in his workshop of tender loving kindness, of infinite love, of marvelous grace, or are we also going to lose, to compromise? Is not a trail of martyrs' blood prompted by the love of Christ stronger than brutal force?

TEST QUESTIONS ON EVIDENCES OF THE NEW BIRTH OF A PERSON

1. Has his sin and guilt been dealt with?
2. Does he hold himself to the promises of God?
3. Has he made a promise of surrender to the Lord?
4. Can he honestly say that he loves the Lord Jesus Christ more than any one else, and that he trusts Him as Savior?
5. Is he in his own way serving the Lord by doing His will?
6. What evidence of a changed life can he point out?
7. Does he "love the brethren," that is, does he love the fellowship of God's children?
8. Does he have that quiet, peaceful, inward assurance that he is saved, that is, does the Spirit bear witness with our spirit that we are children of God? —*Bulletin, West Zion Mennonite Church, Moundridge, Kansas*

C. P. S.

Director Appointed for Mississippi Unit

Harold S. Martin, director of the C.P.S. camp at Mulberry, Florida, has been appointed to take charge of the unit opening near Gulfport, Mississippi. This new unit is a public health project and will be developed along lines similar to the La Plata unit in Puerto Rico.

Attitudes of M.C.C.-C.P.S. Men toward Camp

Albert Gaeddert, director of Mennonite camps and units, pointed out in his annual report, given at the M.C.C. Annual Meeting, that the men in the camps may be divided into four groups according to their attitude toward the camp experience:

"This experience of nearly four years now has had various effects upon different individuals. A small percentage of our men have grown somewhat resentful and bitter, having found nothing but weariness and gloom in their experience. They are dissatisfied, they 'gripe' and too often they seek avenues of escape rather than face the problem squarely.

"Another group of men are resigned to the situation; they have adopted the attitude of 'sitting out the war.' This group, though not large, likewise presents a concern to us. It is almost impossible to challenge them to a new level where they think in terms of the contribution they can make.

"Again, there are those who seriously question the wisdom of the church administering a conscription program. They say that the Church is compromising, its position and is no longer clear on its lines of separation between Church and State. By and large, this is true of political objectors. This group is not large on our camps and units.

"Then there is the group that finds in this program a very distinct challenge. There is little question but that this group is in the majority. This is the group that takes the situation, although often adverse, and turns it into a distinct opportunity. This is the group that triumphs, and, no doubt, it is this group toward which the churches will look for future leadership."

Peace Section Notes

Appointment to Peace Section

Donovan Smucker, Wadsworth, Ohio, was appointed as the sixth member of the Peace Section. Other members of this Section are H. S. Bender, Chairman; J. W. Hoover, Secretary; P. C. Hiebert, O. O. Miller, J. N. Smucker.

Booklet on Conscription to Be Prepared

Because nonresistant Christians are facing the possibility of permanent military conscription, and the issue is discussed widely in the camps and churches, the Peace Section is planning a booklet on this subject. The booklet is to appear in the late spring of this year.

RELIEF

J. N. Byler Visits Relief Work in England

Returning from the Middle East, Brother Byler has stopped of in England to get a perspective of the England-Europe relief work before returning to Akron Headquarters.

S. Floyd Pannabecker and P. P. Baltzer have received India residence permits, but have been advised by the Akron office to remain in the Middle East until the four women relief workers have arrived from Lisbon and are located in their assigned work.

Yearly M.C.C. Meeting Held

The 1944 Annual Meeting of the Mennonite Central Committee was held December 28 and 29. Members of the Executive Committee were re-elected with the exception of Allen Yoder who asked to be relieved of his work. C. F. Klassen, Winnipeg, Manitoba, Chairman of the Mennonite Central Relief Committee of Canada, was elected to succeed Brother Yoder as fifth member of the Executive Committee. Raymond F. Hartzler was appointed to succeed Brother Yoder as representative of the Central Conference of Mennonite on the Mennonite Central Committee.

"Relief for War Sufferers" Folder Ready

The annual relief folder has recently come off the press and is being sent to all the churches in sufficient quantity to be distributed on the basis of one per family. Should you fail to receive one or desire additional copies they may be secured free of charge upon request at the Mennonite Central Committee Headquarters, Akron, Pennsylvania. The folder briefly presents the need for relief and outlines the work being done.

WHY HUSBAND AND WIFE SHOULD BELONG TO THE SAME CHURCH

(1) Because they are married and thus have agreed to share in all other things, why not the church? (2) Division herein betrays lack of harmonious cooperation. (3) Whole-hearted service in the church is difficult when the home is divided. (4) Attendance in either church, or both churches, may be irregular. (5) The couple owes financial support to both churches. Can they do it? May unequal support cause ill feelings in the home? (6) Which will become the church home for the children? Or will they become indifferent and drift? (7) Which church shall it be? The couple must decide, and decide soon! —Church Bulletin, First Church, Beatrice, Nebraska.

CORRESPONDENCE

FIRST MENNONITE CHURCH Pretty Prairie, Kansas

As we again enter a new year we stop and review

once more the blessings received and meditate on God's tender care.

Our gracious heavenly Father, we are indeed not worthy of this loving kindness and merciful guidance which Thou hast given us. Guide Thou our affairs of life that this may be a place where Thy glory dwells and Thy will shall be done.

On December 3 we had the privilege to have with us Rev. L. W. Jantzen of the O. B. A., Meno, Oklahoma. He spoke on the second coming of Christ and the signs of our time pointing to the imminency of His return. In the evening Rev. and Mrs. Jantzen and a girls' trio gave an interesting program. Sunday December 10 we again had Holy Communion service and December 24 child consecration services. "Unto us a child is born, unto us a Son is given." And He shall be the Saviour of the world. As this thought was emphasized in our Christmas program given by the children, a special offering was taken for those that are not as fortunate as we and are in need physically and spiritually. Rev. Victor Graber was ordained as elder on December 31. He has been called to that office by a church at Mountain Lake, Minnesota. January 7, Miss Lillian Schrag, our returned missionary from Nigeria, gave a very interesting account of the Lord's work there. She emphasized the differences existing there but also the glorious fact that God can and does save to the uttermost. —Corr.

FIRST MENNONITE CHURCH Bluffton, Ohio

On December 11 the Missionary Society of the First Mennonite Church of Bluffton entertained all the women of the church at a Christmas party. A dinner was served by the society, after which Mrs. Henry Buller talked on the Relief work of the M.C.C. It was the evening of our snow storm but many ladies enjoyed this evening of fellowship.

The White Gift Christmas has been observed in our church for about fifteen years. The church was beautifully decorated and the children of the Sunday School gave the program. Classes are privileged to choose the recipient for their White Gifts. Many worthy causes of the church and community were benefited. The total gifts amounted to \$507.08.

The annual business meeting of the church was held Friday evening, January 5. The officers were elected for 1945 and reports for 1944 were given. Among many important recommendations adopted, was a proposed church building improvement plan, greater support to the Relief work, and 100 per cent membership subscription list to **The Mennonite**.

PINE GROVE MENNONITE CHURCH Bowmansville, Pa.

The Sunday School did not give any gift to the scholars this Christmas, instead of this (an old custom) it was decided to double the amount paid for these gifts and give it to the M.C.C. for War Relief; the amount sent was \$25.00.

This decision was made for two reasons, first to teach the children that we can do without these

things, especially, in these times when so many are without the essential things; second, it is more blessed to give than to receive.

A Christmas service was rendered by the Sunday School on Christmas Eve, the senior class presented a play, "The Christmas Truant." The service was well attended and enjoyed.

The annual business meeting and election of officers was held on December 31. The election both in Sunday School and in Church have brought no changes in officers or trustees. The Pastor, R. V. Stubbs, has faithfully served the congregation for sixteen years, and again as in previous years has given the members a motto for the year, "God is able." Eph. 3:20.

There are three members serving in C.P.S. and six members are in the nation's armed forces. The prayers of our small congregation are that the end of this terrible war be near and that a just peace will be enjoyed by all men in all nations. Respectfully submitted, —A. J. Groff, Deacon.

FIRST MENNONITE CHURCH

Burns, Kansas

We were privileged to use our new Mennonite Hymnaries for the first time on December 24. The books had been ordered for some time but were not available sooner. We were happy to have them for the Christmas holidays.

Our Christmas Eve program this year, as formerly, consisted of numbers rendered by family groups or individuals. Each family was requested to render one or more numbers. For the most part it was the children that participated. The program was varied and indeed interesting and inspirational. With eighty-one people present, the largest attendance at any one service thus far, our building was filled to capacity.

At our annual church meeting last week the 100 Per Cent Church Paper Plan was adopted, and several families will now receive not only one but both of our church papers.

Our Women's Mission Society, which organized recently, undertook for the first project the packing and distributing of Christmas baskets for the needy. The eight baskets that were given out were very graciously received.

Four of our young people were privileged to attend the youth conference at the Tabor Church on December 29.—Henry Goossen, Corr.

FIRST SWAMP MENNONITE CHURCH

Quakertown, Pa.

The East Swamp Mennonite congregation was deeply moved Sunday morning, December 10, 1944, when the Secretary of the Church read the resignation of our pastor, Rev. Harold D. Burkholder. This will take effect in May.

We as a church and all organizations of the church and community will miss the Burkholder family and the services rendered by them more than can ever be told. The Lord surely has done great things for the congregation through their faithful ministry in the church as well as through

the radio broadcast over the WSAN Broadcasting Station, Allentown, Pa. The East Swamp Gospel Messenger Program, in charge of Rev. Burkholder, celebrated their second anniversary of one-half hour weekly broadcast December 2, 1944.

We may not understand at this time why the Lord has called them to Los Angeles, California, to serve as pastor of the Emmanuel Church, but we trust that He will someday reveal it unto us.

Praying and trusting the Lord for another faithful servant to carry on the work here at East Swamp Mennonite Church, Quakertown, Pa., and also praying God's blessing on Rev. and Mrs. Burkholder and family in their new field of service.—Mrs. Marie Landis, Corr.

BETHEL MENNONITE CHURCH

Perkasie, Pa.

A tidy sum of money was given the pastor, Rev. Ward W. Shelly, and his wife on December 31 in token of appreciation for their services. The Bluffton College Gospel Team gave a very fine service on December 30. The quartet, which was composed of Clara Anna Bauman, Arlene Hartzler, Vera Soldner, and Elizabeth Waterstraw, sang a number of selections, and Clymenia Hammon gave a talk. Other speakers accompanying the quartet were Griselda Gehman, Maynard Shelly, and Arthur Keiser. Marked ability and efficient training was shown in the program. Rev. Paul R. Shelly of the Bluffton faculty accompanied the group. The attendance, however, was not large due to icy roads and snow. Their itinerary included the following churches: East Swamp, West Swamp, Perkasie, Deep Run, Lansdale, and Zionsville, —Fannie Landis, Corr.

BETHEL MENNONITE CHURCH

Mountain Lake, Minnesota

The first sermon of the New Year in Bethel Church was preached by Jake T. Friesen, student home for Christmas vacation from Biblical Seminary, New York, and son of Mr. and Mrs. Jake L. Friesen.

In true Biblical Seminary method, young Mr. Friesen stayed with Scripture and gave an exposition of the fourteenth chapter of Exodus. Like the Israelites, we seem to have the Red Sea in front of us, and the Egyptians behind us, as we look into the troubled world of 1945; but "the Lord said unto Moses, "Wherefore criest thou unto me? speak unto the children of Israel that they go forward."

A square of candle flames reaching around the walls of the church, lit up the faces of over a year passed and the New Year came in. Each hundred young people found in prayer as the old worshiper held a candle, held a hand, and prayed a prayer for the one next to him.

Bethel Church's three regular choirs joined in one mass choir to sing the Hallelujah Chorus, and or to the Christmas music at four different programs this Christmas season under the directorship of Mountain Lake High School's versatile agricultural teacher, J. H. Tschetter. —Winifred Waltner, Corr.

JOTTINGS

— **Rev. John Schrag** served the New Hutterthal Church, Bridgewater, South Dakota, on January 7.

— **Two more churches adopt 100 Per Cent Plan.** The Salem-Zion Mennonite Church of Freeman South Dakota, decided at its annual business meeting to adopt the 100 Per Cent Church Paper Plan. Rev. J. J. Regier is the pastor of this church. As indicated in the correspondence column of this issue, the First Mennonite Church, Burns, Kansas, has also voted to adopt the 100 Per Cent Church Paper Plan. Rev. Henry W. Goossen is pastor of the Burns Church.

— **The First Mennonite Church of Berne, Indiana,** is to have an assistant pastor. So states the **Berne Witness** in a report of the annual business meeting. The motion authorizes the church board to hire an assistant pastor. The board has not announced as to who will serve in that capacity. "Rev. J. P. Suderman, who has been here the past year is still serving in the capacity as temporary or supply pastor." This church also said something about conscription at its annual meeting. The Witness reports, "A resolution was also adopted by the congregation setting forth the policy and attitude of the church regarding post war conscription. The congregation voted to oppose such conscription and ordered the church official board to notify representatives in Washington of the stand taken by the local church." "The congregation also voted to increase the rate of taxation during the present era when wages and incomes are high to set up a reserve to meet a number of expenditures that are imminent as soon as the assistant pastorage is established, and also when certain needed improvements and repairs can be made."

— **The Salem Mennonite Church, Dalton, Ohio,** at its annual meeting considered the following items: the publication of a year book for 1945, the installation of a stoker, and the 100 Per Cent Church Paper Plan. This church is adding to its parsonage fund, which on December 17 amounted to \$3,573.87. Rev. A. S. Rosenberger is the pastor of this church.

— **The Hebron Mennonite Church, Buhler, Kansas,** is another church which is taking offerings for the post-C.P.S. needs of its members in C. P. S. Twelve women from this church recently spent a day at the Clothing Depot in Newton mending clothes.

— **Rev. Edmund Miller,** Pastor of the Menno Mennonite Church, Lind., Washington, is preaching a series of sermons from Revelation. A recent sermon subject was "The Dead Church," based on the fifth letter to the early Christian churches, Rev. 3:1-6.

— **The 100 Per Cent Church Paper Plan** has also been adopted by the Buhler Mennonite Church, Buhler, Kansas. The church voted for the plan at its annual meeting. Rev. P. P. Tschetter conducted

special meetings during the first week in January. The Week of Prayer services were combined with these meetings which were held afternoon and evening. Rev. Henry Franzen is the pastor of the Buhler Church.

— According to present plans **the General Conference is to convene from May 31 to June 5.** So states Dr. C. E. Krehbiel, President of the General Conference.

— **Eden Mennonite Church, Moundridge, Kansas:** The following programs were given on the Week of Prayer evenings: Christian Endeavor Society Program, Bible Study on Prayer Principles, Ladie's Aid and Mission Society Program, Puerto Rico Pictures, Volunteer Program, Musical Program. The church hopes to have special meetings this spring. The library committee is adding children's books to the library, for these are in demand. Library books are exhibited in the rear of the auditorium at the Wednesday night service. Rev. Walter Gering recently spoke at a youth rally in Beatrice, Nebraska. He also showed slides of Puerto Rico. Communion was attended by 457 on January 1. The church must wait with securing a new pulpit Bible until after the duration. Average Sunday School attendance during the past year was 640. The Junior department had an attendance average of 73 per cent. The current issue of the church paper has a map showing where all the Sunday School classes are located and who is teacher. For several years a Junior church service has been conducted in the basement. The deacons have charge of this. The Junior service for December 31 included two musical numbers, two poems, a missionary letter, Bible questions, and a talk. The offering at the Christmas program this year amounted to \$2,115.00. Rev. Walter Gering is pastor of the Eden Church.

— **The Bethel Mennonite Church, Mountain Lake, Minnesota,** is another church which seeks to keep up its C.P.S. quota.

— **The Alberta Community Church, Portland, Oregon,** had special services from November 12 to 19, with Rev. Paul Roth from Canby, Oregon, as special speaker.

— **First Mennonite Church, Wadsworth, Ohio:** Rev. Donovan Smucker reviewed **Abundant Living** by E. Stanley Jones at a recent meeting of the Missionary Society. The annual meeting on January 8 was postponed because of road conditions, which were the worst for many years. Main roads have snow banks from three to ten or more feet high.

— **The Mennonite Deaconess Hospital at Beatrice, Nebraska,** admitted over 1000 patients last year. This thirty-bed hospital had an average daily adult census of 29.75 patients or a bed occupancy of 98.64 per cent.

— **The First Mennonite Church, Bluffton, Ohio,** is another church that adopted the 100 Per Cent Church Paper Plan at its annual meeting. Rev. J. N. Smucker is pastor of this church.

— **"The Grace Mennonite Church (Pandora, Ohio)** yesterday adopted the 100 Per Cent Church Paper Plan. Names and addresses will be sent to the Publication Office this week."—Mrs. S. W. Steiner, Corr.

—**Immanuel Mennonite Church, Los Angeles:** Rev. John M. Franz, Minister-at-large of the Pacific District, served us morning and evening on December 31 and also on Tuesday and Wednesday evenings. Miss Aganetha Fast, traveling matron of the C. P. S. camps, spoke to the Women's Missionary Society on January 4. The first quarterly communion service was held on the morning of January 7. At noon we enjoyed a meal of stew, baked apples, cookies, rolls, and coffee. In the afternoon we had our annual business meeting. Rev. Harold D. Burkholder, who has been pastor of the East Swamp Mennonite Church, Quakertown, Pa., since 1938, has accepted a call from our church to become its pastor.

—**Bulletin, First Mennonite Church, Wadsworth, Ohio:** "January 14th the pastor will preach on a topic of unusual interest and importance: *Revivalism in America.*" It is a fascinating study based on William Warren Sweet's new book by the same name. It will help point the way to a revival in our own congregation.

—**The Ph. D. thesis which Professor Paul Shelly has completed** is entitled "Religious Education and Mennonite Piety Among the Mennonites of Southeastern Pennsylvania: 1870-1943. It "is a comparative study of the methods used by the Old Order Amish Mennonites, the Old Mennonites and the Eastern District Conference Mennonites to maintain their way of life." Brother Shelly states, "All of these groups with most of Protestantism, have felt that they have failed to maintain their way of life in the midst of a secular culture. This is true of all of the Mennonite groups, particularly in the midst of the present crisis. I felt that it would be well to make this comparative study at this time in order to find some helpful suggestion whereby each of these groups could more effectively maintain its way of life in the future." The thesis will evidently be published, for Brother Shelly continues, "I am at present going over the corrections which were made by my major professor. In order to get the degree I will have to publish the thesis. I hope to have it ready for publication by late spring, but this is not certain as yet. At present I am looking for a reliable publisher and also for some group to finance the printing. The manuscript is 388 pages double-spaced."

—**A farewell for Dr. A. M. Lohrentz** was held at the Hebron Mennonite Church, Buhler, Kansas, on January 14. Dr. H. A. Fast, who is Vice-President of the Mennonite Central Committee, was the guest speaker. Dr. Lohrentz is leaving presently for Paraguay where he plans to give a year of service for the M.C.C. as ear, eye, nose, and throat specialist. Mrs. Lohrentz and Harold will remain in McPherson, where Mrs. Lohrentz teaches religious

education in the grade schools. The Hebron Church has joined the ranks of those who are putting out a church bulletin.

—**Dr. C. Henry Smith** is sitting in as "observer" at the second peace conference that is being held at Cleveland, Ohio, January 16-19. Brother Smith was appointed by Dr. C. E. Krehbiel, President of the Conference, to visit this conference as "observer." No official connection whatsoever is implied. Over four hundred representatives of Protestant leadership are participating in this conference. They are "to decide upon the course of action they will recommend to Christian citizens in achieving The first peace conference was held at Delaware, the goal of a peace based on spiritual principles." Ohio, three years ago. Both conferences were called by the Commission on a Just and Durable Peace. According to a previous report in these columns the M.C.C. has appointed Donovan Smucker, Jesse Hoover, and Harold Bender to visit this conference as observers.

—**Pastoral Work and Personal Counseling** by Dr. R. L. Dicks is a new book that is recommended as "very good" by Brother Orlando Wiebe, who took a course in pastoral counseling under Dr. Dicks at Wesley Memorial Hospital, Chicago. He says that the book covers the lecture notes of the course.

— **First Mennonite Church, Newton:** The "Foreign Relief Committee" recently purchased three dozen out-of-style overcoats for two dollars each. These will go for M.C.C. relief. During the last fiscal year the church nearly reached its quota of \$6.00 a member for C.P.S.

— **First Church, Geary, Oklahoma:** "The records of the treasurer show that more individuals have made contributions this year than in the previous year. The individual gifts were larger too."

— \$310.50 was the amount of the offering taken on November 26 by the **First Church, Beatrice, Nebraska**, for the personal needs of its members in C.P.S.

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Mennonite Publication Office
Newton, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

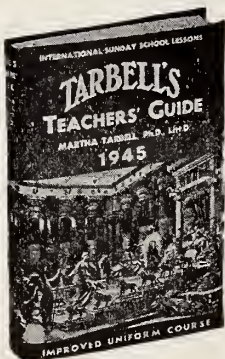
Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

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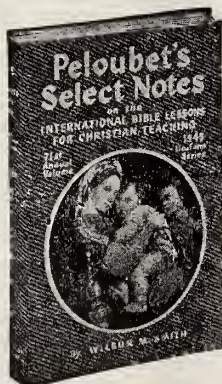
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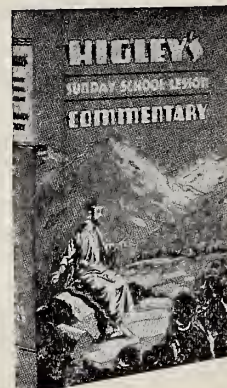
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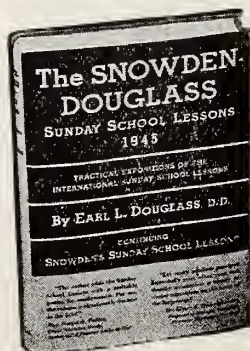
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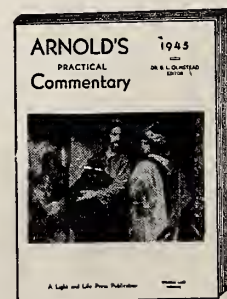
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The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, JANUARY 23, 1945

NUMBER 4

Saravati and Her Friends

Mrs. S. T. Moyer

It was four P. M. The regular studies of the day were over. As we were waiting for all the women students to gather for the Gospel song practise, Saravatti shared some of her vacation experiences. With her husband and children they had served the Manakoni circuit.

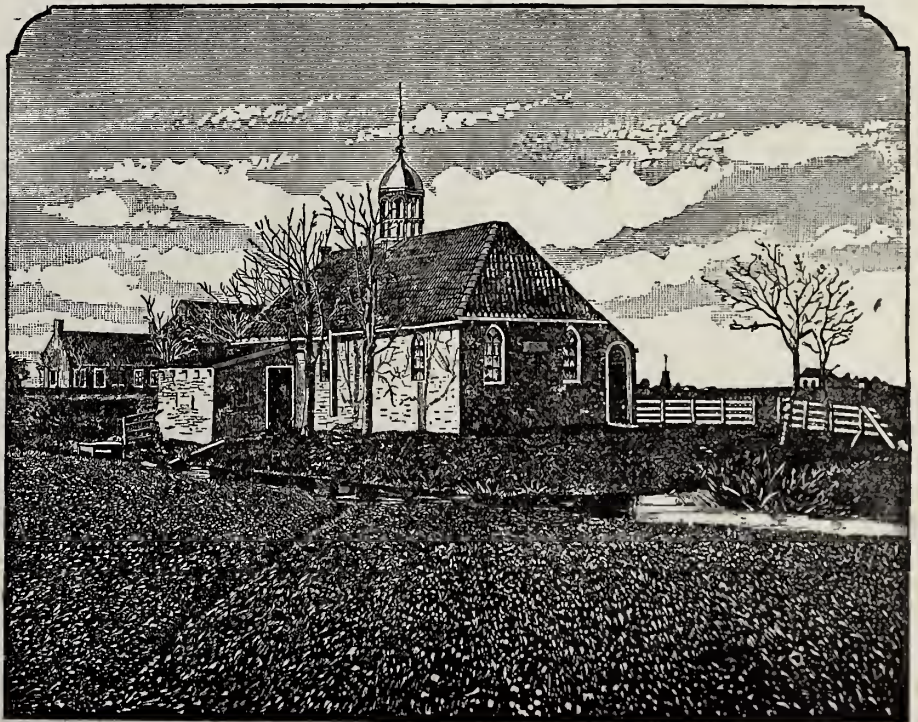
"I had taken a lot of itch salve along. One day I looked for it and it was all gone. Also some small change that I had with it in that trunk was gone. I inquired about. My little son Nelson had given it to the village children. When I took him to task, he said, "But Mother! Can't I help those children? They are filled with itch, and they are so poor! Didn't the Memsahib help me with wheat when I was so sick a long time when we couldn't get any and she brought me of her eggs and milk? "Then what could I say?" she added with a merry twinkle.

Saravatti Bai is a bundle of dedicated energy and good-will always living the Gospel in some telling way.

On evangelistic tours the family is up in time. The children are clean and neat and fed, and she is ready for the morning, afternoon, or evening teaching-preaching programs. The children play cheerfully about the tent door and sing. She is always adept in finding some means to help needy cases.

Called to a pleurisy stricken sister, she went regularly to massage, and lay on hot compress. Prayer, comfort and service healed. A very sick woman called needing enema service. Saravatti devised an apparatus with a hollow papaya leaf stem, bought half a cents worth of soap from a village shop, and the doctoring was successful. In one village a baby had thrush very bad. The mother was too frightened to do anything. Daily Saravatti washed out its mouth with mild boric solution, and before we left it was well again. It seems that mothers do not bathe the babies. Some dirty mid-wife comes occasionally, takes a small fee, and does this delicate performance!

According to tradition Menno Simons preached to his first followers in this building which was located in the outskirts of Witmarsum, Friesland (The Netherlands). Some decades ago it was torn down and replaced by a monument. When our Mennonite pioneers in America heard of this, most of them disapproved of setting a "monument of stone" to someone's memory. But the European brethren said, "Do not you American Mennonites put tombstones on graves?" and went right on. In 1936 Mennonites from all over the world met here as a "living monument" and testimony. One of the American representatives picked a head of wheat from the field and said, "Like kernels of wheat spread and multiply so has the seed sown by Menno Simons spread and multiplied."



spread and multiply so has the seed sown by Menno Simons spread and multiplied." —Cornelius Krahn

Hence the babies are fretful and sometimes actually unwell because they don't get bathed. Saravatti obliges on a wide scale, and teaches mothers how to bathe. She sews bits of cloth into tiny dresses or shirt-lets. She is the obliging kind.

Saravatti is one of the daughters of the former Basna evangelist, Thirtonand. Her husband is Paul John, son of Johannes Baboo of Mauhadi, now in Jagdeeshpur as a book seller. She and her husband are taking their third year work in the Bible Training School at Janjgir. Together with eight others in senior class, they are so thankful for this opportunity. Paul takes charge of the Sunday worship each Sunday in the villages of Udeband and Kanai, five miles from Janjgir. In addition he is a leader in one of the three evangelistic bands of young men which go out every Friday afternoon evangelizing. This year all the students have enjoyed very good health so far. A total of twenty-six are enrolled. The students work very hard. Will you pray for a special unction of the Holy Spirit upon each one as they prepare to be soul winners and church-builders?

Our Ministry of Education

WHAT CAN WE LEARN FROM "KUNG HOU"?

J. H. Langenwalter

A few evenings ago we were trying to find something of interest and of value on the radio. While we were seeking we heard a new voice which uttered a new phrase. The voice was that of Col. Evan Carlson. He was speaking about his famous Raiders. The phrase which he emphasized and used again and again was "Kung Hou." He told the story of how that phrase had worked wonders among his men. He spoke of it as meaning cooperation and loyalty. He described how gradually his men had caught the spirit of this phrase, even though a few needed some personal help. The Colonel showed a fine insight into human nature by the way in which he convinced men rather than coerced them to see the values of this Chinese phrase of "Kung Hou". The part of the program which we had heard was closed with a song with "Kung Hou" as its theme. That was the only convincing singing which we had heard from the lips of soldiers during this war.

The whole experience made one feel that we had thus far apprehended only a part of the possibilities which we felt must lie back of the phrase which was so new to us, and yet so fascinating in what we had caught of its meaning. We called two friends who had spent a number of years in China for further information. We found that "Kung Hou" is a Chinese phrase with varied and rich meanings. Together, cooperation, loyalty, work, good, excellent, official rank, quality of character, and morale—these were

some of the suggestions which came to light.

Then came some questions. If this phrase could be used to such advantage in an undertaking of destruction, what might not its possibilities be if it were used to the full in a pursuit of constructive activities and relationships? We were told that that was the original intention of the phrase. That affords yet greater reason why it might and should be used for the achievement of great and helpful ends for all who may be or may become our neighbors in the best sense of that word. Perhaps the Chinese have a contribution to make to us whose value we might have learned long ago, and under more favorable circumstances than now.

Another question confronted us. If the Chinese have made so valuable a contribution to the thinking of the world through "Kung Hou," may they not have other contributions to make? That brings one face to face with the value of learning to know others, their ways of thinking, and why they think and act as they do. Such interest usually leads to the kind of understanding which brings out the rich meanings of culture and views of life to be found among those of the human race whom we have learned to know and appreciate too little.

Still another question presented itself. Have we nothing to equal or exceed "Kung Hou"? One successful way of learning to understand and appreciate the values which we have inherited is to understand and appreciate the values which we find in the possession of others, whoever they may be.

For nearly two thousand years men have learned about and professed to believe in Him who taught and lived that the spirit of unity is of primary importance for the good of mankind. When people have accepted that principle seriously they have called Him, who personified it, The Way! Whenever and wherever people have consistently followed that "Way" their lives have brought forth fruits of great richness and value. On the other hand, whenever and wherever the Teacher's words have been encased in phrases and pretentious rites, the resulting lives have displayed great barrenness of character as well as of deeds for the good of all mankind.

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EDITORIALS

THE GOOD LEADER

The good leader is objective, that is, self-forgetful and out-going, and he has a capacity for genuine fellowship. That these qualities make a good leader is especially evident in times of danger and also in the long run of time. Such a person is by no means always the most influential at first. He may remain in the background for a long time, for he does not feel impelled to push himself forward.

Sometimes it is very evident as to whether an individual has assumed leadership for selfish or unselfish reasons. Suppose a group of twenty people get lost in a large forest. The greater the danger, the more readily will the leadership in that group be given to the person who has the greatest courage or presence of mind to meet the emergency. The more objectivity this leader possesses, the more ready he will be to surrender his leadership when the interests of the group no longer require it. With no lust for power he seeks to make himself superfluous. The more objective he is, the more he seeks to serve his cause. The good leader fears no competitor, for he welcomes him who would serve the cause better. The good leader has no desire to be a dictator. He would be the servant of all. —The foregoing thoughts are taken from the book *What It Means To Grow Up* by Fritz Künkel.

ENABLING THE MINISTER

A legislature may pass an ever so magnificent piece of legislation, but before it can be put into effect there must be an enabling act which provides the necessary funds. A church calls a minister to a tremendously significant task. Before that task can be accomplished there must be an enabling act. Ministers can't do their best work if handicapped by a lack of funds. No matter how consecrated a minister is, he cannot make his fullest contribution if he has to devote a lot of attention to that which more adequate funds could take care of. Two men equally consecrated will not render the same service if one of them has to work at some trade to make his living. Just as a farmer needs his tractor and other equipment, a doctor his tools, operating table, and good car, a groceryman his store and fixtures, so the minister needs certain material means to do his work effectively.

Churches are seeing this and doing something about it. From South Dakota comes the report of a church that has called its minister for another three years with a raise in salary. From Washington comes another report of a raise in salary. Two such reports come from Kansas. A church in Oklahoma has installed a hot water heater in the parsonage. The

pastor's description of this easily suggests that he was encouraged by this gesture. Another Oklahoma pastor recently told us about his study in the new parsonage which was purchased by the congregation. He has been strengthened in his task. These churches are enabling their ministers to do what they feel called to do.

Today a pastor suggested to us that congregations with good spiritual insight will deem the work of the church as important as that of the public high school and will pay their minister a salary equal to that of the high school teachers. It would seem that a pastor had needs equal to those of a public school teacher. "... go thou and preach the kingdom of God." That is no mean task, and it is worthy of no mean support.

AVAILABLE BOOKS

Books are available in various ways. The following are some of them: the Western District Loan Library, city libraries, Sunday School or church libraries, an exchange with friends.

In the last issue of this paper we printed a list of books added to the Western District Loan Library in 1943 and 1944. There are many others available besides these. A catalog of these may be secured by addressing the Loan Library at North Newton, Kansas. A pastor of a large Kansas church and the library committee of that church occasionally come to the library and pick out the books they want to use. A pastor from Oklahoma and one from Nebraska "stock up" on books before they return to their homes. CPS camps send in large orders. Churches and individuals send in their orders by mail. Some of the books are nearly always out in use. More books for children are now being added.

Libraries in cities and those in villages often have a variety of books and magazines, which are spiritually constructive. These libraries often contain a children's library or division.

Sometimes Sunday School libraries contain very good books. Some library committees make it their concern to watch for good books and to add them. Some have unique ways of advertising the books. One church in Minnesota has its library in the hall. Some put the covers of new books on the bulletin board. One church displays books at the midweek meeting, and another one in the hall on Sunday morning. The church bulletin is also used sometimes.

A very worthwhile exchange can often be made with friends. When a number of mutual friends pool their books for exchanging, there are often very choice selections. One can often come upon a good book by asking esteemed people about the books they are reading.

"Other foundation can no man lay than that is laid which is Jesus Christ."

Meditations on the Mennonites

By J. Winfield Fretz

PLAIN PEOPLE

The purpose of this article is to remind ourselves that we are among those who are called by the world, "the plain people." It is not that we are so plain that we are easily distinguishable from the rest of society, but it is a vestige of the days when General Conference Mennonites along with other Mennonite branches were in reality plain. They were plain not only in dress, but plain in taste, speech, action, manner of worship, and, indeed in the whole manner of living. Their prayer was that of the Psalmist who beseeched God to "lead me in a plain path." (27:11).

Destruction of the Plain Way

Most of our parents are among those who still wore plain clothes or remember distinctly their parents wearing them. But plain clothes are only a symbol of something greater, of a principle that holds that God's will is plain, that truth is plain, that goodness and beauty are plain, that His way of salvation is plain, that the Christian way of life is plain. This belief and action in accordance with it is what gave those who believed it the name of "plain people." We say we believe it but we don't. We don't because we have become corrupted and secularized and sophisticated. We have become corrupted by a love of material things more than we love plain truths and simple values. We have become secularized because we have surrendered much which once was sacred for that which is profane. We have become sophisticated because we have tried to follow the world's way of living, and acting, and thinking. Sophisticated persons are basically dishonest because they try to be somebody they are not. With our many social contacts today we can often falsely impress people because the people we meet don't know us.

An Appeal to Preserve the Plain Way

It is not a disgrace to be numbered among the plain people. It is indeed a glory and we should be glad to say: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." High thoughts and plain living generally accompany one another, but high living and plain thoughts never do. My appeal to Mennonites is that we try to reclaim our heritage, not because it is Mennonite but because it is Christian. All great Christians are plain people because they are God-filled people. Jesus was so plain throughout his life on earth that we can't conceive of him as sophisticated or unnatural. On the boat he lay down and slept. By the seaside he sat down and taught. When he rebuked the accusers of the adulteress he knelt down and wrote in the sand with his fingers. The great truths in the Bible are all

plain and simple. For example: I John 4:8, "God is love;" I Cor. 13:8, "Love never fails;" Matt. 5:48, "Be ye perfect." Here there is no philosophizing, no rationalizing, no speculation, just three great truths plainly stated. Let us who believe in God continue to be careful to maintain good works that these things may be good and profitable unto all men. (Titus 3:8)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

REPORT BY J. R. DUERKSEN

Jagdeeshpur, Via Raipur, C.P., India
October 10, 1944

It is time to send in my third quarterly report. Again we have numerous reasons to praise God. The Lord's work has gone on even though we ourselves have had only a small part in it. Being gone from the station from July 10th to September 23rd our margin for direct mission work was very small. It was not our choice to remain in the hills so long but due to my getting diphtheria we were in quarantine four weeks, and so instead of the regular six weeks we had a vacation of ten weeks.

The latter part of June and the beginning of July was the time for opening our primary schools in the villages. I was able to visit every one of the ten schools and in my opinion they had a fairly good beginning. Though the rains had begun I was fortunate in being able to make the trip by bicycle (130 miles round trip) without being caught by the rain while on the road. Only once did I need a man to carry my bicycle because of sticky clay. While on this same trip, the Lord's Supper was observed in fifteen different villages.

About this same time one of our churches, the Emmanuel Church, had decided to choose an Indian pastor who was to be fully ordained as elder. A committee was chosen to record all the votes. This committee consisted of Dr. Dester, Joseph Nag, and myself. In two busy days we were able to visit nearly all the members of that church and we recorded 247 votes. There were two candidates and they had nearly the same number of votes. The rule is that in order to be elected one candidate must have three-fourths of the total number of votes cast. According to that neither of the two is elected, and we will have to try again some time. It is encouraging that the Indian church wants Indian pastors and that they are willing to give their support.

Just before leaving for the hills we also had our semi-annual conference of the Phuljhar churches. As usually we did not only have our regular business sessions, but in connection with them we had devotional meetings, Bible readings, and sermons. Rev.

A. C. Brunk from Dhamtari gave us five excellent messages from the Word of God. The number of delegates was between sixty-five and seventy. The two evening meetings which we had were attended also by a large number from Jadeeshpur so that the church was nearly full.

Our Indian co-workers did not have a vacation while we were having one. They taught the Bible course in at least ten different villages. The same course had been studied by them here in Jagdeeshpur in May. Our Indian pastor, Rev. S. Philip, had given the Lord's Supper in fourteen different places. He also married two couples during this time. Our preachers helped 144 widows and other needy people by distributing nearly two hundred rupees. They have kept a record of this so that it can be checked in case there is any complaint.

We thank God for "grace given, that we should preach—the unsearchable riches of Christ."

—J. R. Duerksen

A NEW BOOK ABOUT OUR MISSION IN CHINA

Recently Missionary H. J. Brown sent me a copy of his new book *In Japanese Hands*. It contains the history of an important part of our mission in China during war time. It shows how strenuous war experiences on the mission field are and how the Lord leads and protects. It can be ordered from the Mennonite Publication Office, Newton, Kansas.

Trials of Faith

By H. P. Fast

"And the Lord said unto Satan, Behold, all that he hath is in thy power;—" Job 1:12

"And the Lord said unto Satan, Behold, he is in thine hand; but save his life." Job 2:6

Nothing in this world has been so sorely tried as the faith of the believer. A good portion of the Bible and church history deals with accounts of how believers were tried and came out of those trials with greater faith.

A believer, according to the New Testament, is one who, by the work of the holy Spirit, has been convicted of his sinfulness and then led to accept Jesus Christ as his personal Savior. He is one who accepts the whole Bible as the inspired Word of God.

The believer's faith must be tried. No faith, in the real sense of the word, is true faith which has not been tried. No one can truly believe who never was tempted to doubt. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations (trials): That the trial of your faith, (That your faith may become true—German translation) being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at

the appearing of Jesus Christ:" I Peter 1:6,7.

The faith of the believer is of such nature that God is not afraid to let it be tried. He knows whence it came. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:" Eph. 2:8 "Looking unto Jesus the author and finisher of our faith;" Heb. 12:2.

Another reason why God is not afraid to challenge Satan is because he knows in whom the believer's faith is anchored. Paul said, when there was little hope for survival, "I believe God, that it shall be even as it was told me." Acts 27:25 The believer's faith is anchored in God and his Word.

The trials of faith come in manifold ways. Sometimes God tries the faith of the believer as in the case of Abraham when he was commanded to offer Isaac. At other times the experiences of life plunge him into fiery trials. John sat behind prison bars and began to ask questions. Again trials may come through our fellow men. Paul writes, "Alexander the coppersmith did me much evil—" In the case of Job it was a personal attack by Satan.

The believer's faith stands the trials. In Job 1:21 we read, "In all this Job sinned not, nor charged God foolishly." And again in chapter 2, verse 10, "In all this did not Job sin with his lips." To Peter Christ said, "I have prayed for thee that thy faith fail not (cease not)." We do not believe in eternal security, but in the security of the believer. In John 17 Christ prays for all believers.

God honors the believer's faith which has stood the trials. After Abraham had stood the test God said to him, "Because thou hast done this thing, and hast not withheld thy son, thine only son; That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." After Joseph had proved his faith by going to prison and suffering rather than yielding to sin, Pharaoh said, "See, I have set thee over all the land of Egypt.—without thee shall no man lift up his hand or foot in all the land of Egypt." In Daniel 6:28 we read, "So this Daniel prospered—" That was after his experience in the den of lions. Job's story ends thus: "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. —So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He also had seven sons and three daughters.—And in all the land were no women found so fair as the daughters of Job:—After this lived Job an hundred and forty years, and saw his sons, and his son's sons, even four generations."

The Reader Says

Not So Non-resistant

Editor, *The Mennonite*:

Don Smucker's review of "War, Peace and Non-resistance," by Guy Hershberger, is a stimulating article, but also disappointing on one score. Both the book and Mr. Smucker's review seem to indicate that "Biblical Nonresistance," (as interpreted by Mennonites of 1944-45), is the only alternative to violence, modern pacifism, or Gandhi's Satyagraha. (Soul Force).

Few people will contend that modern social-political-religious Pacifism (or Gandhi's Satyagraha) has all the answers. But my heritage—born and reared in a Mennonite tradition, educated in a Mennonite college and seminary, a number of years in several active Mennonite pastorates, plus a three-year period with the Mennonite Peace Society—has thoroughly convinced me that "Biblical Nonresistance," as *held and practiced* by the majority of present Mennonites, falls just as far short, if not more so, than does either modern Pacifism or Gandhian Satyagraha.

Pacifism and Satyagraha too often deteriorate into a force which is destructive rather than redemptive—all the more diabolical because it professes to be "non-violent" and "spiritual." However, too often we praise loudly Mennonite "Biblical Nonresistance," while using plenty of subtle *force* to aid or "*resist*" certain movements—inside and outside the church.

Jesus was far more than a "Nonresister," and asks *more* of us. When Jesus "set his face *steadfastly* to go to Jerusalem, "He was getting ready to *resist* something. When Jesus decided to stay in Jerusalem, he was getting ready to *resist* something. When Jesus decided to face the mob and go to the Cross (over the protests of his disciples), Jesus was consecrating every ounce of blood and energy in his system to *resist* something.

No matter what *interpretation* or *play upon words* we make concerning Jesus' words and acts, Jesus *resisted*. We too often *quote* Jesus without trying to *follow* Him. "He that doeth the will of my Father, will know of the doctrine," whether it be "*Non-Resistance*," or *far more than* "*Non-Resistance*."

When Jesus stayed in Jerusalem, instead of fleeing to safety, he *forced* Pilate, the Scribes, and Pharisees, the people to make decisions for or against him. Jesus *forced* their hand as much (if not actually more so) than they forced His. Define what happened there, and what happened in the Early Church, and it goes far beyond the present-day Mennonite doctrine and of "Biblical Non-Resistance."

Mennonites have a great heritage, and a great contribution to make in the present world crisis. Too often I have fallen far short of my many opportunities in helping Mennonites come into the fullness of their message. For that I am genuinely sorry. I think

I should fail in one more instant if I passed by in silence, instead of saying as emphatically as I can: "Biblical Non-Resistance," as *held and practiced* by our Mennonite people today is *not* the role to which God calls Mennonitism in the present crisis.

I don't presume to know the role to which God does call Mennonitism, and, certainly, standing on the outside looking in, I would not be presumptuous enough to tell Mennonites with what role God challenges them. But of this I am certain—as certain as I am of anything—that present-day "Biblical Nonresistance" (as held and practiced by Mennonites) is a far cry from what Menno Simons *lived*. No matter what word play you frame upon Menno Simon's words and life, or his colleagues, men are not imprisoned, burned at the stake, executed, nailed to a cross, precisely because they *do resist* with *something*, in *some way*. Therefore, with all of its weakness, Modern (Gandhian) Pacifism has a real contribution to make to Mennonites, and Mennonites have a real contribution to make to it.

Mennonites make a serious mistake by "withdrawing" from the main stream of Pacifism. My plea is that Mennonites come into that stream, say through The Fellowship of Reconciliation, and leaven that stream, and be leavened by it, purifying it, and being purified. When we refuse to get into the main stream of God's movement, God sets us aside, and moves on. That happened to the Jews and Judaism; that happened to the Christian Church of Russia; it *can* happen to Mennonitism.

In closing, may I repeat, in choosing the Cross, Jesus used *force*, and Pilate, the Jews, the people were *forced to choose*, and *do or not do* certain things. No system or religious group has ever probed the depths of this most powerful *force* God has ever entrusted to Man. But God is going to reveal that *force* anew in the present crisis. Will Mennonites make their fullest, best contribution? May God grant so.

—Carol J. Landes, Merom, Indiana

(Editor's Note: Jesus viewing his life on earth did not say, "I have *resisted* the world." He said, "I have *overcome* the world." How did He overcome the world? With "good!" *Doing good*, however, is much different from *resistance*. *Doing good* is a *force* if force is defined as a "Power to persuade or convince." However, the exertion of this *force* is a matter of overcoming and not a matter of resisting, for resistance usually takes place on the same level as that which is resisted. The *doing of good* rises above the evil of the evil-doer and draws the latter's attention to that which is most appealing to all human beings in the long run. The *doing of good* is to the advantage of the evil-doer. It is a *force* that He seldom cares to *oppose* and therefore it wins him in

(Continued on page 10)

CORRESPONDENCE

ZION MENNONITE CHURCH

Donnellson, Iowa

On the evening of December 17 the chorus of thirty-five voices sang the cantata, "Carols of Christmas" by Lorenz, and on Christmas Eve the Christmas program was given by the children and young people of the Sunday School.

The annual congregational meeting was held January 8, at which time the following officers were elected: Deacon — Ernest Krehbiel; Trustee — Samuel J. Krehbiel; Treasurer — Gordon Krehbiel; Organist — Miss Hilda Krehbiel; Correspondent for **The Mennonite** — Rev. H. E. Nunemaker; Correspondent for the **Bundesbote** — Miss Mary Krehbiel; Trustee of the Cemetery Association — O. C. Krebill; Rev. H. E. Nunemaker was re-elected as pastor for another year. Favorable financial reports were given by all organizations of the church.

The church is cooperating with the churches of the town in Week of Prayer services. The sermons are given by the local pastors.

A Leadership Training Class has been organized with plans for the first meeting on January 18. The book, "Beginnings of the Christian Church" by Schermerhorn will be studied.

Two of our aged members, John H. and Katie E. Krehbiel, who have lived together for sixty years, have found it necessary because of age and illness, to discontinue housekeeping and have sold their property and household goods. John is at present a patient in Graham Hospital, Keokuk, Iowa. Katie is making her home with their nephew, Elmer Handrich and family, near Fairview, Michigan.— Corr.

SECOND MENNONITE CHURCH

Beatrice, Nebraska

The Second Mennonite Church, Beatrice, Nebraska, held its annual business meeting, reviewing its past and planning its future work. Rev. Elbert Koontz, our pastor, is a busy man, although he has an able assistant in his good wife. In addition to the regular church services, he is teaching a Sunday School class, conducting Bible study and prayer meetings, and taking a leading part in the local Fellowship group activities; he has conducted the High School Bible class during the first semester. Rev. Koontz is vice chairman of the Beatrice Ministerial Association. During the summer months he led the singing at the Sunday evening union services in our Chautauqua Park. At the present time he is also leading a weekly choir practice, as well as the singing in connection with the early Sunday morning services at the local Feeble Minded Institute. The Ministerial Association directed Rev. Koontz to promote the Messiah, Oratoria, which was rendered in one of our larger churches on December 10th; the tenor and bass solo parts were sung by two Mennonites, Robert Senner of Buhler, Kansas and Willard Waltner of Freeman, South Dakota. The singers in our community have been organized and are planning to present The Seven Last Words, by De Bois, during the Easter

season. A committee has been appointed to investigate the possibilities of enlarging our church basement in order to provide more room for Sunday School classes and other church activities. On Christmas day the Sunday School presented a well rendered Christmas program, as arranged by Prof. W. H. Hohmann of Bethel College. The Universal Week of Prayer services, for this community, are being held in our church at the present time. — W. C. A. Corr.

MEADOW MENNONITE CHURCH

Colby, Kansas

Our church does not have a resident minister now. Students from Bethel College have served us with the Word of God from time to time. Brother Orlando Schmidt has come out a number of times. We had the blessing of having revival meetings conducted by Rev. H. J. Dyck of Elbing, Kansas. He came to us on November 19 for the morning service. The following week he conducted evening meetings. On the morning of Thanksgiving Day we observed Holy Communion. In the evening we were moved when Rev. Dyck asked for testimonies of thanksgiving. A goodly number of members and visitors testified of God's goodness by Bible verses and statements of personal experience. The text for one of his sermons was II Peter 3:11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." The thought struck me if all who call themselves Christians in this whole world would live more according to this verse, then the world would take knowledge of them (all Christians) that they had been with Jesus, or as it might be said in other words "that Jesus Christ is in their hearts."

The sewing circle meets the first Wednesday of each month in the homes of the members. They have served for a mission station and for relief. Noodles were sent to a C.P.S. camp. Cookies were brought together and sent to the boys from our church who are in camp, so that they might have something different for Christmas. —Corr.

BETHANY MENNONITE CHURCH

Kingman, Kansas

Another year of goodness and mercy has closed, and we as a church are thankful that we haven't had to open our door once for death during the past year, but have had four marriages during the year.

In all we have five boys in C.P.S. and thirteen boys in military service. One has been announced as officially missing.

On the first Sunday of the year we had as a visiting pastor, Alvin Becker from the Northern Bible Society. His visit was much appreciated. On the same Sunday, Harvey Graber from the Arlington Church, joined our membership.

Rev. Neuenschwander has started a catechism class.

On the evening of January 7, Miss Helen Mae Voran was united in holy matrimony to Mr. Orville Voth from North Newton.

The Christian Workers' Program, which is given on the second Sunday of each month is well attended. —Joe P. Krehbiel, Corr.

DAILY DEVOTIONAL MESSAGES

By H. E. Nunemaker

JANUARY 28—Acts 2:41. *"There were added to them about three thousand souls."*

Marvelous things were transpiring. A small group of people without education, wealth, position, or prestige made their presence felt in the world of their time. They did things which "amazed" others. Their conduct revealed a new power in their lives. They spoke with authority and the result was conviction in the hearts of others. Three thousand were added to the church in one day. It was all so different than anything that had been associated with the church of their day. The church did the conventional thing—what everyone expected her to do—and no one gave it a second thought. She was respectable and powerless. Wherein lay the power of this new movement?

JANUARY 29—Acts 2:4. *"They were all filled with the Holy Ghost."*

Here was their motivating power, inspiration, and guide. The Holy Spirit had now become a reality and brought the believers in Christ completely under His control. This was the crucial experience in the believers which made them invincible. It is recorded that they were "all filled." There were no worldlings, none who were out of harmony, none creating dissension, for all were led by the Spirit. The result was power. Today when men are lamenting the powerlessness of the church, it is estimated that only about half of the professing Christians take their religion seriously. The fact is its own commentary.

JANUARY 30—Acts 2:42. *"They continued steadfastly in the apostles' doctrine."*

The believers "continued" in the apostles' teachings. They voluntarily sat at the feet of those who had known Christ best and from them learned the deep truths of Christ and the Kingdom. In present day language they were regular in attendance at Sunday School and church. Thus their spiritual life was nurtured and the great experience of Pentecost retained its vitality. Dr. Luccock says, "Regularity of attendance is never an anticlimax. The appalling anticlimax to this picture of a growing church is the importance of so many contemporary churches, with their flimsy undergirding of haphazard attendance, looseness of obligation, and specious disdain for 'regularity.'"

JANUARY 31—Acts 2:42 *"They continued in . . . fellowship."*

The value of Christian fellowship is often underestimated. A man who was negligent in church attendance was visited by his pastor. He was seated comfortably before the open fireplace. Without a word the minister took the tongs and pulled a live coal out of the fire and they watched the glowing coal slowly die. The man saw the point. "I will be there next Sunday," he said. The downward course of

many lives has begun with habitually neglecting the fellowship of God's people. And on the other hand, multitudes have been sustained in Christian faith by the fellowship of fellow-Christians.

FEbruary 1—Acts 2:42 *"They continued . . . in breaking of bread."*

"This do in remembrance of me," Jesus had said. In loving devotion the believers assembled at the close of each day to partake of the bread and wine, symbols of the supreme sacrifice of Him Whom they loved most. It was a service of remembrance which linked them to His supreme act of love, keeping it alive and fresh in their memory. Through it they were refreshed and received courage and strength to live another day in a heathen environment. Proper observance of the Lord's Supper by spiritually prepared people will do that.

FEbruary 2—Acts 2:42 *"They continued . . . in prayers."*

These believers were a praying people. Through the teaching of Christ, the illumination of the Holy Spirit, and their own faith, God had become real to them. Through prayer they fellowshiped with Him. It was a natural experience. Even though a pagan world might reject them, they were sustained by that fellowship. It is repeatedly stated that all people pray. In times of danger, if at no other time, people instinctively turn to a higher power for help. However, the prayer that builds Christian character and the Christian church is that which is constant and which has advanced beyond fear to the prompting motive of love.

FEbruary 3—Acts 2:44,45. *"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."*

The Holy Spirit led the believers into a sense of stewardship, which was reflected in their attitude toward their possessions and toward others. Their love for others caused them to share with them. When one's religion does that it has one of the ear-marks of genuineness. Christianity shifts the center of life from self to Christ. Christ becomes the center and He in turn enlarges one's interests to include others. The most inspiring chapters of individuals and the church are those which record self-forgetful giving for others for whom there was no responsibility other than that they were human beings.

FEbruary 4—Acts 2:46,47. *And they . . . did eat their meat with gladness and singleness of heart, praising God."*

Another element of that power which "amazed" people was the simple quality of happiness. These believers ate "their meat with gladness—praising

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Sponsored by
the Young People's
Union of the
General Conference

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North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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What Is Your Sense Of Values?

By Christine O. Miller

Last summer we tested the sense of values of our young people. They weren't aware of this when, a week before, we asked them to prepare secret lists of the ten loveliest things in the world. Nor did they have to sign their names, so we feel that the lists were made sincerely.

When we read the items we were proud of our group. Surely they knew something of the really lovely things of life. What impressed us was that these things were so simple. *Not one of them could be bought with money.* They required only a sense of appreciation. Below is a partial list of things our young people considered lovely. These are in no special order.

GIRLS

A little child's prayer
The first snowfall
A Christian home
A tiny baby's smile
The song of the first meadowlark in the spring
An elderly saint
The smell of new-mown hay
To be a child of God
A tree
The feel of warm spring rain on the cheek
A happy Christian couple
Smiles
Friendship
A glowing Christian face
The sliver of a new moon in a starry sky
A city by night from a high hill
A view from a mountain-top
The first spring violets
A church by candle-light
Mother's love
That Christ died for me as an individual

BOYS

My home
Soft, sweet music
A night of sleep
A clear conscience
Fields of golden grain
A spiritual church
A baby's smile
A cool breeze on a hot day
A sunset

Morning light breaking
Mutual understanding in the home
A clear, cool woodland stream
A home with love
The starry heavens
Companionship with each member of the family
That Christ died for me
Love of one's work
A cool, clear, calm night
Christian fellowship
A flower
The Lord Jesus Christ

I think there is a real lesson in this for all of us. Would we not rather lose from our lives some of the purchaseable things rather than those that can't be bought for any price—a tiny baby's smile—a lark singing—a child's prayer—spring rain on the cheek—salvation through the shed blood of Jesus Christ our Lord? When prosperous times are upon us we especially need to remember that money cannot buy true happiness.

You are familiar with that little song of Browning:

*"The year's at the spring,
The day's at the morn,
Morning's at seven,
The hillside's dew-pearled.
The larks on the wing,
The snail's on the thorn.
God's in His heaven,
All's right with the world."*

This verse taken from a longer poem which tells of the young girl, Pippa, who worked in a silk mill in Italy. She had but one holiday all year, and on that one day she went from door to door singing her cheery little song. Of course she made happier the lives of those for whom she sang. Yet there were many reasons why Pippa might have been unhappy.

She worked long hours with no days off; she made very small wages; she had no fun except what she made for herself. But she could say truthfully that for her, God was in His heaven and the world was a pretty nice place, because she had learned,

first of all, that it is a lot more fun to be happy than to be unhappy. Though she had not the many things that are supposed to bring happiness, she had a *proper sense of values*. Without 'things' she could still be happy because of spring, sunrise, morning dew, a lark's song, and because God, the loving Father, was in His heaven.

Another reason for Pippa's happiness was, that, with a proper sense of values, she had learned also to focus her eyes outward on others, instead of inward on herself.

God intends Christians to be happy. He gave His Son to bring us joy. He gave us hundreds of beautiful and lovely things that can be had free for just the recognizing of them. There are enough sour, grouchy, cynical, disallusioned people in the world. Let us bring Christ's joy into the sad, sick world around us. May we each experience the deep, abiding joy that comes to the followers of our Lord and Saviour, Jesus Christ, and may we dedicate our smiles, our laughter, our happiness to Him.

THE READER SAYS

(Continued from page 6)

the long run. Jesus taught us to be non-resistant (Matt. 5:39ff). But right with this goes the *doing of good*. ". . .do good to them that hate you . . ." The great apostle of Christ says, "Be not overcome of evil, but overcome evil with good." Undoubtedly Mennonites have emphasized non-resistance and have not put enough emphasis on the *doing of good*. Our key word has been "non-resistance" instead of "peacemakers." For a profound study of "peacemaking" see the forty-eight booklet, *For All Mankind*, by J. H. Langenwalter. It may be gotten from the Mennonite Publication Office, Newton, Kansas, for 25 cents.

DAILY DEVOTIONAL MESSAGES

(Continued from page 8)

God;" Peter and John rejoiced that they were "counted worthy to suffer shame for his name;" In Samaria "there was great joy" when the Gospel was accepted. This quality, which was distinctive of early Christianity, was contagious and was an important factor in the spread of the Gospel. It is still contagious but modern Christianity has largely lost it. It will be found, not in laughter-provoking gadgets, but in the deep spiritual sources of life and refreshment. It can become the possession of all.

IN MEMORIAM

HENRY D. UNRUH, son of Mr. and Mrs. David Unruh, was born March 22, 1871, in Poland and died December 18, 1944. With his parents he migrated to McPherson, Kansas, in 1875. In 1897 he and Elizabeth Jantz were united in marriage. They

moved to Meno, Oklahoma, where he was baptized. Later while living at Lahoma he joined the Zoar Mennonite Church at Goltry. He is mourned by his wife, seven sons, Harry and Philip of Enid; Emery and Robert of Bartlesville, Aben of Wichita, Fred, FASTERFIELD, Texas; and Louis at home; one brother, Adam at Meno; and two sisters, Mrs. Fred Unruh at Meno and Mrs. Sam Kusch of Enid.

HEINRICH A. THIESSEN, son of Abr. and Maria Friesen Thiessen, was born May 28, 1878, in Landskrone, South Russia. With his parents he migrated to Henderson, Nebraska, in 1879. In 1895 they moved to Butterfield, Minnesota, and in 1902 to Cavalier Country, North Dakota. He was baptized by Elder H. H. Regier in 1900. He was received as a member of the Mennonite Church at Butterfield. In North Dakota he joined the Salem Church, near Munich. He was Sunday School teacher and superintendent for many years. In 1904 he and Margaretha Fast were united in marriage. She passed away after nine months. In 1907 he married Maria Rempel. From 1919 until 1925 the family lived at Ojibwa, Wisconsin. From there they returned to Munich. Here he passed away on December 7, 1944.

MARGARETHA THIERSTEIN nee **BERGMAN**, daughter of Jacob and Justine Bergman, was born April 20, 1870, in Leske near Marienburg, West Prussia, and died January 10, 1945. With her parents she migrated to Whitewater, Kansas, in 1879. In 1887 she was baptized by Elder Leonhard Suderman and received as member of the Emmaus Mennonite Church. She and her husband were permitted to live together for nearly forty-seven years. Two sons, Christian B. and Samuel T. were born to this union. Later a daughter Leona joined the family circle for a few years. She is survived by her husband, two sons, and one daughter.

MARIA SCHMIDT, daughter of Peter H. and Sarah Buller Schmidt, was born September 12, 1856, in Alex anderwohl, South Russia, and died December 27, 1944. At the age of eighteen she was baptized by her uncle Elder Jacob Buller and received into the Alexanderwohl Church. With her parents she migrated to Marion County, Kansas, in 1874. Here they homesteaded. In 1880 she was united in marriage to David Schmidt, with whom she shared joys and sorrows for thirty-four years. They made their home in Hochfeld. Two children found a welcome in their home. Another child (Mr. Henry Friesen) at the death of his mother was taken into her home and reared for some time by her. Two children, John H. D. Schmidt of Denver, and Mrs. Alvin Schroeder of Goessel, survive her.

PETER P. KLASSEN, son of Peter and Katherine Dueck Klassen, was born February 16, 1867, in Elizabeth, South Russia, and died December 28, 1944. With his parents he migrated to Marion County, Kansas, in 1879. In 1889 he was baptized by Elder Jacob Buller and received into the Alexanderwohl Church. He and Aganetha Richert were united in marriage in 1893. They shared joys and sorrows for nearly forty-seven years. He is mourned by Henry and Peter of the home, Christoph, Otto, John, and Rudolph and families, all of Newton, Kansas.

Report of Money Received during the Fourth Quarter, 1944

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE DURING THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publi- Educa- Gen. cation tion Conf.	Total	Mem-Quart. ship Mem.
Alexanderwohl Menn., Goessel, Kansas	3601.29	1153.82	21.00	115.45		4891.56	911 5.37
Arlington Menn., Arlington, Kansas	33.50					33.50	84 .40
Bergtal Menn., Corn, Oklahoma	222.74	79.00	82.00	65.00		448.74	127 3.53
Bergtal Menn., Pawnee Rock, Kansas	273.26	357.59	161.69	146.09		938.63	198 4.74
Bethany Menn., Kingman, Kansas	115.23	243.91		71.16		430.30	189 2.28
Bethel Menn., Inman, Kansas (no membership)	464.04	420.00	118.00	146.20		1148.24	276 4.16
Bethel College Menn., North Newton, Kan.	133.60	423.98	231.63	131.10	38.26	958.57	402 2.38
Bethel Menn., Hydro, Oklahoma	103.76	53.30				157.06	66 2.38
Bethel Menn., Perryton, Texas	23.09					23.09	33 .70
Brudertal Menn., Hillsboro, Kan.	459.68	340.75	202.09		30.15	1002.67	202 4.96
Buhler Menn., Buhler, Kansas	718.33	776.00	53.80	25.00	29.43	1602.56	316 5.07
Burrton Menn., Burrton, Kansas	45.05	90.18		8.01		143.24	133 1.08
Deer Creek Menn., Deer Creek, Oklahoma	157.65	83.00	140.80			381.45	109 3.50
Ebenezer Menn., Gotebo, Oklahoma	81.74					81.74	85 .96
Ebenfeld Menn., Montezuma, Kansas							28
Eden Menn., Inola, Oklahoma	213.59		252.15	61.00		526.74	126 3.18
Eden Menn., Moundridge, Kansas	2091.27	1000.00	1000.05	524.70		4616.02	772 5.98
Einsiedel Menn., Hanston, Kansas	9.95					9.95	82 .12
Emmanuel Menn., Canton, Kansas (Galva)	87.54	108.60	110.60			306.74	85 2.61
Emmaus Menn., Whitewater, Kansas	1456.23		1038.75	214.50		2709.48	327 8.29
First Christian Menn., Moundridge, Kansas	466.62	500.58	158.00	61.50		1186.70	352 3.37
Bell, Fredonia, Kansas	49.07	12.00		31.64		92.71	
Bethel, Enid, Oklahoma	94.15	79.60	25.00			198.75	
First Garden Menn., Halstead, Kansas	58.00	101.00		38.00		197.00	198 .99
First Menn., Beatrice, Nebraska	1192.82			190.00		1382.82	353 3.92
First Menn., Geary, Oklahoma	65.00	55.00	125.63	30.00		275.63	132 2.09
First Menn., Halstead, Kansas	190.99	184.38	150.69	43.04	20.66	589.76	291 2.03
First Menn., Hutchinson, Kansas	73.74	198.76		83.28		355.78	126 2.82
First Menn., Newton, Kansas	1476.38	1043.45	185.84	83.07	25.60 25.60 25.59	2865.53	614 4.67
First Menn., Ransom, Kansas	32.24	165.47				197.71	115 1.72
Friedensfeld Menn., Turpin, Oklahoma	35.35	83.00	25.00	42.04		185.39	73 2.54
Friedenstal Menn., Tampa, Kansas	60.01	55.00				115.01	110 1.05
Gnadenberg Menn., Whitewater, Kansas		157.13	116.30		29.61	303.04	160 1.89
Goessel Menn., Goessel, Kansas	866.19	496.10	112.50	36.15		1522.19	285 5.34
Grace Menn., Enid, Oklahoma							42
Gruenfeld Menn., Ft. Cobb, Oklahoma	35.80	18.25	36.50			90.55	65 1.39
Hebron Menn., Buhler, Kansas	224.44	515.60	315.94	79.88	20.00 20.00	1175.86	258 4.56
Herold Menn., Bessie, Oklahoma	148.87	197.10	84.49	22.84		453.30	165 2.75
Hillsboro Menn., Hillsboro, Kansas	572.75	183.50		428.79		1185.04	330 3.59
Hoffnungsau Menn., Cuauthemoc, Chih, Mex.							25
Hoffnungsau Menn., Inman, Kansas	720.77	554.24	705.10	315.80		2345.84	393 5.97
Hoffnungsfeld Menn., Moundridge, Kansas	22.90	126.00	57.31			206.21	116 1.78
Inman Menn., Inman, Kansas	214.08	386.67	137.58	68.46		806.79	201 4.01
Johannestal Menn., Hillsboro, Kansas	124.49	321.76	463.49	66.27	8.70 4.33 8.70	997.74	194 5.14
First Menn., Burns, Kansas	12.98					12.98	
First Menn., McPherson, Kansas	174.32					174.32	
Kidron Menn., Taloga, Oklahoma							32
Lehigh Menn., Lehigh, Kansas	230.13	50.00	25.00			305.13	248 1.23
Lorraine Ave. Menn., Wichita, Kansas	82.30	156.26		16.70		261.59	160 1.63
Meadow Menn., Colby, Kansas	94.39	93.90	70.39			258.68	25 10.35
Medford Menn., Medford, Oklahoma		230.40	92.29			322.69	128 2.52
Mennoville Menn., El Reno, Oklahoma							14
New Friedensberg Menn., Vona, Colo.	9.74					9.74	30 .32
New Hopedale Menn., Meno, Oklahoma	477.27	293.44	25.00	33.35		829.06	333 2.49
Pleasant Valley Menn., Kismet, Kansas	133.15	43.50	41.00			217.65	46 4.73
Pretty Prairie Menn., Pretty Prairie, Kan.	4025.00	1347.94		400.00		5840.98	530 11.02
Saron Menn., Orienta, Oklahoma	148.86		98.59	51.38	14.19	313.02	90 3.48
Second Menn., Beatrice, Nebraska	136.42	141.83				278.25	160 1.74
Sichar Menn., Cordell, Oklahoma	92.48	45.84	13.00	92.47		243.79	93 2.62
Swiss Menn., Whitewater, Kansas	117.61					117.61	98 1.20
Tabor Menn., Newton, Kansas	782.35	426.82	46.97		23.47	1274.61	400 3.19
Walton Menn., Walton, Kansas	122.07	24.26		20.44		166.77	
West Zion Menn., Moundridge, Kansas	772.42	232.85	653.24	168.88		1827.39	307 5.95
Zion Menn., Elbing, Kansas	293.15	394.00	28.00	144.90	18.25	878.30	102 8.61
Zion Menn., Kingman, Kansas	16.00					16.00	66 .24
Zoar Menn., Goltry, Oklahoma	36.00	87.00				123.00	271 .45
West New Hopedale, Ringwood, Oklahoma	97.02	293.44	23.25			413.71	
Total All Churches	24869.86	14396.20	7232.66	4057.09	132.31 152.47 193.31	51024.90	12345 4.13

**REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE EASTERN DISTRICT CONFERENCE
DURING THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER**

Name of Church and Address	For.		Home	Publi- Educa- Gen.			Mem-Quart.			
	Mis.	Peace		Belief	Mis.	tion		Conf.	ship	
Bethany Menn., Quakertown, Pa.		52.50		7.82			60.32	159	.38	
Bethel Menn., Perkasio, Pa.		7.29	7.29				14.58	30	.49	
Pine Grove Menn., Bowmansville, Pa.	147.00	87.00					234.00	56	4.18	
Calvary Menn., Mechanics Grove, Pa.								70		
Deep Run Menn., Deep Run, Pa.	164.22	27.80	31.70	138.53			362.25	189	1.92	
East Swamp Menn., East Swamp, Pa.	90.00	62.00	30.12	25.00			207.12	159	1.30	
Eden Menn., Schwenksville, Pa.	60.00		100.00				160.00	258	.62	
Emmanuel Menn., Denver, Pa.								29		
First Menn., Allentown, Pa.	168.36	23.05	105.90	59.17	10.00		366.48	187	1.96	
First Menn., Philadelphia, Pa.	30.10	24.00		15.05	1.51	1.51	75.18	330	.23	
Flatland Menn., Flatland, Pa.	2.50	35.00		9.83			47.33	63	.75	
Germantown Menn., Germantown, Pa.						2.50	2.50	37	.07	
Grace Menn., Lansdale, Pa.	110.10	60.75	11.60	78.87			261.32	220	1.19	
Hereford Menn., Bally, Pa.	105.95	123.07	18.07				247.09	252	.98	
Memorial Menn., Altoona, Pa.	8.60		11.82	48.00			68.42	40	1.71	
Napier Menn., Napier, Pa.								63		
Richfield Menn., Richfield, Pa.	37.61	99.00	10.00	57.61	25.00		229.22	195	1.18	
Roaring Spring Menn., Roaring Spring, Pa.								47		
Saucon Menn., Saucon, Pa.				2.28			2.28	20	.11	
Second Menn., Philadelphia, Pa.	75.00		26.58	75.00			176.58	186	.95	
Smith Corner Menn., Smith Corner, Pa.		54.07		7.04			61.11	69	.89	
Zion Menn., Souderton, Pa.	163.00	196.00	7.00				366.00	519	.71	
Springfield Menn., Springfield, Pa.	50.00						50.00	25	2.00	
Upper Milford Menn., Zionsville, Pa.	100.00	15.00	15.00	50.00			180.00	176	1.02	
West Swamp Menn., West Swamp, Pa.	293.62	260.00	116.65	192.15	52.73	26.36	994.23	220	4.52	
Fairfield, Ortanna, Pa.				19.88			19.88			
Total All Churches	1606.06	1128.53	491.73	786.23	79.24	37.87	58.23	4185.89	3599	1.16

**REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE PACIFIC DISTRICT CONFERENCE
DURING THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER**

Alberta Com., Portland, Oregon		25.00					25.00	57	.44	
Bethel Menn., Winton, California	91.44		21.20	41.40			154.04	43	3.58	
Emmanuel Menn., Pratum, Oregon	529.33						529.33	249	2.13	
First Menn., Aberdeen, Idaho	972.09	668.69	94.02	238.76			1973.56	381	5.18	
First Menn., Colfax, Washington	903.50	251.00	760.00	701.07	98.50	98.75	250.50	3063.32	118	25.96
First Menn., Monroe, Washington	99.65	118.21	195.35	49.75			462.96	120	3.86	
First Menn., Paso Robles, California	67.82		206.67	72.64			347.13	74	4.69	
First Menn., Reedley, California	1058.83	950.50	949.08	426.82	38.11	88.10	3511.44	526	6.68	
First Menn., Shafter, California	33.26	53.09	67.52	7.50	28.19	15.85	205.41	96	2.14	
First Menn., Upland, California	195.71	151.60	131.42	102.91	14.82		596.46	350	1.33	
Grace Menn., Albany, Oregon	57.20		51.45	57.15			165.80	92	1.80	
Grace Menn., Dallas, Oregon	63.20	31.00		217.96			312.16	183	1.71	
Immanuel Menn., Los Angeles, California	495.32	223.00	120.00	232.83			1071.15	231	4.64	
Menno Menn., Lind, Washington	1262.35	1609.00	1200.00	619.04	115.00	115.00	196.00	5116.39	145	35.29
Newport Menn., Newport, Washington	71.44	15.88		26.83			114.15	65	1.76	
San Marcus (2nd) Menn., Paso Robles, Calif.	236.33	71.16	171.87	59.54			559.33	124	4.51	
Total All Churches	6137.47	4168.13	3968.58	2854.20	294.62	317.70	466.93	18207.63	2723	6.69

**REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE MIDDLE DISTRICT CONFERENCE
DURING THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER**

Apostolic Menn., Trenton, Ohio								225		
Bethel Menn., Fortuna, Mo.	16.07	60.00	105.82	18.12			200.01	122	1.64	
Bible Mission, Chicago, Ill.		63.57	51.14	12.15			126.86	68	1.87	
Ebenezer Menn., Bluffton, Ohio	600.00	25.00	163.87	200.00			988.87	552	1.79	
Elcher Emmanuel Menn., Wayland Iowa	237.36	182.50	81.40	55.50		11.10	567.86	221	2.57	
First Federated, New Stark, Ohio								36		
First Menn., Berne, Indiana	6981.55	150.00	172.02	1913.84			9217.41	1283	7.18	
First Menn., Bluffton, Ohio	522.18	690.39	20.00	345.61	23.74		1601.92	475	3.37	
First Menn., Chicago, Ill.	8.88			8.00			16.88	107	.16	
First Menn., Lima, Ohio	37.16		21.13				58.29	31	1.88	
First Menn., Nappanee, Indiana	250.00	89.25	240.35	12.92			592.52	189	3.14	
First Menn., Summerfield, Ill.	100.00	105.00	32.00	65.00			302.00	155	1.95	
First Menn., Sugar Creek, Ohio								200		
First Menn., Wadsworth, Ohio	71.35		5.07	10.00			86.42	226	.38	
Grace Menn., Pandora, Ohio	885.17	139.05	555.87	417.66			1997.75	410	4.87	
Pulaski Menn., Pulaski, Iowa	64.49	72.09		31.10			167.68	168	1.00	
Salem Menn., Dalton, Ohio	275.59		102.00	146.90			524.49	228	2.30	
St. John Menn., Pandora, Ohio	950.60	46.13		426.23			1422.96	270	5.27	
Wayland Menn., Wayland, Iowa	91.95	42.25	172.02	40.00	7.00	23.25	376.47	260	1.45	
Zion Menn., Donnellson, Iowa	280.69		14.00	222.18			516.87	230	2.25	
Total All Churches	11373.04	1665.23	1736.69	3925.21	23.74	18.10	23.25	18765.26	5456	3.44

**REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE
DURING THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER**

Name of Church and Address	For.		Home		Publi- Educa- Gen.	Mem-Quart.
	Mis.	Peace	Relief	Mis.			cation tion Conf. Total	ship Mem.
Bergfelder Menn., Mt. Lake, Minn.	219.33	223.00	51.05	25.52		518.90 217 2.39
Bethany Menn., Freeman, S. D.	231.39	59.70	119.70	117.00		527.79 226 2.34
Bethel Menn., Langdon, S. D.			40.00	13.00		53.00 58 .91
Bethel Menn., Lustre, Montana	543.94	79.10	411.00	431.52		1465.56 45 32.57
Bethel Menn., Dolton, S. D. (Marion)	82.63	92.75				175.38 100 1.75
Bethel Menn., Mt. Lake, Minnesota	1539.28	648.30	105.20	514.02		2806.80 580 4.84
Bethel Menn., Wolf Point, Montana	550.77	68.62		308.45		275.40 1203.24 71 16.95
Bethesda Menn., Henderson, Nebraska	2066.61	1268.03	169.85	299.03		3803.52 754 5.04
Bethesda Menn., Marion, S. D.	840.00	694.50	417.22	274.15		2225.87 227 9.81
Bethlehem Menn., Bloomfield, Montana	1320.60	289.43		813.99		2424.02 219 11.07
Emmanuel Menn., Doland, S. D.	131.43	39.00		10.60		181.03 98 1.85
Fairfield Bethel, Huron, S. D.	36.25			52.43		88.68 45 1.97
First Menn., Butterfield, Minnesota	78.11	25.00	88.52	78.11		269.74 95 2.84
First Menn., Madrid, Nebraska	141.45		133.66	54.44		329.55 42 7.85
First Menn., Mt. Lake, Minnesota	585.77	304.85	314.99	190.04		1395.65 400 3.49
Friedensberg Menn., Avon, S. D.	50.00	25.00	50.00			125.00 128 .98
Hutterthal, Freeman, S. D.	792.50	470.00		792.50		2055.00 160 12.84
Hutterthal, Hitchcock, S. D. (Dist. Conf. only)	100.00	72.06		10.16		182.22 150 1.21
Immanuel Menn., Delft, Minn. (Bergfelder)	306.80	56.00	109.67	78.00		550.47 88 6.26
Mennonite, Butterfield, Minnesota	73.53	61.10		73.52		208.15 100 2.08
Neu Hutterthal, Bridgewater, S. D. (Dist. Conf. only)	171.52	360.00		2.00		533.52 130 4.10
New Home Menn., Westbrook, Minnesota	40.00			35.00		75.00 46 1.63
Salem Menn., Freeman, S. D.	582.50	805.00	70.00	582.50		2080.00 500 4.16
Salem Menn., Munich, N. D.	650.94	135.67	776.55		40.00	1563.16 140 11.17
Salem Menn., Wisner, Nebraska	176.28	14.69	29.38	114.13		334.48 20 16.72
Salem-Zion Menn., Freeman, S. D.	412.63	682.21	484.95	404.68		1984.47 411 4.83
Swiss Menn., Alsen, N. D.	388.54	75.84	146.94	389.92		1001.24 138 7.26
Woodland Menn., Warroad, Minnesota	190.63	39.00	38.58	27.57		295.78 46 6.43
Zion Menn., Arena, N. D.	73.50	52.00		39.81		165.31 29 5.70
Hutterdorf, Freeman, S. D.	300.00			286.71		586.71
Zion, Bridgewater, S. D.	267.00	50.00				317.00
Total All Churches	12943.93	6690.85	3557.26	6018.80		315.40 29526.24 5263 5.61
Total All Districts	56930.36	28046.94	16977.92	17641.53		529.91 526.14 1057.12 12170.92 29386

CONTRIBUTIONS FROM INDIVIDUALS
October, November, December, 1944
Foreign Missions

(The first number is the receipt number, and the second is the contribution given.)

1485—\$642.01; 1486—8.75; 1494—50; 1510—75; 1523—20; 1524—10; 1527—75; 1533—5; 1535—25; 1544—8.64; 1549—35; 1556—10; 1557—3.80; 1585—10; 1586—3.90; 1594—15; 1600—80; 1601—5; 1618—32.93; 1626—42.58; 1631—400; 1640—5; 1642—2; 1650—25; 1669—30; 167—26.70; 1680—376.88; 1681—10; 1694—1,337.76; 1717—50; 1723—25; 1745—10; 1751—40; 1752—4; 1757—25; 1773—100; 1776—100; 1777—200; 1784—40; 1793—26; 1794—71; 1796—50; 1810—30; 1812—25; 1813—150; 1816—5; 1818—2; 1837—10; 1838—230; 1845—20; 1851—8; 1853—4; 1873—25; 1874—1,000; 1881—15; 1882—5; 1886—12; 1887—5; 1892—3.70; 1893—2.61; 1894—4; 1903—50; 1907—30; 1912—50; 1914—9; 1933—50; 1934—75; 1944—45; 1948—50; 1960—80; 1961—5; 1962—187.28; 1963—500; 1970—1,284.92; 1979—100; 1990—5; 1993—1; 1996—37.50; 1998—1015; 1999—30; 2000—50.
2021—45; 2026—15; 2037—11; 2041—100; 2057—30; 2068—43.35; 2069—25; 2085—10; 2086—10; 2093—10; 2098—25; 2099—2.50; 2100—30; 2101—20; 2121—10; 2124—250; 2126—10; 2135—6; 2136—4.20; 2137—85; 2143—5; 2144—15; 2160—100; 2161—40; 2171—50; 2172—35; 2173—300; 2185—2; 2186—500; 2188—250; 2191—1,000; 2194—20; 2197—100; 2227—50; 2261—10; 2288—1,478.17; 2290—100; 2291—100; 2293—418.81; 2294—60; 2295—30; 2301—18.74; 2302—100; 2306—100; 2317—2,491.69. **Total 17,439.42.**

Home Missions

1485—51.47; 1631—300; 1663—42.76; 1694—123.51; 1717—50; 1767—5; 1768—3; 1777—100; 1795—9.75; 1844—36; 1869—50; 1870—100; 1886—6; 1912—50; 1923—5; 1932—25; 1934—75; 1970—105.33; 1996—37.50; 2009—5; 2025—5; 2044—30; 2075—125; 2124—150; 2135—3; 2172—35; 2200—50; 2219—30; 2247—3; 2288—105.44; 2302—200; 2317—489.10. **Total, \$2,405.86.**

General Conference

1501—12.75; 1515—14; 1716—12.75; 1717—10; 1779—14; 1850—25; 1970—55; 1986—1.25; 1992—12.75; 2003—14; 2288—9.08; 2317—50. **Total, \$230.58.**

Board of Publications

1513—23.21; 1581—1,973.38; 1595—100; 1649—100; 1717—20; 1896—100; 1934—25; 2310—100. **Total, \$2,441.59**

Relief

1484—1; 1485—199.34; 1496—25; 1532—5; 1539—10; 1572—7; 1593—10; 1598—27.50; 1632—100; 1645—10; 1672—1; 1676—14; 1694—233.51; 1717—50; 1724—25.02; 1743—8.25; 1777—300; 1834—100; 1837—10; 1840—37.50; 1970—398.55; 1971—10; 1972—10; 1973—50; 1974—9; 1975—5; 1976—25; 1977—7; 1978—10; 1981—75.36; 1991—5; 1994—25; 2028—500; 2104—25; 2127—2.10; 2133—30; 2150—100; 2152—10; 2172—35; 2195—40; 2256—100; 2292—25; 2302—100; 2317—980.34. **Total, \$3,772.67.**

C. P. S.

1485—93; 1534—300; 1543—100; 1593—10; 1613—180; 1624—3.50; 1657—5; 1658—5; 1659—1; 1660—2; 1694—129.24; 1777—200; 1934—25; 1970—50; 2215—14.29; 2229—15; 2287—100; 2317—413.86. **Total, \$1,646.89.**

Board of Education

1717—20; 2113—2; 2114—25; 2267—50. **Total, \$97.00.**

RECEIPTS OF THE WESTERN DISTRICT HOME MISSION COMMITTEE, FOR OCTOBER, NOVEMBER, DECEMBER

Alexanderwohl, Goessel, Kan., \$264.14; Bergtal, Pawnee Rock Kan., 61.71; Bergtal, Corn, Okla., 65; Bethel College, N. Newton, Kan., 15; Bethel, Perryton, Tex., 27.51; Brudertal S. S., Hillsboro, Kan., 67.53; Buhler, Buhler, Kan., 199.18; Deer Creek, Okla., 40.82; Eden, Inola, Okla., 33.38; Elmsledel, Hanston, Kan., 58.31; Emmanuel, Moundridge, Kan., 65.67; Emmaus, Whitewater, Kan., 106.55; First, Beatrice, Neb., 10;

First, S. S., Beatrice, Neb., 190; First, Burns, Kan., 29.52; First Christian, Moundridge, Kan., 77.50; First S. S., Hillsboro, Kan., 76.87; First, Hutchinson, Kan., 60.66; First S. S., Hutchinson, Kan., 20.14; First, Pretty Prairie, Kan., 170; First, Ransom, Kan., 268.03; Garden, Moundridge, Kan., 38; Gnadenberg, Whitewater, Kan., 35.03; Goessel, Goessel, Kan., 31.45; Greenfield, Carnegie, Okla., 128.50; Hebron, Buhler, Kan., 74.38; Herold, Bessie, Okla., 14.08; Hoffnungsau, Inman, Kans., 252.11; Hoffnungsau Sewing Society, 25; Inman, Inman, Kan., 92.48; Kidron, Taloga, Okla., 11; Lehigh, Lehigh, Kan., 30.4; Loraine Ave., Wichita, Kan., 37.70; McPherson, McPherson, Kan., 72.18; Meadow, Colby, Kan., 142.72; Neu Friedenberg, Vona, Colo., 10.84; New Hopedale, Meno, Okla., 32.44; West New Hopedale, Ringwood, Okla., 28.37; Oklahoma, Convention, 146.73; Pleasant Valley, Kismet, Kan., 115.27; Tabor Goessel, Kan., 50.54; West Zion, Moundridge, Kan., 52.85; Zoar, Goltry, Okla., 17; General Conference Home Mission, 72

—H. J. Dyck, Treasurer, Elbing, Kansas.

REPORT OF THE TREASURER OF THE PACIFIC DISTRICT CONFERENCE, OCTOBER 1, '44, to JANUARY 1, '45

First, Reedley, Calif., \$50; First, Colfax, Wash., 107.12; First, Aberdeen, Idaho, 258.96; First, Upland, Calif., 77.14; First, Monroe, Wash., 56.46; First, Shafter, Calif., 17.98 M. M., Lind, Wash., 147.27; M. M., Newport, Wash., 21.49; Second, Paso Robles, Calif., 74; Grace, Albany, Ore., 57.15; Grace, Dallas, Ore., 64.02; Emmanuel, Pratum, Ore., 323.21; Bethel, Winton, Calif., 10; Adult C. E. of Immanuel, Los Angeles, Calif., 20.27; Alberta Christian, Portland, Ore., 25; Mennonite Brethren, Lynden, Wash., by Rev. J. M. Franz, 11; Home Mission Board, General Conference, Kan., June 1, '44 to January 1, '45, 308. Total, \$1,629.07.

—Jno. C. Jantz, Treasurer, Odessa, Washington

REPORT OF THE EXECUTIVE COMMITTEE OF THE WOMEN'S MISSIONARY ASSOCIATION, RECEIPTS FOR OCTOBER, NOVEMBER AND DECEMBER, 1941.

Totals only: October: Foreign Miss. Gen'l Treas., \$142.51; Home Miss. Gen'l Treas., 123.51; Retired Miss. Pension Fund, 111.78; India, 421.00; China, 123.49; Relief Work, 223.51; C.P.S. Camps, 129.24; Work in South America, 15.00; Christmas Fund, 482.00; U. S. Indian Stations, 133.84; Expenses of Ex. Com. and "Miss. News and Notes," 71.50; Miscellaneous, 204.73. **Grand Total \$2,182.11.**

November: Foreign Miss. Gen'l Treas., \$185.62; Home Miss. Gen'l Treas., 105.33; Retired Miss. Pension Fund, 205.37; India, 629.35; China, 242.93; Relief Work, 398.55; C.P.S. Camps, 50.00; Work in South America, 65.00; Minister's Pension Fund, 55.00; Christmas Fund, 356.12; Expenses of Ex. Com. and "Miss. News and Notes," 33.85; Miscellaneous, 360.74. **Grand Total \$2,687.86**

December: Foreign Miss. Gen'l Treas., \$439.72 Home Miss. Gen'l Treas., 489.10; Retired Miss. Pension Fund, 204.81; India, 1,426.55; China, 128.30; Relief Work, 980.34; C.P.S. Camps, 413.86; Work in South America, 292.31; Christmas Fund, 285.00; U. S. Indian Stations, 183.70; Expenses of Ex. Com. and "Miss. News and Notes," 78.90; Miscellaneous: 1,423.23. **Grand Total \$6,345.82. Grand Total for 1944 is \$31,326.15.—Mrs. Frieda Regier Entz, Treas.**

ANNUAL FINANCIAL REPORT OF RELIEF OPERATIONS OF THE MENNONITE CENTRAL COMMITTEE

December 1, 1943 to November 30, 1944

Receipts	
Cash on hand	\$94554.36
Clothing on hand	79851.15
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Total Balances December 1, 1943	\$174405.51
Donations to War Sufferers' Relief:	
U. S. Donations	190148.68
Canadian Donations	49450.57
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Total Donations to W.S.R.	239599.25
Other Receipts	
	3525.02
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Total Relief Operating Fund for 1944	417529.78

Clothing Contributions:

U. S. Contributions	71394.46
Canadian Contributions	18321.85

Total Clothing Contributions in 1941 89716.31

\$507246.09

Disbursements

War Sufferers' Relief Expenditures:	
England	\$41876.71
France	1155.96
India	29765.10
China	4978.80
Middle East	27242.87
Paraguay	35461.78
Puerto Rico	28985.64
Switzerland	2627.12
Belgium and the Netherlands	22.20
Brazil, Argentina, Greece, and Prisoner of War Literature	2684.57
Relief Training and Research	8356.54
Clothing Center Expenses	4599.37
*W.S.R. Workers' Reserve Increase	14600.00
Miscellaneous	1599.95
Administrative Expenses	17367.42

Total W.S.R. Expenses during fiscal year \$221324.03

Clothing Distributed:	
England	19503.90
Egypt	21830.23
France	11322.24
Puerto Rico	528.50
India	19.95
Miscellaneous	9.10

Total Clothing Distributed 53213.92

Total Disbursements for 1944 \$274537.95

Balances November 30, 1944

Cash on hand	\$116354.60
Clothing on hand	116353.54

Total Balances \$232,708.14

\$507246.09

*Funds set aside to pay return passages and expenses of foreign relief works.

ANNUAL REPORT OF C.P.S. OPERATIONS OF THE MENNONITE CENTRAL COMMITTEE December 1, 1943 to November 30, 1944

Receipts

Balance on hand, December 1, 1943	\$ 49007.92
Donations by Constituent Groups	\$676088.28
Other C.P.S. Donations	55180.38

Total Donation for C.P.S. 731268.66
Other Receipts 10138.71

\$790415.29

Disbursements

Expenditures for C.P.S. Base Camps	\$494911.59
Expenditures for Special Project Units	33198.11
Mennonite Men in Camps Under Other Agencies	2934.11

Total Disbursements for Camp Operation \$531043.81
Administrative Expenses 91055.48
Other C.P.S. Expenses (Canning projects, Dependency Aid, and Campers' Aid) 16018.53

Total Disbursements \$638117.82
Balance on Hand, November 30, 1944 152297.47

\$790415.29

A FIVE FOOT BOOK SHELF ON PEACE

By C. Henry Smith

Pamphlets

The following pamphlets on Christian peace, written by representatives of various peace and church bodies, Mennonite, Quaker, Dunkard, Methodist, Catholic and others, which range in price from a postage stamp to fifteen or twenty cents, can be best secured from the publishers themselves. A few may be out of print. All are worth reading.

1. **A Statement of the Position of the General Conference of the Mennonite Church of North America on Peace, War, etc.** Adopted at the General Conference, Souderton, Pennsylvania, 1941. Mennonite Publication Office, Newton, Kansas

2. **The Principle of Nonresistance as Held by the Mennonite Church**, John Horsch, Mennonite Publishing House, Scottdale, Pa.

3. **Civilian Public Service**, Paul Comely French, National Service Board for Religious Objectors, 1751 St. N. W. Washington, D. C.

4. **A Brief Catechism on the Difficult Scripture Passages and Involved Questions on the Use of the Sword**, P. H. Richert, Mennonite Publication Office, Newton, Kansas

5. **Symposium on War**, John Horsch, Mennonite Publishing House, Scottdale, Pa.

6. **Christian Peace. The New Testament Teachings on Peace Outside the Gospels**, Ernest Bohn, Mennonite Book Concern, Berne, Indiana.

7. **Must Christians Fight?** Edward Yoder, Mennonite Central Committee. Akron, Pa.

8. **Non-Resistance and the State**, Guy F. Hershberger, Mennonite Publishing House, Scottdale, Pa.

9. **Non-Resistance Under Test**, E. J. Swalm, E. V. Publishing House, Nappanee, Indiana

10. **Scriptural Basis of the Principle of Non-Resistance and Christian Love**, David V. Wiebe, Salem Publishing House, Inman, Kansas

11. **God and War**, J. Irvin Lehman, Mennonite Publishing House, Scottdale, Pa.

12. **War and the Christian Conscience**, John Horsch, Mennonite Publishing House, Scottdale, Pa.

13. **Conscription and Education**, L. L. Ramseyer, Bluffton College Bulletin, Bluffton, Ohio

14. **Our Mennonite Heritage**, Vol. III, Edward Yoder, Cannonite Central Committee, Akron, Pa.

15. **Mennonites and their Heritage**, Vol. V. Guy F. Hershberger, **Christian Relationship to the State and Community**, Mennonite Central Committee, Akron, Pa.

16. **Working With God for a Peaceful World.** The official action on World Peace of the Methodist Church, Charles F. Boss, 740 Rush St., Chicago, Ill.

17. **They Asked for a Hard Job. C. O.'s Work in Mental Hospitals.** Crank Olmstead, Plowshare Press, Room 414, 2nd Stone St., New York

18. **War, Inconsistent with the Spirit and the Teaching of Christ.** H. P. Krehbiel, Mennonite Publication Office, Newton, Kansas

19. **War? "Preachers Present Arms" Again?** Henry W. Pinkham, Fellowship Press, 2929 Broad-

way, New York.

20. **Peace in Action Position Taken by a Conscientious Objector against the War System**, Rev. Elliot D. Marston, 5853 France Ave., Minneapolis, Minn.

21. **Tolerance, National Selective Board for Religious Objectors**, 1751 St. N. W. Washington, D. C.

22. **Conscripts of Conscience**, R. Alfred Hassler, Fellowship Press, 2929 Broadway, New York

23. **The Positive Faith of Pacifism**, Evan W. Thomas, War Resisters League, 2nd Stone St., New York

24. **Weapons of the Spirit**, Father John J. Hugo, Catholic Workers Press, 115 Mott St., New York

25. **Compromise With War**, Edward Yoder, A Brief Critique of the War Philosophy of Charles Clayton Morrison, Mennonite Central Committee, Arkon, Pa.

26. **Fools for Christ's Sake**, Symposium, The Commission on World Peace of the Methodist Church, 740 Rush St., Chicago, Ill.

27. **War, Transition, and Peace**, Albion Beveredge, Harold Rosey, etc., Fellowship Press, 2929 Broadway, New York 25, N. Y.

29. **Militarizing Our Youth**, Roswell P. Barnes, Committee on Militarism in Education, 387 Bible House, Astor Place, New York

29. **Peace Time Conscription**, A Problem for America. American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa.

30. **Dwight L. Moody and War**, Mennonite Peace Society, Bluffton, Ohio

31. **The Christian and War**, J. A. Huffman, Mennonite Peace Society, Bluffton, Ohio

32. **Sources of the Quaker Peace Testimony**, Howard H. Brinton, Pendle Hill Studies, Wallingford, Pa.

33. **War and Conscription at the Bar of Christian Morals**, Rt. Rev. Msgr. George Barry O'Toole, Catholic Workers Press, 115 Mott St., New York, N. Y.

34. **How Jesus Faced Totalitarianism**, Kirby Page, Fellowship Press, 2929 Broadway, New York 25, N. Y.

35. **What Christian Pacifism Proposes**, John Nevin Sayre, Fellowship Press, 2929 Broadway St., New York 25, N. Y.

36. **If War is Sin**, Kirby Page, Fellowship Press, 2929 Broadway, New York, 25, N. Y.

37. **The Words of Christ Commonly Quoted for and against War**, Commission on World Peace of the Methodist Church, 740 Rush St., Chicago, Ill.

38. **World Peace and Missions**, Harold E. Fey, Friendship Press, New York

39. **The Ghost of Caesar Walks**, Henry Smith Leiper, Friendship Press, New York

40. **The World Task of Pacifism**, A. J. Muste, Fellowship Press, 2929 Broadway, New York, 25, N. Y.

41. **Propaganda, With Special Reference to Propaganda for War**, E. L. Harshbarger, Mennonite Publication Office, Newton, Kan.

42. **Should God's People Partake in War**, T. H. Epp, Salem Publishing House, Inman, Kan.

- 43. **Non-Resistance in Practise**, J. S. Hartzler, Mennonite Publishing House, Scottsdale, Pa.
- 44. **Can a Christian Fight**, O. B. Ulery, E. V. Publishing House, Nappanee.
- 45. **Peace Principles**, Edward Yoder, Mennonite Publishing House, Scottsdale, Pa.
- 46. **Pacifist Handbook**, Mennonite Central Committee, Akron, Pa.
- 47. **The Relevance of an Impossible Ideal**, An Answer to the Views of Reinhold Niebuhr, G.H.C. MacGregor, Fellowship Press, 2929 Broadway, New York
- 48. **Heroes of Good Will**, Thirty-Five Stories of Valor in Creative Living, Allan A. Hunter, Fellowship Press, 2929 Broadway, New York
- 49. **New Wars for Old**, Frank Olmstead, Fellowship Press, 2929 Broadway, New York
- 50. **Christian Faith and World Order**, Robert L. Calhoun, Congregational Christian Churches, 289 Fourth Ave., New York

JOTTINGS

—**Rev. Henry Fransen**, Pastor of the Buhler Church, Buhler, Kansas, is visiting the C.P.S. camps at Fort Collins and Colorado Springs, Colorado, and the mental hospital unit in Denver.

—**Dr. A. Warkentin**, whose address is 228 Huron Street, Chicago, Ill., writes that his physical condition has improved to the extent that he can do light physical work.

—According to present plans **Rev. J. M. Franz** will begin a series of meetings in the First Mennonite Church, Reedley, California, on January 28.

—**Rev. and Mrs. C. E. Krehbiel** left Thursday evening, January 11, for Los Angeles, California, where the mother of Mrs. Krehbiel was very ill. Rev. Krehbiel thought he might return around January 19.

—An evening worship feature at the **Grace Mennonite Church, Pandora, Ohio**, recently was a lantern slide lecture on "The Life of Christ." A selected list of pictures from the masterpieces of art was shown.

—**Rev. H. P. Fast** and **Rev. J. R. Dick** are the speakers at the short term Bible course now in progress at the Oklahoma Bible Academy. The school added \$344.36 to its building fund by selling Christmas cards.

—**Miss Talitha Neufeld**, who served as missionary in China for two terms and also taught in the government schools of China for a number of years, has sold her house in Reedley, California. She has gone to Lame Deer, Montana, where she plans to spend a year with Missionary Rodolphe Petters.

—**Missionary W. C. Voth**, who is teaching industrial arts and mathematics in the rural high school at Montezuma, Kansas, was guest speaker at the First Mennonite Church, Ransom, Kansas, on January 21. In the morning he spoke on missions, in the afternoon to the young people, and in the evening he showed pictures of South America. Mrs. W. C. Voth and children live in Newton, where the children attend school. Rev. Voth is able to visit his family every other week-end. Mrs. W. C. Voth is visiting at Montezuma this week.

—**Bethel College**—Several Ministerial students are again serving internships in Mennonite churches around Newton. Verney Unruh, Bloomfield, Montana, assists at the West Zion Church, Moundridge; Harold Buller, Mt. Lake, Minn. at the Grace Hill Church, Whitewater; and Ernst Harder, Paraguay, S. A., at the First Mennonite Church, Halstead. Willard Wiebe, Aberdeen, Idaho, is serving the church at Fredonia, Kansas, regularly under appointment of the Home Mission Committee. The Churches at Colby, Kansas, and Turpin, Oklahoma, are served by various other ministerial students. Ministerial students at Bethel not mentioned above are Rev. Garman Wedel, N. Newton, Kansas; Rev. F. E. Nunley of the Colored Methodist Church, Newton, Kans.; David Habeggar, Busby, Mont.; G. H. Neufeld, N. Newton, Arnold Nickel, Mt. Lake, Minn.; Orlando Schmidt, Buhler, Kans.; Waldo Kaufman, Pretty Prairie, Kans.; Doland Unruh, Newton, Kans.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

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**Mennonite Publication Office
Newton, Kansas**

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, JANUARY 30, 1945

NUMBER 5

Administering the C.P.S. Program

By Albert M. Gaeddert

We are grateful to our Heavenly Father for another year of His guidance in this program. Under His care we have been upheld, and His hand has led us in the work. Likewise, we express gratitude to those who have so graciously given of their means to make this program possible. With the help of God and with our united efforts we launch out into the coming year.

Our camps are now considerably above winter strength and several of them above summer strength. This presents the problem of finding special projects in which our men can be placed and where they can work happily. This is one of our major tasks now.

To administer the total program of our camps and units, which now number over fifty, we have the following arrangement:

The country is divided into four regions, with a regional director in charge of each region. They are responsible directly to the Akron office. There are three men in the Hospital Section, responsible directly to the Akron office for the administration of the 21 hospital units and training school units. Five area supervisors are in charge of all men on dairy farms and men working as dairy herd testers. At the local level each camp and unit has its own organization, responsible to the Akron office and the regional director or man in the Hospital Section. The four regional directors are Rufus Franz, serving the Pacific Coast region; Erwin Goering, serving the Rocky Mountain region; Ralph Beechy, serving the Central States region; and Harry Martens, serving the Eastern States region. Their work divides itself somewhat as follows:

1. Periodic visitations to each camp and unit, approximately once every six weeks or two months.
2. Keeping close personal contact with campers and thus making possible a close tie-up of campers with the administrative agency.
3. They are responsible directly to the Akron office

Albert M. Gaeddert is General Director of all Mennonite C.P.S. camps and units. We are happy to present the first of a series of articles taken from Brother Gaeddert's report to the annual M.C.C. meeting, held in Chicago, December 29, 1944.

to which they report on each of their visits on the following: a. The religious life program of the camp. b. General administration. c. Morale of men in camp. d. Special problems. e. Educational program. f. Relations with technical agency. g. The work program.

The Hospital Section is administered by Robert Kreider and Roy Wenger, with Titus Books serving as area pastor for the eastern hospitals. Together their responsibilities are as follows:

1. The administration of the hospital program.
2. Regular visitation to the units and reporting on the same. (These reports cover items similar to those of the Regional Directors.)
3. Pastoral oversight and ministry to the eastern hospital units under Titus Books.
4. Carrying out an effective educational program conjointly with Elmer Ediger and Roy Umble of the educational staff at the Akron office.

Each hospital unit has its leader, and a number of the units have an assistant whose responsibilities are usually the educational and recreational program.

In charge of the 282 men on dairy farms and the 114 dairy testers and five area supervisors—Paul T. Guengerich, in charge of the five counties in Wisconsin, with headquarters at Beaver Dam, Wisconsin; John P. Duerksen, in charge of three counties in Ohio and two in Michigan as well as dairy testers scattered over the state of Michigan, with headquarters at Adrian, Michigan; Roy R. Miller, in charge of three counties in Pennsylvania and dairy testers scattered over the state, with headquarters at Akron; Waldo O. Voth in charge of El Paso County, Colorado, with headquarters at the Colorado Springs camp; Irvin F. Wall, in charge of San Joaquin County, California, with headquarters at the Camino camp; Lester C. Gerig camp director at Denison, in charge of the dairy testers in the state of Iowa; Francis W. Smucker, in charge of the dairy testers in the state of Maine, with headquarters at Orono, Maine.

Other special units and projects are under the supervision of the regional directors or directly under the Akron office.

Additional Conscription Measures Planned

With hopes for an early conclusion of the war shattered, the election over, and a new Congress in session, stringent measures for controlling the manpower of the nation are being planned. Since the beginning of the new year, seven conscription bills have been introduced to Congress.

Enactment of national service legislation seems to be the most immediate concern in Washington. It has been called for by the President and has the backing of the Army, Navy, and wartime government agencies such as the War Manpower Commission. It has been introduced into Congress in the May-Bailey bill. The passage of this bill would apply the "work or fight" principle to all males from 18 to 45 years of age. This bill would provide for the conscription of all 4-F's; the drafting of younger men into the armed forces who at present are deferred for essential work, and the conscription of labor in general for vital war production. The bill has been severely opposed by labor organizations, and at the time of this writing, the President has renewed his appeals for the passage of a national service act.

There has been some inquiry as to how this bill would affect farmers who have been deferred in class 2-C. Deferred farmers are protected by the Tydings Amendment. General Hershey, however, has asked Congress to amend the Tydings Amendment to make possible the drafting by June of half the 364,000 farmers now deferred. Most of these would be in the 18 to 26 (possibly 29) age group.

The drafting of nurses into the armed forces has been proposed. The President has asked for this legislation. Representative May has introduced a bill requiring all nurses between the ages of 18 to 45 to register "in accordance with the same procedure and subject to the same exemption, rights, and obligations provided for male registrants." This bill also provides for a continuance of the present voluntary recruitment program. There seems to be no haste to enact this bill and its final passage will probably depend upon the outcome of the present drive for voluntary enlistment.

Peacetime conscription has also been introduced. This bill is known as the May bill, or "National Military Training Act of 1945." It proposes the drafting of all males between the ages of 18 and 23 for one year of military training. Hearings are scheduled to begin January 29.

All of these measures if enacted will in many far reaching and serious ways affect the lives of our people. None of the conscription bills to date contain provisions for conscientious objectors. It is believed, however, that such clauses will be included

if the bills are finally passed. It behooves us now, if ever, to pray for our rulers, and to God that somehow He may spare our nation the further curse of militarism.—January 17, 1945—M.C.C. Headquarters, Akron, Pennsylvania

Child Gives Not Her Tithe, But 100 Per Cent

The following letter was recently received from Mountain Lake, Minnesota. It speaks of unusual giving. This is the letter:

Dear Editor:

A child of grade school age came to the parsonage door last night and shyly held out a roll of bills. "Here is something I want to give to missions," she said. "I have been washing dishes and doing jobs around home to earn the money to feed a little pig, and today I sold it, and it brought twenty-five dollars. Here it is."

I was overcome. It sounded like a story that you read. But it was really true. She wouldn't take back even the five dollar bill on the top of the pile. It was all for missions—and not because a healthy, lively girl cannot think up places to put money either. "The love of Christ constraineth." That \$25.00 was not her tithe. It as one hundred per cent.

Yours truly,
Mrs. Erland Waltner
Bethel Church

Case Studies in Evangelism

The experience of leading a soul to Christ is one of the most sacred which can come to an individual. Such experiences prove to be of untold blessing and inspiration. With this thought in mind the Evangelism Committee, working under the Home Mission Board of the General Conference, sent out a letter to the ministers of the Conference requesting that they briefly relate some experiences which they have had in personal evangelism. The purpose for such a request was twofold: first, that a study might be made of the various methods which have been successfully used by workers of our own Conference; then also that such cases might be a challenge and inspiration to others. Already a number have responded to the request, and others are urged to do so in the near future. There is much which we can learn from each other, and by sharing such experiences the work of evangelism in our churches can be strengthened. It is the plan of the committee to present brief studies in the next issues of *The Mennonite*. All names and personal details shall be withheld and only such examples will be cited which have been authorized by the contributor. Your comments will be appreciated.—*The Evangelism Committee*

EDITORIALS

CHURCH SERIES TO BEGIN NEXT ISSUE

"What Is the Church?" will be the subject of four articles to appear in the February issues. The articles will be written by four brethren of our conference. There is not too much clarity over what the Church really is. We hope that the statements of these four writers will make a more adequate answer possible for all of us. What is the Church? Is it a fellowship of whosoever professes belief in Jesus Christ? Or is the Church made up of believers who come up to a minimum standard of Christian faith and living? Is there room for a "Mennonite Church," which through loyalty to certain standards, will give forth a significant corporate testimony, while at the same time it makes room for the existence of other churches? Is any attempt to distinguish among believers somewhat like trying to separate the sheep from the goats? What kind of Church discipline does Christ teach? Should there be formal methods of discipline or should there be a leavening of the whole loaf? If formal discipline is practiced, what sins should come under it? Should the Lord's Supper be open to all who profess a sincere belief in the Lord Jesus Christ? What is the purpose of the church? What was Christ's conception of the Church? These and many more questions can be asked relative to the Church. We will welcome reader comment upon these articles.

A VIEW OF CONSCIENTIOUS OBJECTION TO WAR

Two years ago the Federal Council of Churches established a Commission on the Relation of the Church to the War in the Light of the Christian Faith. The commission is now commonly called the Calhoun Commission after its chairman, Robert Lowry Calhoun, who is a professor of historical theology. After two years of study this commission made a twenty-five thousand word report to the Federal Council at its biennial session in Pittsburg last fall. A prominent religious journal appraises the study thus: "We regard the document as a whole as the noblest and most illuminating statement of the Christian faith, of the nature of the church, of the relation of the church to the war, of the numerous problems which the war presents to the Christian faith. . . and of the crisis through which contemporary civilization is passing, which has ever been produced by American Christian

scholarship." Of the twenty-five men who formulated this report, a minority were C. O.'s. The report says the following about the way of conscientious objection in wartime:

"A minority of our members believe that those Christians are judging more accurately the meaning of Christian duty who in time of peace preach the renunciation of war, and in wartime follow the way of conscientious objection. The dangers of this course also are present to our minds. There is always obvious danger of inward dishonesty of spiritual laziness, wearing the mask of self-sacrifice, of preference for personal safety above needed service to fellow men. There is the danger of self-righteousness and the unwarranted assumption of superior virtue. There is the danger that in seeking to serve the advance of community among men the conscientious objector may actually serve the cause of isolationism instead of more vital world fellowship. Besides all these risks to the integrity and actual influence of Christian pacifists, there is the risk that such decision as theirs, if practiced by large enough numbers of Christians, would prevent effective military action by the United Nations, and open the way to control of the world by the totalitarian powers. Yet in spite of these dangers, a minority of the Commission, and a proportionately lesser minority in the churches, are committed to the way of Christian pacifism.

"Upon Christians who choose this course in war time, there rest special responsibilities of at least two sorts. They must assume voluntarily and wholeheartedly a real share of the burden that the war entails. Most Christian conscientious objectors today, we believe, desire to carry a heavier load rather than a lighter one. A second responsibility, which they share with all Christians, is the maintenance of understanding, mutual appreciation, and profound fellowship among fellow Christians. Among all Christians there is one devotion to the quest for justice and peace. They set out from common premises, seek common goals, and even in their differences can experience together the fellowship of the Holy Spirit."

This report affords C. O.'s an opportunity to see themselves as others see them. It seems to indicate that the witness of the C. O.'s has not been positive and thorough enough. Of course, we believe that this can be said of the witnessing of practically all Christians.

"Other foundation can no man lay than that is laid which is Jesus Christ."

Meditations on the Mennonites

By J. Winfield Fretz

AMERICA'S FASTEST GROWING RELIGION

All new religions have a small and inconspicuous beginning. They are hardly recognized as separate movements until they have attracted a significant number of followers, effected a relatively strong organization, and formulated clearly defined goals.

Statism

The fastest growing religion in America to which I refer is called Statism. The essence of this religion teaches that man is a servant of the political State and that man must give his highest obedience to it. This is really a very old religion but in America it has been getting a strong foothold only within the past few decades. It was a rival religion to the ancient Israelites whose weaker members were constantly tempted to worship its god, Baal. It was a rival religion of the early Christians who under the Roman yoke were greatly persecuted for not worshiping the Roman emperor. In our own time we have seen this religion become strongly established in several European countries and, despite the fact that we strongly criticized those countries for setting up this pagan religion with its false gods, we are now seeing the very same religion growing rapidly in our own country.

Theology And Organization

The god of Statism has very human characteristics, the chief of which are power, might, and materialism. The essence of this religion's gospel is blind obedience to the State, conformity in life and thought to the majority, salvation by faith in the social security program of the State. Christianity, once the chief religion in America, is being pushed into the background. It is not abolished by Statism, it is only made ineffective by subordinating it to the State, by modifying its ethical demands, and cooling its evangelical fervor. Statism demands good citizens first, good Christians second. There is a hierarchy of organization in this religion that closely parallels that of the hierarchal organization of a large existing church, ranging from the highest pontiff to the lowliest of priests. Membership in the organization is easy to gain. There is no preliminary indoctrination, only subtle instruction and gradual training under the guise of education in citizenship. All that is asked from the beginning is to have faith that the blind can lead the blind. The officers in the religion of Statism are known as politicians, and the loyal members are called patriots.

A Bright Future Ahead

The religion of Statism in America has a seemingly bright future because it already has the loyalty of a large share of the sixty-five million non-Christians who have never made any commitments to anything higher than the State. In addition it is constantly winning thousands of professing Christians. These Christians

turn pagan and begin worshiping other gods. They either lose faith in the power of the God of love and begin worshiping the god of power or they worship both, thinking it will do no harm. The evangelists of Statism have won many converts by persuading them that they could serve two masters. The evangelists taught their converts that the demands of God and man were not in conflict; that the God of love was to be worshiped and obeyed only in times of peace and in the next world, while the god of power and might must have full sway in this world. The religion of Statism is attracting many today. Some of our best friends have joined; others are debating, while still others are stoutly resisting.

Our Ministry of Education

EDUCATION FOR THE USE OF POWER

By J. H. Langenwaller

Power is the ability to do or to achieve something. That may be something harmful. It may also be something of little consequence. On the other hand it may be something of great importance and truly worth while. Of itself, power is neither moral nor immoral. What happens through it is due to the direction given to it.

Why Do Men Seek Power? Because they want to achieve. What kind of achievement they desire depends on their education, i.e., whether they have been trained to seek a higher level of living or whether they are satisfied with information on how to use certain kinds of power.

Small children challenge their elders to use power. Their "Do it again," "Do it some more," "Please do it some more," "Tell it again," "More" and many other appeals challenge their elders to do their best to display their power to do things.

What is true of children is true of people in general. They have many ways of making one want to be able to use power so that he may have standing with them.

What Is The Value Of Power? That depends on why it is used. The same power can raise a heavy load for the good of many or it can destroy necessities of life and crush out lives. The electric button or lever asks no questions. It responds to the touch of the worst kind of character as well as to the best. That places a considerable responsibility upon the user of power.

At a time when his nation was "drunk with power" Rudyard Kipling called the attention of his people to their responsibility to use power aright through his poems, "Father in heav'n Who lovest all" and "God of our fathers, known of old." It is well for the world that these poems have been set to music so that they can be used as hymns. He was not speaking to one nation alone; he was speaking to the whole world, especially to the "Christian World." He stated his convictions more bluntly in answer to the proudly

flaunted phrase "The Mistress of the Seas" by saying, "If blood be the price of admiralty, Lord God, we ha' paid in full." The world has not paid much attention to the words of Rudyard Kipling, but his message challenges us as never before in the foregoing words. He was right, and the world has paid dearly for not allowing his message to lead it to higher living.

There are two opposing views on the value of power. The one seeks power for self and pelf. The other seeks power for the honor of God and for the good of men. No one can successfully hold to both views.

Can Power Save The World? Yes, if rightly used. No, if used for selfish ends. The final message of Jesus on the subject of power is: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8. That kind of power can and will save the world when men give it an opportunity. That is only another way of saying that if and when people are willing to be educated in the use of power under the guidance of the Holy Spirit, the world can be saved from the devastating powers which now tend to destroy the opportunities for a wholesome civilization. Added to that is the responsibility of providing for the proper education of those who are beginning to ask very meaningful questions about the state of the world now.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A POSTWAR MISSION FUND

Dear Mission Friends:

From the mission reports in our church papers, you have seen that the war has temporarily limited our mission activity, but that the interest in missions has not decreased. It has rather increased. You have been so liberal in giving during the past year, that our Foreign Mission Board feels the time has come to set aside a Post-War Mission Fund.

Soon after our Executive Committee had agreed on this plan, an unsolicited gift was received by our chairman for just such a fund. It was a check for \$1,000.00 from a brother and his wife who knew nothing of our plans. This has strengthened our Board in the belief that we are in the will of the Lord in starting such a fund. We thank them heartily, and herewith encourage further contributions for this purpose. When you send such gifts, please write the treasurer that it is for the Post-War Mission Fund. The \$1,000.00 are the beginning of it.

Some of the larger denominations have also started such funds. The Christian Alliance Church tries to raise a fund of \$1,000,000.00; the Lutheran Church, \$2,500,000.00; and the Methodist Church,

\$25,000,000.00. We can, of course, not set our goal so high, being a small denomination, but we also hope for a large fund.

We thank all mission friends for their faithful support of missions and ask their continued prayerful support for the future, whether it be for this fund or for the general fund. Let us also continue to pray that the door to Columbia may soon be opened, as well as to China.

In the name of the Board,
P. H. Richert, Secretary

P.S.

According to the last reports in the papers, there now is fierce fighting on the Philippines near Baguio, where our six missionaries are interned. May we pray all the more for their safety and liberation.

QUARTERLY REPORT BY THE MALCOLM WENGER

Busby, Montana January 3, 1945

Dear Brethren of the Mission Board,

This past Christmas season, our first among the Cheyennes, has impressed us more deeply than ever before with the debt of gratitude we owe to our Saviour for newness of Life in Him. We wish that many more of the Cheyennes might be freed from the bondage of sin.

The study of Cheyenne continues with daily classes with Rev. and Mrs. Habegger. We have just finished studying through the Gospel of John and are starting on Luke. We read the easier passages with some degree of understanding. Conversation in Cheyenne is not progressing as rapidly as we would like, but we hope it will improve in the next quarter.

Habegggers continue to share with us the responsibility of the other mission work. We teach Sunday School to those who speak English and take two of the four religious instruction classes at the government school each Friday. In the church services Mr. Habegger and I alternate, he acting as interpreter when I speak. We also assist where we can in the other activities of the station such as sewing classes and special children's meetings, as well as in the visitation work.

During the past three months we had opportunities to speak away from the reservation. On October 8, we participated in the annual harvest festival at the Bethlehem Mennonite Church in Bloomfield, Montana. We took a Christian Indian couple along on this trip. October 15, we spoke at the evening service at the Baptist Crow Indian Mission at Lodge Grass, Montana. November 5, we spoke in the evening service at the Baptist Crow Indian Mission at Crow Agency, Montana.

We value a great deal the privilege of working with the Habegggers and benefiting by their many years of experience in the work here.

Sincerely Yours, Mr. and Mrs. Malcolm Wenger

"I Was . . . Naked And Ye Clothed Me."

RELIEF CLOTHING REPORT

(December 1, 1943, to November 30, 1944)

By Mrs. M. C. Lehman

(Report given at Annual Meeting of the Mennonite Central Committee, Chicago, Illinois, December 29, 1944)

A review of the year impresses us anew with the facts that (1) the Mennonite people give whenever there is need and when that need is properly presented to them; (2) the Mennonite people give generously and cheerfully in a modest way; (3) the Mennonite people do their work well.

Naturally, the women have carried a major part of the load connected with the Foreign Relief Clothing Program and the C.P.S. Canning and Drying Project, but the men have stood shoulder to shoulder with them and helped to encourage and make the work easier and possible. For this fine cooperation we thank the brethren as well as the sisters. At the close of 1943 we had one clothing center at Ephrata, Pa. A new center was opened at 223 King Street East, Kitchener, Ontario, February 1, 1944, and another at 220 North Main Street, Newton, Kansas, September 25, 1944. The opening of these centers has greatly increased the interest in the churches and resulted in greater amounts of contributions for relief, in the form of clothing, soap, and shoes, as well as in cash.

During the year the challenging need, together with the program to help meet that need, was presented personally to churches in Ohio, Pennsylvania, Minnesota, South Dakota, Nebraska, Kansas, and Man-

itoba. In all these places the people were sympathetically interested, and eager to help in trebling our amount of relief clothing.

The response from our relief workers who have distributed clothing in England, North Africa, Puerto Rico, and Paraguay, together with requests from government officials who have asked how Mennonite clothing was processed for foreign shipment (because it was among the best they had received), have given us much encouragement to keep on sorting closely, mending, cleaning, labeling, etc.

We thank our Heavenly Father for the way our needs have been fully supplied and for His protection over the shipments of clothing as they were shipped over dangerous waters. The burlap, the pins, etc., etc. (to many the impossible), have all been provided; for nothing is too great or too small for our Lord to do.

The Mellinger, Pennsylvania, brethren have again faithfully "burlapped" the bales at Ephrata. As the volume of clothing increased, they kept up their cheerful and willing service at their own expense. They deserve much credit and gratitude for the excellent work they have done.

Mennonite women, representing many Mennonite groups, at Ephrata, Kitchener, and Newton helped to keep under control the huge piles of mending that were sorted out of the great amount of clothing sent to us. This service has saved the M.C.C. much money



Shown here are Stella Waltner, Hazell Senner, Elma Esau, and Ruth Smith busy at work listing and packing bales of relief clothing at the Newton Center. Miss Esau is in charge of the Newton center. The others are students at Bethel College. Various students come to the center and give their services free for this work.

and has lifted a tremendous load for those in charge at the clothing centers. These sisters, together with sewing circles, ladies' aids, and missionary societies throughout the church, deserve much credit for their faithful services. Also we are happy for those who have helped shoulder heavy responsibilities and have labored so faithfully in the clothing centers.

The following statistics show in which direction we are moving:

Relief Clothing Received		
Year	Place	Amount
1942	Ephrata	42,066 pounds
1943	Ephrata	65,787 pounds
1944	Ephrata	96,449 pounds
1944	Newton	21,468 pounds
1944	Kitchener	10,097 pounds
Total		225,770 pounds

(The Lancaster baling for 1944 amounted to 1,858 pounds of shoes, 1,827 pounds of soap and 17,247 pounds of clothing, and \$2,761.77 in cash. There were 135 bales. These figures are not included in the above.)

You will be interested in the statement of all shipments that were made since the opening of the first MCC clothing Center at Ephrata, Pa., in September, 1940:

Relief Clothing Distributed			
1941	To	(value)	Weight
February	England	\$6,527.80	6,940 lbs.
February	France	3,851.00	2,081 lbs.
April	England	6,124.10	6,022 lbs.
July	England	7,498.80	7,760 lbs.
October	England	3,868.50	2,917 lbs.
		\$27,870.20	25,720 lbs.

1942			
February	England	\$ 2,932.25	1,563 lbs.
April	France	11,001.36	10,780 lbs.
April	Paraguay	6,851.33	11,022 lbs.
June	England	3,417.15	3,182 lbs.
October	England	4,210.02	3,801 lbs.
		\$28,462.11	30,348 lbs.

1943			
March	Paraguay	\$2,966.45	2,206 lbs.
April	England	3,253.04	2,913 lbs.
April	Africa	8,286.28	8,138 lbs.
November	Puerto Rico	58.00	34 lbs.
		\$14,563.77	13,291 lbs.

1944			
February	England	\$ 1,182.05	776 lbs.
June	Egypt	21,789.63	20,689 lbs.
June	Puerto Rico	528.50	673 lbs.
September	France	1,268.24	12,543 lbs.
		\$34,768.42	34,681 lbs.
Total		\$105,664.50	104,040 lbs.

Clothing Shipments from Canada to England				
1941	1942	1943	1944	
\$ 2,356.20		\$ 9,476.20		
2,695.00	\$14,694.25	7,950.00	\$ 5,172.00	
9,905.20	7,503.63	2,877.50	8,523.35	
\$14,956.40	\$22,197.88	\$20,303.70	\$13,695.35	
			\$71,153.33	

Baled clothing in stock at Ephrata amounts to 1,085 bales; weighing 122,875 pounds, approximately 61 tons, value \$113,527.89; at Newton, 4,531 pounds approximately 2 $\frac{1}{4}$ tons, value \$2,825.65. Kitchen-

(Continued on page 10)



Howard Stucky, Gerhard Neufeld, and Esley Schmidt are the men who are putting strong burlap over the bale of clothing shown here. Mr. Neufeld teaches in the Menmonite Bible Academy, North Newton. —Photo by Gingerich

DAILY DEVOTIONAL MESSAGES

By Karl Friesen, North Newton, Kansas

FEBRUARY 4—*“Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God.”* I John 3:1a.

“What’s in a name?” it is sometimes asked, as though a name meant nothing. And often it may mean little. It largely depends on who gives a certain name. Here it is the Eternal God who in His great love calls us “Children of God,” that is, those of us who believe on His only begotten Son. “Behold, what manner of love.” “Called children of God.” Are we not overwhelmed with joy at the thought of it?

FEBRUARY 5—*“Beloved, now are we the sons of God.”* I John 3:2a.

There is a great difference in merely being called something and in actually being that. Moses was called the son of Pharaoh’s daughter for a while although he was not. But, by faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter. (Hebrews 11:24). God permits true believers to be called His sons, but assures them also that they actually are His sons. “Beloved, now are we the sons of God.” Oh, what an incentive to godly living!

FEBRUARY 6—*“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”* John 1:12.

It is the consistent testimony of the Scriptures that not all people are the children of God, but also that everyone may become a child of God. It is a personal matter and depends upon the attitude of the individual toward the Lord Jesus Christ. He approaches us and seeks entrance into our heart. The one who receives Him receives authority to become what heretofore he was not, namely, a child of God. To receive Him is the same as to believe on Him. How glorious the result of believing on the Lord Jesus Christ!

FEBRUARY 7—*“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”* John 1:13.

This verse is the continuation of the one before. God tells us here that the event of becoming a child of God happens through a birth—by being born of God. We are here also informed that flesh and blood, i.e., the natural man has nothing to do with this. This birth does not result from human effort or will power, but as a creative act of Almighty God.

This birth, and this alone, makes us children of God. Can we say, “Praise the Lord, I am born of God”?

FEBRUARY 8—*“Marvel not that I said unto thee, Ye must be born again.”* John 3:7.

The believer’s relations to God as a child is unspeakably precious. The clear testimony of God’s word is that the believer is a child of God because he is born of God. Indeed, the only way life comes into existence at all is by birth. All physical life has its origin from some parent life. So all spiritual life begins when Christ is received by faith. “Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.” (John 6:53). But, “He that hath the Son hath life.” (I John 5:12).

FEBRUARY 9—*“As newborn babes, desire the sincere milk of the word, that ye may grow thereby.”* I Peter 2:2.

With birth there begins a period of infancy. In the spiritual as in the physical, rapid growth may be expected if there is good health and proper nourishment. The Christian’s food is the Word of God. Of how many Christians is the complaint in Hebrews 5:12 ff. true today that, when judged by their spiritual age they should be teachers, but they are still babes “and are become such as have need of milk and not of strong meat”? A hunger for “the sincere milk” and later for the “strong meat” of God’s Word is one condition for growth in the Christian life.

FEBRUARY 10—*“If ye endure chastening, God deal-eth with you as with sons; for what son is he whom the father chasteneth not.”* Hebrews 12:7.

The believer’s relation to God as His child subjects him to certain dealings at the hands of his heavenly Father which should be self-evident. Every true father has a vital interest in the right bringing-up of the son, how much more the Father of lights. Therefore He uses proper discipline—“chastening.” To many a Christian it has seemed God was dealing more severely with him than with the ungodly. Probably this observation was correct. For many a thing a father can not pass up in his own son that he will pass up in other people’s children. Our heavenly Father follows the same principle. Therefore, “if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.” (v. 8).

Sponsored by
the Young People's
Union of the
General Conference

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North Newton
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Today's Teen-agers

By Ellen Waltner

A few weeks ago the *Life* magazine devoted several of its pages to the average American teen-age girl. Generously publicized, the girls were shown busily preoccupied with their daily activities—telephoning, dating, lounging over cokes, organizing and executing "secret societies," reverently adhering to current fashions in clothes, and all of the other customs and fads that teen-agers adopt and drop with the wind.

Along with the feature was printed an article containing the statement that some 6,000,000 U. S. teen-age girls live in a world all their own—a gay, enthusiastic society almost untouched by the war.

Probably many a Mennonite girl wonderingly gazed at the pictures of the girls her own age—and yet so very different from her. In a Mennonite society—a church college for instance—one is relatively shielded from the temptations of the outside world. One is usually nurtured under a protective Mennonitism, and finally, with unwavering faith and good will, sent out into the world to combat its evils.

Let us not too hastily denounce the average American youth and complacently condone our own Mennonite generation. In the "Letters to the Editor" section of the issue following the afore mentioned article were printed pros and cons from every section of the U. S. The southern girl clamored for her share of attention, the irascible father gloated about having spanked his daughter; but in the midst of all this was one teen-age voice clearly standing out in defiance of paternal indulgence, national approval, or personal satisfaction. The letter read: "Too many people believe that we are just empty-headed and thoughtless. Have they ever stopped to realize that this could be just a pose used by some 6,000,000 girls to hide the fact that they are terribly bewildered and not at all self-assured about the whole thing? Really, most of us are doing a lot of serious thinking, both about the future of this world and our personal future, especially since we will have to decide the course of the latter very shortly."

What an opportunity for Mennonites! Mennonite men and women teaching in schools and universities, Mennonite relief workers, Mennonite doctors and nurses, and above all—Mennonite youth on its knees in prayer.

While we are preparing ourselves for our future work, may we not forget that prayers are the prerequisite to action, that without prayers as the armor, the battle is already lost.

The Mennonite youth of today—if it only would—could do so much for its brothers and sisters all over the world.

Chinese Christian Writes Letter To Miss Aganetha Fast

Baptist Church, Nan Tan Chin Kai
Chengtu, Szechuan, China
November 21, 1944

Dear Miss Fast,

In August I asked Miss Argetsinger to bring you a letter. When she got to Kiating, she found it impossible for anybody to bring letters to America, so she mailed the letter to you. I think you have received that letter. When I wrote that letter, I planned to write you another letter in September. Because I was quite busy, I have not written you till now.

I am now a woman evangelist in the Baptist Church in Chengtu. Because the salary they give me cannot support my board, they allowed me to teach in the Kindergarten of the church every morning from 9:00 to 12:00 a. m. In the afternoons or evenings, I have women's meetings, prayer meetings, evangelical work, calling work and children's work. Besides, I have to cook my three meals myself, so I have work to do every day. Praise our Lord, I am quite strong, though I have not gained any weight.

Recently the war situation is not quite optimistic. We hope the war can be ended very soon, and I can go back to our churches. Dear Miss Fast, I hope I can work with you in our churches. My great ambition is to do orphan work after the war. You know I was an orphan when I was a child. Because of this I dedicate all my life to orphan work. If possible I hope I may have a chance to study one or two years in a university to take some courses on education and child psychology, which will help my work in the future. I have such a hope to study one or two years. I don't know if that will become a fact or not. Dear Miss Fast, pray for me.

I got a postcard from my elder brother last month.

He and his family are quite well. I have not heard from my sister for a long time. I think they are very well. My sister has three children.

Dear Miss Fast, there is misunderstanding between our country and yours. I am sure you will help your country people to understand more about China. I think the relationship between our two countries will be strengthened after the war. Though we are in difficulty, we have not lost the vision that the church will be established in China after the war. Let us pray for the church in China frequently. I expect I will hear from you very soon.

Lovingly,
Esther Pauline S. Y. Wang
(Miss Wang Shu Ying)

This letter was forwarded to me from two different places, but even then it made pretty good time. It reached me about January 7th. This letter had a \$22.00 stamp on it. So we can imagine it means something for them to write. They want to keep up the contact with the home base. May we not fail our people in our mission area in China. They need our prayers so much.

—*Aganetha Fast*

Relief Clothing Report

(Continued from page 7)

er so far has been shipping all contributions as they came in. Above these figures there is approximately 15 tons of clothing at Ephrata being processed, including the recent Lancaster baling, which has not yet been evaluated or entered into our records.

Your labors, and the labors of your servants in these three clothing centers performed "In the Name of Christ," together with our combined prayers, will not only bring physical relief to many a suffering one but spiritual blessings as well.

Via M.C.C. Headquarters, Akron, Pennsylvania

HOME MISSIONS

A. J. Neuenschwander, Secretary

REPORT FROM E. AND J. B. WIENS

Translated from the German by

A. J. Neuenschwander, Secretary

6460 St. George Street,
Vancouver, British Columbia

December 29, 1944

Dear Christian friends:

With the beginning of October the regular winter activities start. In the congregation the harvest home mission festivals were observed, in the neighboring churches as well as in Vancouver. This meant traveling back and forth. Holy Communion is being observed during the Advent Sundays. Elder J. P. Klassen assisted us in taking care of all these special services.

Other appointments that came in were weddings, the opening of Bible School at Abbotsford, the opening

sermon at the Sunday School Teachers' Conference in Sardis. The program of the Young People's Convention in October had as the theme: "Incidents out of the Period of the Emigration from Russia and the Immigration into Canada." Older persons had to bring the different addresses. The young people furnished the special music and learned of many things experienced by their parents. Such factors serve to bring church and youth into a close fellowship.

A silver wedding anniversary was also commemorated. The church at Black Creek, on the island, was also visited, and the message was brought and holy communion was observed.

In Vancouver, worship services are being held morning and evening, and many believe firmly that the preaching of the Word is not without fruit. The congregation grows quietly and endeavors to do its part in the onward march of the gospel. The amounts given for foreign and home missions are evidence of the interest in missions.

In the fall there was an increase in the number of girls who come to the city for work. They have no difficulty in getting work. On Thursday evenings, they are invited into the Home and find a warm welcome to spend their free evenings in fellowship and Bible study. Other girls that find employment independently, are also invited to our fellowship. All the girls that make the Home their headquarters are given high praise for their good work.

During the summer months our contact and work with the conscientious objectors diminished, but in the last three months there has again been more work in this field. Almost every case could be adjusted. My experience has been that it is easier to deal with the military authorities than with the civilian boards. Work with our young men will need to be continued since the war does not seem to be ending as soon as some tried to have us believe. I always feel a special gratitude toward our Heavenly Father when a case has been adjusted.

Taking everything together, we endeavor to do each day what is required, not that all is accomplished that ought to be, but a sincere effort is made to do that which is expected of us.

With the coming Sunday and the Silvester message in the evening, the work of the year comes to a close. We do not wish to bring this to a close without expressing our gratitude to God for His mercy and goodness in leading and blessing us and the work. We also desire to express our thanks and appreciation for regular support and to the Board for making it possible for us to do the work assigned.

In our prayers we do not forget to remember the members of the Board and all other workers in the Master's Vineyard.

With fraternal greetings and best wishes for the New Year,

From your co-workers, *E. and J. B. Wiens*

RELIEF

Canadian Worker Arrives to Direct Bengal Relief

J. Harold Sherk of Kitchener, Ontario, has arrived at the Mennonite Relief Committee headquarters in Calcutta, India. George Beare, who arrived in India in late summer, relieved F. J. Isaac of directorship responsibility until Brother Sherk's arrival. There are now four relief workers present to give assistance to the Bengal relief program, so that missionary personnel may gradually retire from relief operations.

Termination of Travel Delay in Lisbon

Bertha Fast, Marie Brunk, and Esther Detweiler, three relief workers enroute to the Middle East, but stranded in Lisbon, Portugal, since December 9, informed Akron Headquarters that they were booked for passage to Cairo on January 13.

Barbara Zuercher, because of physical disability, was unable to continue her journey to the Middle East beyond Lisbon. She returned on the Serpa Pinto, Portuguese neutral steamer, which docked at Philadelphia, January 12.

Nurse Enrolled at UNRRA Training School

Martha Eiman, R. N., who will serve under UNRRA for one year in the Middle East, stopped off at Akron Headquarters on her way to College Park, Maryland, where she will take the required preparatory training before leaving the country.

Helen Moser, R. N., engaged as a nurses' instructor at the La Junta Mennonite hospital until January, is now at Akron Headquarters awaiting passage for the Middle East.

Vera Yoder, R. N., of Windom, Kansas, has been appointed as an additional member to join the Middle East unit.

Mennonite Workers Under UNRRA

The MCC now has six workers on loan to United Nations Relief and Rehabilitation Administration (UNRRA). Four are already working in the Middle East, one is now enrolled at College Park, and another is to enter the training program shortly.

UNRRA has been making room for Mennonite workers to work in areas in which UNRRA has permission to enter. UNRRA, in addition, has solicited workers from the MCC with the agreement that such workers serve with UNRRA for one year, or for the duration plus six months, whichever is longer. Thereafter, the workers may become absorbed by Mennonite units on the field, or returned by UNRRA to the home office.

UNRRA has agreed to provide such workers certain minimum equipment, to arrange for their travel to the field and back, and provide a certain standard maintenance while in service. The MCC is responsible for the workers' salary, for medical, accidental, death expenses, and for whatever extra is needed in the way of equipment. UNRRA sponsors the required training program at College Park, Maryland, but the MCC is to meet board, room, and travel to College Park.

Evaluation of Relief Need in Palestine and Syria Areas

J. N. Byler, after visiting the Palestine and Syria areas, drew up these summarizing conclusions with regard to his investigation of the refugee situation and relief needs:

"The refugees, as far as any large numbers are concerned from Aleppo, Syria, to Alexandria are in camps and cared for by UNRRA. The Polish and Greek refugees are all receiving monthly allocations of money from their respective governments. This is not true of the Yugoslav refugees. However, these are nearly all in refugee camps under UNRRA. Practically all of the Yugoslav refugees in Palestine are Jews and therefore are being cared for by the various Jewish committees. There are a few non-Jewish Yugoslav refugees who are needy and could be helped but we do not feel that the number is sufficiently large to warrant setting up a center. At least this is both Delvin's and my opinion after contacting most of the welfare agencies in this area."

C. P. S.

Camper Fatally Injured at Hill City

While operating a bulldozer on the project at the Hill City, S. D. camp, Arthur Lyndaker, Croghan, N. Y., was severely injured when a tree, which he was pushing, broke and fell on him. The accident occurred on January 8, and Arthur died enroute to the hospital at Rapid City.

Two New Hospital Units to Open

The rapid increase of inductions into base camps has necessitated the further development of special projects. To absorb this increase, two new units were recently authorized by Selective Service. A 30-man unit will be placed at the Spring Grove State Hospital, near Baltimore, Maryland. A 20-man unit has also been approved for the Woodbine Colony, a training school in New Jersey. The initial assignees for these units are being chosen from the camps in Virginia at Luray and Grottoes.

Dairy Farm Unit in Maryland to Open

A unit of 20 CPS men has been approved to work on dairy farms in Queen Ann's County, Maryland. Queen Ann's County is in eastern Maryland. Men for this unit are being selected immediately.

C. P. S. Briefs

A Red Cross **First Aid Instructors' Course** has been completed at the Ft. Collins, Colorado Camp. Twelve men have been trained to teach first aid.

An interesting book, titled "Files," has been prepared by CPS men at the Norristown State Hospital. Besides pictures of members of the unit, the book depicts the work and activities of the CPS men at the hospital.

Released January 17, 1945

MCC Headquarters, Akron, Pennsylvania

IN MEMORIAM

Mrs. Elizabeth Wirkler, daughter of the Rev. and Mrs. Jacob Rediger, was born at Freiburg, Germany, on April 8, 1858. When nine years old she came with her parents to Eureka, Illinois. Here she grew up, was baptized on confession of faith, and joined the Mennonite church of which she remained a faithful member. When united in marriage to Christian Wirkler, they lived on a farm near Wichita, Kansas, until 1888. They then lived in Halstead for five years, and in Newton for twenty-four years, when they moved to their present home at Los Angeles. Here her faithful life companion in 1932 was called to his reward. After an illness of over three years, Mother, on January 11, 1945, quietly passed away to be with her Lord whom, in Christian faith, she accepted as her Savior. Her passing is mourned by her three children: Mary (Mrs. C. E. Krehbiel and family of Newton, Kansas), Miss Elisabeth of the home, and John E. and family of Oberlin, Ohio, and many friends. Funeral services were conducted by Dr. D. D. Eitzen, assisted by Rev. H. B. Dirks, and interment was made in the Forest Lawn cemetery by the side of her husband.

Elisabeth Sarah Kuehny, daughter of John and Magdelina Kuehny, was born July 23, 1872, at Summerfield, Illinois, and died January 21, 1945. When she was a small child, the family moved to Halstead, Kansas. Here she was baptized and received into the Mennonite Church. In 1891 she was married to Justus H. Hohmann. After living on a farm near Halstead for eight years, they moved to a farm near Deer Creek, Oklahoma. Here they became charter members of the Deer Creek Mennonite Church. The following children mourn her passing: Lloyd of the home; Walter North Newton, Kansas; Karl, Deer Creek; Ruth, Tulsa; and Lois, Cheney, Kansas.

Solomon Leo Hiebert, son of Edmund and Agatha Schmidt Hiebert, was born December 14, 1924, at Hillsboro, Kansas, and died January 7, 1945. He was baptized in 1942 by Rev. P. H. Unruh and received as a member of the Alexanderwohl Mennonite Church. He is mourned by his parents; four sisters; Mrs. Sylvia Schmidt, Mrs. Velma Flaming, Anna Mae, Lela Rose, and two brothers, Ervin and Johnny.

Susie Ratzlaff, nee **Unruh**, was born in Ostrach, Poland, July 4, 1864, and died January 12, 1945. She was baptized by Elder Jacob Buller of the Alexanderwohl Church and received as a member of the Canton Church. In 1883 she married Andrew Ratzlaff with whom she shared life until 1923, when he passed away. Since then she lived in her own little house close to the home of her daughter, Mrs. Willie Jantz. When she could no longer stay alone in her house she went and lived with each of her children for a while.

John H. Krehbiel, son of Jacob III and Lena Schneble Krehbiel, was born near Donnellson, Iowa, April 17, 1860, and died January 14, 1945. From birth until 1911 he lived on the home farm northwest of Donnellson. In 1910 he and his sister Katie, built a home in Donnellson, and the following year they moved into it. For a total of sixty years they lived together. John H. Krehbiel was

baptized by Rev. Christian Schowalter and received into the Zion Mennonite Church in the year 1873. Four sisters survive him: Katie E., Fairview, Michigan; Mrs. Anna Galle, Moundridge, Kansas; Mrs. Eliza Handrich, Fairview, Michigan; and Mrs. Emma Bachman, Woodlake California.

Anna Pauline Braun Gerig, was born February 13, 1885, in Manitoba, Canada, and died December 23, 1944, in Los Angeles, California. At the early age of eight she dedicated her life to the service of the Lord Jesus Christ. In answer to the Saviour's call she sailed for India at the age of twenty-one. After nine years of faithful and strenuous



Anna Pauline Braun as Missionary

service, she returned home to her parents in Oregon, broken in health. Soon after she began to long to return to India, but her health not permitting, she united in marriage with Rev. Daniel Gerig who was then proclaiming good tidings of peace among the white mountain people of Pennsylvania. Here she again entered wholeheartedly into service, and here it was that their only child, Paul Daniel, was born. After some years her health required a milder climate, and they came to California. Still always tenderly concerned about the poor and needy, the sick and aged, she gave and gave of her self and of her substance, until there was nothing left of her but a shadow. Then the Lord took her to himself. Loved ones who remain are: Her husband, Rev. Daniel Gerig of Los Angeles; her son, Paul Daniel of Ocean Side; five sisters, Mrs. Earl W. Smith, Dallas, Oregon; Mrs. P. A. Kliever, Albany, Oregon; Helena, Elizabeth, and Margaret of Los Angeles; and two brothers, Rev. Gerhard H. Braun, Tracy, California, and Rev. David A. Braun, Placentia, California. Anna Braun was a co-worker of Anna Funk. She became the successor of Anna Funk, when Miss Funk lost her life in the **Titanic** disaster. She (Anna Funk) gave up her seat to a mother who was left standing on the sinking ship while her children were already safe in a life boat with Miss Funk. On her trip to India, Anna Braun was accompanied by Rev. and Mrs. P. W. Penner. She also had the privilege of working together with Rev. P. A. Penner, the founder of the mission work.

CORRESPONDENCE

FIRST GARDEN MENNONITE CHURCH Halstead, Kansas

We can say with the psalmist, "Praise ye the Lord. O give thanks unto the Lord: for he is good: for his mercy endureth for ever."

On November 26th Rev. Gerald Stucky gave an inspiring message on Puerto Rico, and in the evening Rev. and Mrs. Hanes talked about learning the language of the South American people; they gave us a little demonstration of the difficulties of learning a strange language.

Our series of meetings started on December 3rd with Rev. Clyde Dirks of Hutchinson serving us. On account of much rain the roads were in such a bad condition that it was almost impossible to drive; so the meetings were postponed to a later date.

The Church observed communion service on December 17th in remembrance of what the good Lord suffered for all humanity.

The Church had its annual business meeting on December 28.

In the latter part of the year the Church elected a deacon to serve a term of six years. Joseph Schrag was elected and was ordained into his office the last Sunday in the old year.

M. J. Auernheimer, the deacon who stepped out, had served faithfully for the last eighteen years.

On January 14, 1945 Rev. A. J. Becker from the Northern Bible Society gave us a report of the work the Bible Society carries on, the many homes and schools that are presented with Bibles and Testaments free of charge.—P.S.V., Corr.

ALEXANDERWOHL MENNONITE CHURCH Goessel, Kansas

How thankful we are to have an Elder again. We are assured that he has come to us in answer to our prayers.

From seventy to eighty-five young people have joined the catechism class. Doubtless, many are planning to take this class in Bible instruction for two years, but it does look as if there will be many candidates for baptism next Pentecost. May the Lord, through His Holy Spirit, truly convict them and lead them to this decision.

We had our week of prayer meetings on Monday, Tuesday, and Thursday. The Senior C. E. met for a two-hour New Year's program on New Year's Eve and the Young People's League met for a program on January 14. All these meetings were well attended and inspirational.

Rev. P. A. Wedel, our new Elder, and Rev. C. C. Wedel have divided the work, so that Rev. C. C. Wedel brings the Sunday morning message once a month. We are glad that Rev. C. C. Wedel, who has served faithfully for so many years, can still help.

We had our first Wednesday night prayer meeting on January 10. The first several verses from the book of Jude were discussed. It is planned to continue this study. Since this has been choir night, the choir plans to keep it so by practicing after the prayer meeting. This makes it a very full evening,

but we are living in a time when this is almost necessary.

The Lord has called us to bury two of our members since the New Year started. P. P. Klassen, a tired pilgrim, was glad to answer the call when it came. Solomon Hiebert, a very young man, by the grace of God through suffering also found he wanted to go Home. May the Lord comfort the bereaved and give us all the joy to answer the call when it comes to us as it must one day come unless it is our happy privilege to meet Him in the air with all those who have gone on before in the Lord.—Corr.

FIRST MENNONITE CHURCH McPherson, Kansas

The children and some adults from the church group at McPherson presented an impressive Christmas program. Rev. Walter Gering gave an interesting talk on missions. The mission offering amounted to \$100.56. Many from the surrounding churches attended.

The location for the church has been chosen. A corner lot in the 700 block on East Kansas will be the site for the building. No further information has been secured concerning the purchase of a chapel from Camp Phillips.

The committee elected to draw up the constitution has completed the initial form. A copy has been sent to the Home Mission Committee for approval, after which it will be presented to the group for adoption.

We will greatly miss the services of Miss Vera Voth, a member of our group, who passed away on November 26.

Mr. and Mrs. Pete Schmidt received word from their son, Lloyd Schmidt, who is located in France, that he has recovered from his wounds and will probably be back on duty soon.

Brother Edwin Stucky, assisting minister at the Goessel Mennonite Church, was the visiting minister here on January 14.—Mrs. John W. Goering, Corr.

JOHANNESTHAL MENNONITE CHURCH Hillsboro, Kansas

The Christmas program given by the Sunday school was well attended and a good program was rendered.

At the annual business meeting Rev. J. M. Regier was re-elected as Pastor of a term of three years and brother Edwin Unruh was re-elected as Deacon.

The 100 Per Cent Church Paper Plan was again adopted. The average contribution per member for all purposes was \$38.00. Besides contributing their full quota for C. P. S. work, the church took up quarterly offerings for her own men in C.P.S. and collected nearly \$500 for dependents in C.P.S.

A Watch Night service from 9 o'clock till 12 o'clock was held on December 31. It included a social hour and refreshments in the basement. At 10:45 we gathered in the church for a program. The topic for the first half was, "Hitherto the Lord Helped Us." Short themes were brought on the topics, "How Has God Helped Us Materially? Socially? In the Home? In the Church?" The topic for the second half was "I am Resolved What To Do." Themes were given on, "Be Helpful in Material Ways," "Be a Friend," "Do My Part To Make Home

Pleasant," and "Be Faithful in My Church Work," closing with a candle-lighting and consecration service.

The meetings during the Week of Prayer were well attended, and the interest shown in the discussion was good.

Due to the good results of the mission sale, the ladies were encouraged to start work for another sale. The children's project always brings a nice sum at the sale. Sewing for Relief is now part of the work of the Mission Society.

May each member of our church ask God to help him do his part faithfully in this New Year.—Corr.

IMMANUEL MENNONITE CHURCH Delft, Minnesota

On Christmas Eve about thirty-five young people went caroling to forty-four places. The tour was made in five cars. Even though the mercury registered below zero, everybody enjoyed themselves.

On New Year's Eve thirty young people gathered in the church basement for a young people's social and watch night services. Herman Friesen led the devotion period at midnight.

For the months of December and January we had Rev. Elmer Dick to fill the pulpit on Sunday morning.

One of our young men is leaving January 29th for the armed forces.

Our new minister and wife, Rev. and Mrs. Victor Graber, and son will arrive the last week in January to begin their work the first Sunday in February.

JOTTINGS

—Dr. Theodore O. Wedel, son of C. H. Wedel who was the first president of Bethel College, is one of the twenty-five men who prepared the report of the Commission on the Relation of the Church to the War in the Light of the Christian Faith. This commission is now commonly known as the "Calhoun" Commission. Dr. Wedel, who is Warden of the College of Preachers, Washington Cathedral, has an article on "Church Order and the Historic Episcopate" in the current volume of *Christendom*.

—Rev. W. F. Unruh of Moundridge, was recently invited by the Ebenezer Church of Gotebo, Oklahoma, to hold a series of meetings. However, the meetings had to be discontinued after the second day because of the heavy rains. The church has no permanent pastor at the present time.

—Mrs. Willis E. Rich left on January 28 for a speaking tour through nine Western C.P.S. camps and units. Her tour will take her through the camps at Terry, Missoula, and Belton, Montana; Downey, Idaho; American Fork and Provo, Utah, and the three California camps. The theme of her talks will be "How To Make a Happy Home." She plans to return to her home in North Newton early in March. Her husband, Willis E. Rich, returned this past week from a visit to C.P.S. units in Eastern mental hospitals.

—In the *Sunday School Times*, Mr. Wm. H. Ridge-

way discussing the Sunday School lesson for January 21, refers to the Mennonites of Eastern Pennsylvania.

—The Grace Mennonite Church, Lansdale, Pa., and the Bergthal Mennonite Church, Corn, Oklahoma, are two more churches to adopt the 100 Per Cent Church Paper Plan.

—Rev. Willard Claassen conducted a series of evangelistic meetings at the First Mennonite Church, Berne, Indiana, from January 14 to 21. The afternoon messages were based on the Book of James. Some of the subjects of the evening series were: "The Power of the Cross," "How God Guides," "A Living Hope," "Christian Forbearance," "Christ and the Lost," "Church Membership," and "Going Back Home." Rev. Claassen is pastor of the Salem Mennonite Church, Freeman, South Dakota.

—First Mennonite Church, Reedley, California: The Men's Brotherhood had a fellowship dinner on January 26. The church will be host to a county C. E. convention April 20 to 22. A total of 550 pounds of raisins were recently given to the C.P.S. camp at Camino.

—Mrs. P. J. Wedel, wife of Dr. P. J. Wedel of Bethel College, passed away on January 21. The funeral was held on January 23 in the Bethel College Chapel.

—Rev. Victor Graber has accepted a call from the Immanuel Mennonite Church, Delft, Minnesota. Brother Graber, who has been pastor of the Pleasant Valley Mennonite Church, Plains, Kansas, says that they expect to begin work in the new pastorate on February 4.

—Correction: In the issue of January 18 it was stated that the Foreign Relief Committee of the First Mennonite Church, Newton, Kansas, had purchased "three dozen out-of-style overcoats for two dollars each." These overcoats were not out-of-style. They were up-to-date and in style. The merchant who sold them for this price did so because he felt that they were to be given for a worthy cause, namely, foreign relief. On the same basis he recently sold fifty-five dresses, at \$1.00 each, to the Foreign Relief Committee of the First Mennonite Church, Newton.

—The First Mennonite Church, Burns, Kansas, is another church that has recently begun to issue a church bulletin. Brother Henry Goossen is the pastor.

—Dr. J. D. Unruh and Rev. Jacob A. Tieszen recently brought messages to the Salem Church, Freeman, while Rev. Claassen was in Berne, Indiana.

—Lorraine Avenue Mennonite Church, Wichita: The choir gave two renditions of its Christmas cantata in Oklahoma churches on January 7. The choir sang in the Medford Church in the morning and in the Deer Creek Church in the afternoon.—Marie M. Dyck, Corr.

—Word has come that Mrs. Justus Hohmann of Deer Creek, Oklahoma, the mother of Professor Walter H. Hohmann, passed away on January 21.

—Bluffton College: The following resolution was passed in the January 9th faculty meeting: "The course in Mennonite History is to be a graduation

requirement for all Mennonite students This requirement is to start with the class of 1946."

—The January issue of *Harper's Magazine* contains an article on C.O.'s.

—A total of \$453.00 has already been given for the *Sister Frieda Memorial Chapel*.—From *In the Service of the King*.

—"The forty-first annual meeting of the Bethel Deaconess Home and Hospital Society of Newton, Kansas, will be held Tuesday, February 13, 1945 beginning at 10:00 o'clock in the morning, at the First Mennonite Church. The annual reports of the institutions as well as those of the Women's Auxiliary and Junior Auxiliary will be presented at this meeting. All members and friends are most cordially invited to attend. The ladies will serve a noon luncheon in the basement of the church. . . Reverend Allen H. Erb, Superintendent of the Mennonite Hospital and Sanitarium at La Junta, Colorado . . . will deliver the sermon during the morning session using as his theme, "Bringing Men to Christ Through Christian Hospitals." During the afternoon session Reverend Erb will speak on, "Practical Program of Spiritual Ministry in the Hospitals."

—Leaders from the Central Conference of Mennonites met with officers and board members of the General Conference on Wednesday and Thursday of last week. The meeting was held in Memorial Hall, North Newton, Kansas.

—Five leaders from the Canadian Conference of Mennonites met with members of the Board of Foreign Missions of the General Conference in Newton on January 19. The subject under consideration was the enlargement of the educational mission work being carried on in Mexico by Randall Groening, Rev. D. J. Unruh of Newton, Rev. J. W. Schmidt Gretna, Manitoba, and Rev. D. H. Loewen and Mr. William M. Enns both of Altona, left on January 22 by train for Mexico, where they expected to survey the mission work carried on by the Bergthaler Church of Canada. Two other brethren, Rev. George Froese, Horndean, Manitoba, and Rev. Isaac Friesen, Reinland, Manitoba, preceded the afore-mentioned party to Mexico. The latter two brethren are members of the Ruderweide Church. Mr. Enns, who is a farmer and business man and also chairman of the Winkler school board, stated that 3,000 inhabitants of Winkler are practically all Mennonites.

Menno Mennonite Church, Lind, Washington: This church had its best year financially in five years, in spite of the fact that the crops this year were not as good as last year. The expenditures of this congregation for 1944 totalled \$18,995.63. The average per church member was \$190.08. A member of this church states, "There must be a lot in establishing the habit of giving. I know that tithing is the answer to church financial problems." Rev. and Mrs. Miller, who have served the church for five years, have been asked to continue their services. They have been given a substantial raise in salary, and the church furnishes the parsonage. Furthermore, the members supply them with eggs, cream, etc. The church is considering a building

program, which will very likely include a church building and a parsonage. A parish house has also come under consideration. The church now has a system of cottage prayer meetings. This plan was adopted because the members are scattered far and wide apart. So the meetings are rotated from section to section. Friday night is used for this service.

—Rev. Sam J. Goering has arrived safely in England. According to a telegram received by Mrs. Sam Goering from M. C. C. headquarters on January 21, Rev. Sam Goering has arrived safely in England. The telegram also stated that he had already met with some of the M. C. C. relief workers in England.

—**Kismet, Kansas:** Please, address all business matters pertaining to the Pleasant Valley Mennonite Church at Kismet, Kansas, to Henry Stoll, Kismet, Kansas.—Mrs. Mary Langacher, Corr.

EASTERN DISTRICT CONFERENCE NOTES

Deep Run—The Annual Fellowship Supper will again be held at the Plumsteadville Grange Hall on February 12.

Fairfield—The Community Christmas Eve Communion Service was held in Zion Lutheran Church. The Church held its fellowship dinner and annual business meeting after the morning service, January 7. On Sunday morning, December 31, a very good radio had been placed in the church to listen to the memorial service conducted by the Rev. J. B. Baker, in his church in York, in honor of the late Mr. C. H. Musselman. The poinsetta plants in the church were presented in memory of Mr. Musselman, by Mrs. Luella Musselman Arnold.

Lansdale—The Bluffton College girls' gospel team brought a fine program at the watch night service on New Year's Eve. The quartet sang several numbers and Maynard Shelly spoke. Rev. Paul R. Shelly of the Bible department, accompanied the group. There were four weddings within one month and five births during the same period. Patricia Gail, daughter of Mr. and Mrs. Robert VanSciver, surely was a New Year's baby, having been born at 3:00 a.m., January 1. Mr. and Mrs. Ulysses Myers have legally adopted the children, Jean and Ronny, they have been caring for for several years. The Myer's never had children of their own, but, besides these two, have reared two other children. The Church, at its annual meeting, decided to adopt the 100 Per Cent Plan for our conference paper, **The Mennonite**. We believe this is the first church of the Eastern Conference to adopt the plan. (If there is another, the Conference Correspondent will gladly make the correction if you notify him.)

Second, Phila.—The pastor plans to bring a brief message to the children every third Sunday of the month. A cantata by the choir and a candle-lighting service brought the Christmas services to a close on Christmas Eve.

A special candle lighting service remembering all the boys in the service, was held at 6:30

o'clock, Christmas morning. Fifty-four young people of the Church have their names on the Service Flag Honor Roll. Of this number, six have been honorably discharged.

Germantown—Mr. DeWitt Temple, who is in the service for almost three years, was home on his first furlough recently. Sunday, December 24, the entire family worshipped together in the church. DeWitt has been very active in the young people's work of the Eastern Conference. Saturday, January 6, he was united in marriage to Helen M. Foy. May God grant that the war may soon be over so that these young people may enjoy the comforts of house-keeping in their own home.

Perkasie—Fifty-eight bars of soap were collected and three bundles of clothing were packed for the MCC recently. During the year, the Ladies' Aid and Mission Society sent two hundred pounds of excellently prepared garments to the MCC at Akron. This is a fine record for one of the smallest congregations in our Conference.

Souderton—A total of \$1,888.50 was presented for the various projects at the White Gift service this year. The gifts were as follows: Library Fund, \$800; Nurse Fund (Old Folks' Home), \$650; Bluffton College, \$350; War Relief, \$25; Orphanage Fund, \$25; Boy in India, \$25; Christmas Gift for men at Frederick, \$10. At the Workers' Meeting of the Sunday School held January 10, it was decided that the balance of the \$180 that remained in the Mission Fund be used in the new Mission Field of Puerto Rico.

Springfield—The annual congregation and Sunday School meeting was held in the Richland Grange Hall December 28. A covered dish lunch was held before the meeting. Rev. George F. Held, missionary to the Jews of Allentown, preached in the Saucon Church December 24.

Rev. A. J. Neuenschwander, pastor of the Swamp Charge, comprising Flatland, Quakertown, and West Swamp churches, had several very pleasant surprises during the celebration of his tenth anniversary as pastor. Wednesday evening, November 1, the C. E. Societies of the charge gathered in the West Swamp Church Sunday School Room, while the regular Midweek Bible study was in session in the Church auditorium. After the meeting, the pastor received a nice amount of money to purchase a pen and pencil set. Sunday evening, November 12, the second surprise took place. This time in the Quakertown church. The pastor announced the selection by the choir, but the choir remained silent and seated. Then Deacon John K. Boorse came forward and asked the pastor to come down from the pulpit. He then read a letter of appreciation for services rendered and was given an envelope containing a hundred dollar check.

Allentown—At the annual congregational meeting held January 8, it was decided that beginning the second week of September, we have services every Sunday morning. A proposed plan was suggested to the Churches of Zionville and Allentown by the

Rev. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

Joint Council and was adopted by both churches. The service in Allentown will begin at 10:45 every Sunday morning. The Sunday School will start at 9:30. At the Workers' Meeting of the Sunday School it was decided to give \$25 to Christ Rescue Mission, Bethlehem, Pa., \$25 to the Community Children's Home, Quakertown; \$25 to the American Sunday School Union, and \$50 to the Foreign Mission Board for the Post War Rehabilitation Fund.

Zionville—The Bluffton College girls' quartet rendered a fine program in the church on New Year's Day evening. Miss Griselda Gehman, member of the church and member of the club, presented the message. The Church services beginning next September will be held before the Sunday School, every two weeks in the morning, at 9:15 o'clock.

—Conf. Corr.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas. Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

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Mennonite Publication Office
Newton, Kansas

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, FEBRUARY 6, 1945

NUMBER 6

White Inside

By J. H. Langenwalter

Two generations ago men spoke of the "Negro Problem" with a great deal of concern. Later it was the "Race Problem" and now we speak of "Race Relations" as though that term were of primary importance. Terms and slogans often are suggestive but of themselves they help us little. All of the foregoing phrases suggest something very important in human relationships past, present and future. The solution lies beyond mere words.

Some forty years ago a young man was required to write a paper which was to pass muster before a rather critical committee of a college with a strong faculty. This college emphasized a classical education strongly and did not hand out the A.B. degree unless the faculty was satisfied that excellent work had been done. This particular young man chose "The Negro Problem" as his subject. The first question which was asked of him by one of his advisors was, "How many Negroes of achievement have you met personally?" He had met none thus far. He had read some of their books and articles in magazines and newspapers, but he had never met the writers. He was then asked how many members of the black race he had learned to know at all. He had not learned to know any individual colored person in a really first hand way. Then he was asked why he had undertaken to write on "The Negro Problem." His answer was that he was interested in the outcome of what seemed to him one of the most important human problems facing him as a young man about to enter upon his life's career. He was allowed to go on. He had learned a very important lesson. In order to solve a problem you must get at the heart of that problem.

The heart of a human problem consists of human beings. Meeting Booker T. Washington, when he was forty-five years of age, revealed a number of important facts. He was human. He was very earnestly committed to the problem of teaching his race to learn to help itself against heavy odds. Not all leaders of his race agreed with him. That did not make him bitter. He had just recently been maligned

slanderously. He met so trying a situation as that by being a real man. He knew that there is no defense against persons who stoop to slander and gossip, and he wasted no time worrying about it, though he must have felt the wrong keenly.

He was gracious to meet. He had little time to spare, but he gave of that liberally to a youth of whom he had never heard. He answered questions in a straight forward way. He wanted to be considered as a man more than as a person belonging to any particular race. He was hopeful but not visionary. He left one feeling that all that one knew of a problem at the beginning was only enough to get one started in the right direction.

Booker T. Washington has been gone for thirty years. Yet he lives on in those who knew him and in such books as, *Sowing and Reaping*, *Up from Slavery*, *Future of the American Negro*, *Character Building*, *Story of My Life*, *Working with Hands*, *The Negro in Business*, and *The Man Farthest Down*.

Dr. W. E. B. DuBois was found to be a well-schooled man. He was more than that. He was a widely-read man and one who was a careful, as well as close, student of human nature. He had a quiet reserve which made one feel that there were great depths behind the exterior which one met at first. He had worked hard for scholastic recognition, given reluctantly to him, not because of his ability, but because of his race. He showed the spirit of a real helper by forgetting his own troubles and by trying to guide one who was trying to find a solution of a problem far beyond him.

His *The Souls of Black Folk* characterizes the man and is worthy of being read by every one who is willing to make an honest approach to an understanding, not only of the real possibilities of the members of one race, but of the human race as a whole. If you have not read it, get it and read it wondering what you would write if you were in the author's place.

Dr. DuBois is still living and active at an advanced age. His life has not been spectacular but it has been and is thought provoking and helpful.

The life of George Washington Carver, who died only about a year ago, is fresh in the memory of people because of his contributions to the well being of all. There is no excuse for being ignorant about the life of this great man with two such books as *George Washington Carver* by Rackham Holt, and *George Washington Carver* by Basil Miller. It is interesting that both books should have the same title—simply the name of the man whose life they depict. You cannot describe a life like that, you must meet it. To have known him does something to one. His greatness of character, his humility, his hunger for understanding, his love for the Truth, and his untiring desire to serve for the good of all mankind left no room for prejudice and smallness of soul in his presence.

More intimately known was W. L. Hutcherson, a Young Men's Christian Association Secretary, of Wichita, Kansas, for a number of years. He died as the result of an accident in the midst of a busy and fruitful life. The auditorium at Camp Wood is a fitting monument to him.

He felt the limitations set for his race keenly. He appreciated the sense of justice on the part of the few greatly. He also wanted to be treated as a human being without reference to the incident or accident of his birth. He thought straight, worked hard, and played fair. He asked as much of others, whether black or white. He was often disappointed in members of both races, but he kept on.

These four men lived "within the veil" by accident of birth. They were black on the outside. They were white on the inside. Therein lies true greatness!

Meditations on the Mennonites

By J. Winfield Fretz

MENNONITES AND SOCIAL CONSCIENCE

In the Mennonite Church we have all heard a great deal about conscience. What is conscience? The word comes from the Latin verb *CONSCIRE*—to know. It means to know the moral goodness or badness of one's own conduct or motives, together with a feeling of obligation to do right or be good. It has often been said that conscience is the voice of God speaking through us. Washington is said to have admonished men to "labor to keep alive within you that little spark of celestial fire called conscience." There is such a thing as a group conscience as well as an individual conscience. A group of persons may know moral goodness and badness of its conduct or motives

just as an individual person does. In the collective or group sense it is generally referred to as social conscience.

A Time of Sensitivity

Among Mennonites the concern for high personal, moral, and ethical standards has always been great and is something to be modestly grateful for today. But there was a time when the Mennonite Church, as a church also had a very sensitive social conscience. It was alive to the social evils of its day; it spoke out like the prophets of old against the injustices and the immoralities of its time. In Europe Mennonites were among the first advocates of separation of Church and State. This meant opposition, on grounds of principle, to a political State controlling religious life. The Mennonites were early pleaders for religious toleration, that is the right for an individual to worship God when and how he pleased. The Mennonites have been among the earliest and most persistent pleaders of the doctrine of Christian non-resistance which is a plea for Christians to see the inconsistency between following Christ and taking part in war. In America, Mennonites were among the first to lift their voice against the injustice and inhumanity of slavery. In times past the Mennonite Church had a social conscience and it expressed it at the cost of life, liberty, and property.

Where Is It Today?

But what has happened to the social conscience of the Mennonite Church? If she has a conscience against social injustices and moral and religious corruptions it is exceedingly difficult to detect. If she has spoken out against the great unethical and unjust social practices of our day, I have failed to discover it. Japanese-American citizens by the hundred thousands were ruthlessly torn from their homes and families and hoarded into desert concentration camps by the United States Army. Many of these people were active Christians in Pacific coast churches. Jews by the hundred thousands have been uprooted, dispossessed, hunted down, shot and abused like criminals. Negroes have been openly discriminated against ever since any of us can remember. In the titanic struggles between the forces of labor and management in which our people are participating there has not been a single pronouncement. As a Church we have been annoyingly silent. Has the Mennonite Church lost her ethical sensitivity? Has she no aroused conscience when her fellowmen suffer from injustice and selfishness? Can she in the name of Jesus Christ go on saying, "Lord, Lord," and not do anything about these things?

EDITORIALS

RIGHT RACE RELATIONS

We believe that a very effective way of bettering race relations is to provide an inspiring example by utilizing the opportunities which may lie right at hand.

One Such Example

The evening of June 9th was a beautiful Kansas evening. People were hurrying into the stately Memorial Hall at North Newton. Negro girls ushered the people to the seats of their choice. Soon over 1,500 people had gathered.

They had come together for a concert of sacred and classical music featuring Ruthabel Rickman, coloratura soprano—violinist—pianist, with Elvira B. McWilliams—reader. Program posters had stated among other facts: Ruthabel Rickman . . . a member of the Newton Colored Methodist Episcopal Church . . . graduated from Bethel College in 1941 . . . member of the National Honor Society . . . one of Bethel's seniors elected to *Who's Who in American Colleges and Universities* . . . has won many honors for her achievements in music, including recognition in the National Hall of Fame of a Music Teachers National Association in New York City . . . was a member and soloist of the Bethel College a cappella choir and has participated in concert tours in many states . . . Her



Miss Ruthabel Rickman

gracious manner and her genuine friendliness, together with her fine talents, have endeared her to all who know her."

The enthusiastic reception given to Ruthabel Rickman and Elvira B. McWilliams showed that the evening's program had not been overdescribed on the posters, in the newspapers, over the radio, on the post cards sent to surrounding ministers. It was a beautiful program. The rare Christian personality of

Miss Rickman, together with her talent in voice, violin, and piano, and the very fitting readings of Mrs. McWilliams, deeply satisfied those who had come.

How had this wholesome, inspiring program come to Memorial Hall? Perhaps, it started with the way in which a Mennonite firm in Newton had sold and serviced stoves, washing machines, etc., to white and colored alike without the least discrimination. It seemed quite natural that when members of the Colored Methodist Church faced the problem of raising money for church improvements that they should call upon a member of this firm who seemed to understand them. In this meeting it was decided to abandon the idea of getting a popular negro artist to Newton for a money-raising project. Why couldn't Miss Ruthabel Rickman, one of their own members be featured? Rent a modest hall in Newton? No, why not make it a larger, community-wide event and come to Memorial Hall?

And so it came about that Bethel College planned the advertising, while members of the C.M.E. Church sold tickets, ushered, and gave the program, the net proceeds of which went to the C.M.E. Church for the purchase of pews.

How did the colored people feel about this get-together for wholesome entertainment? Let some of them tell you: Mrs. E. W. Roberts says, "It seems to me that any occasion which brings the better element of both or perhaps all races together must create a force of goodwill. Certainly the concert sponsored by our Board presenting Miss Rickman was such an occasion." Mrs. O. Ethridge suggests, "I'm sure the recital given by Miss Ruthabel Rickman was a step in the direction of goodwill between the races. I will also add that meeting together to arrange such programs is a great help." Mrs. Theodore Rickman thinks, "Such appearances as this by Miss Ruthabel Rickman and Mrs. McWilliams do much to promote mutual appreciation and mutual understanding between the races." Rev. F. E. Nunley, Pastor of the Colored Methodist Episcopal Church in Newton and now taking a ministerial course at Bethel (see youth page for picture), states, "The recital of Miss Ruthabel Rickman and Mrs. Elvira McWilliams, that was given last spring . . . served in bringing together both races. Such occasions help greatly toward the solution of the race problem. We say problem, but it is more a misunderstanding than a problem. We can not love when we don't understand. There is no room for hate where there is a mutual understanding. There is no understanding where there is no getting together. I will say further on the understanding of races, which stands in our heavenly path, that a mutual understanding has been given a fair trial in large groups. To really understand there must be some

primary grouping to feel that we are friends and more than friends, we—are brothers.”

Miss Rickman is now studying voice under Solon Alberti, noted music teacher of James Melton and other artists. Miss Rickman, who herself gives private lessons in piano and voice, is also choir soloist of the Park Avenue Christian Church. Furthermore, every Sunday morning after she is through singing there, she dashes by subway to a large colored Methodist church to direct its choir. Solon Alberti is very enthusiastic over the talents and character of his pupil.

It is our belief that those people who helped to make the Ruthabel Rickman program a possibility and a success did more for right race relations in the long-run than if they had high-pressured some prejudiced person to accord grudgingly some measure of formal fairness to colored people. Each one of us can be a light unto others.

Some More on the Subject

Members of the Wings Over Jordan Choir were much impressed when after their program on a Mennonite college campus, they were entertained for two nights in private homes on the campus. This was different from handouts in an alley or using a freight elevator to get to their Sunday morning broadcast. No wonder that Glenn T. Settle, the director, remarked that he would surely like to retire on this college campus, where you have the essentials, Christian homes, a Christian school, and a Christian Church, and where you put faith into action. When a college representative protested that not all was so rosy here; Rev. Settle, with a knowing smile, replied, “Yes, I know all that, but compared to the rest of the world—” Is not such a feeling of at-homeness a good example of right human relations?

HOME MISSIONS

A. J. Neuenschwander, Secretary

A NEW TYPE OF WORK

Rev. and Mrs. Henry A. Toews and children had been in Africa for some time. They had been doing missionary work. War conditions made it necessary for them to return. They are at home with Mrs. A. T. Wiens, 4221 South Rockwell Street, Chicago, 32 Illinois, Mrs. Toews being a daughter of Mrs. Wiens. For some time they have been wanting to return to Africa. Application for passports had been made. While waiting Brother Toews worked at different places. For about five weeks he substituted for Rev. John T. Neufeld, his brother-in-law, at the Mennonite Bible Mission, while Rev. Neufeld was helping in the “Bible Institute Visitation Program.” During the Christmas

mail rush he helped in the Chicago Postal service.

While he is waiting for the passports, the plan was formulated that Rev. Toews devote his time to personal work, or as it is often called “Seel-sorge,” in Cook County Hospital, Chicago. There is great need for this type of work, but hospitals do not have funds to engage a person for this spiritual work. The Home Mission Board felt that in this way we could do something for the spiritual welfare and salvation of such who need this ministry. We will let Rev. Toews tell his own story how he got started in this work.

“Color Makes No Difference”

After going in circles for the first part of the week, trying to get through with the red tape to get permission to work in Cook County Hospital, on Thursday afternoon (January 11) I finally met the Warden (General, as he is called). He gave his O.K. for me to begin my work. So on Friday morning I began my work. I was assigned to the men’s building which has about three hundred beds. The hours that were assigned to me were 9:30 to 11:00 and 1:00 to 4:00.

The first day I visited only ten patients. Maybe you wonder why so few? I had decided, and had also been instructed to that effect, namely that whatever work I undertook to do, to do it thoroughly. On the first day I had the blessed privilege to lead a soul to Christ. The party happened to be a colored man. After conversing with him a while I found out that he was not a Christian. I asked him if he didn’t want to make a definite decision for Christ and settle the matter while he could. He said, “Better now, than never.” So I pointed him to the Lamb of God, who taketh away the sin of the world, and tried to make the way of salvation as clear as I could. Of course we prayed together and after instructing him in the Scripture I left him, and have not been able to see him again, as he was discharged soon after that experience.

Among other people that I visited was one man who had accepted Christ at the Pacific Garden Mission, here in the city. He was very new in his Christian experience and had but few friends. He was very glad to have fellowship with someone, so I spent quite a bit of time with him explaining certain Scripture portions and answering questions that puzzled him. When I left him, he said, “I’m so happy that you came I feel much better and much stronger in my faith because of this talk with you.”

Any Special Support?

Are there any churches, Sunday School classes or Christian Endeavor Societies that desire to support this work with a special gift? If so, mark it “Personal Work” or “Seel-Sorge,” when sending it to General Conference Headquarters, P. A. Penner, Treasurer, 722 Main Street, Newton, Kansas.

In the Name of the Master,
A. J. Neuenschwander, Secretary

What Is the Church?

By Lester Hostetler

We must be clear, in the discussion of this subject, how we use the word "church." It may mean the building in which we worship as in the song "The church in the wildwood." Or it may mean the people who gather in that church from time to time for worship. Or it may refer to our denomination—the Mennonite church—with its history of four hundred years, its institutions, and local churches. Or the "church" may mean the universal church referred to when we repeat the creed, "I believe in the holy, catholic church," and when we sing the hymn "The Church's One Foundation." All of these are good and legitimate uses of the word. In this article I refer to the latter—the church of the living God represented by the body of Christians in all places—past and present—not confined to any denomination but including all God's people.

I

At least it is my view that the church extends beyond any denominational line. It is not restricted by geographical or racial lines. I believe also in the communion of saints, so that the church of which I am writing is composed of all living saints as well as those who have gone before. I am a member of the Mennonite church but I am also a member of the universal church and therefore the inheritor of all the Christian ages. I respect and honor the forefathers of our faith—the Mennonite faith. But being a member of the universal church, I also belong to the church of St. Paul, of Augustine, and St. Francis of Assisi, of Luther, John Calvin, and John Knox, of John Wesley, George Fox, and Jonathan Edwards. They belong to me. They have influenced, consciously or unconsciously, the stream of our denominational history, and I humbly and gladly claim them as my spiritual teachers. The truths they have emphasized are important and necessary to the enrichment of my faith as a Mennonite. I will not try to be as different from them or their followers as possible but rather to find as many things as I can that we have in common, knowing that the closer we are to Christ the closer we will be to each other.

Strangely enough, on some questions of theology and on the important doctrine of peace, I have more things in common with Stanley Jones, Kirby Page, George Buttrick, and other men in other denominations, than I have with those members of our Mennonite Church who have given up the doctrines of our Mennonite fathers in exchange for the teachings of John Calvin, Martin Luther, and others who be-

We are happy to present the first of four articles on "What Is the Church?" We welcome reader comment. However, we reserve the right to decline publication without stating reason.

lieved in war. What is the church? My first answer is that it is the communion of saints and goes beyond all denominational lines.

II

My second answer is closely related to the first. The church is the body of Christ and the temple of His spirit. The church is an extension of the Incarnation. It is the body of people whose work it is to carry on the work of Christ. It is a divine and holy institution. Not that it is perfect or ever can be, for it is made up of human beings. Their sins have been forgiven, but the effect of sin may still manifest itself and often does. A perfect church would be free from race prejudice; it would deal more fundamentally with our social and economic problems; it would make war forever impossible, and it would do far more than it now does to evangelize the world. But lack of perfection does not keep one from thinking of it as holy and divine. For it is built upon the perfect, divine foundation which is Jesus Christ, and it is committed to a divine and holy purpose which is to live as closely as possible to Christ and to perpetuate His teaching and spirit in the world.

The church is the body of Christ and must therefore be different from the world. But different in a significant way. A church in which there is no tension between it and the world is not a church and cannot well claim to be the body of Christ. The church must wage a battle against the world. But not a sham battle, the outcome of which can have no moral results. The military term is inescapable even with us pacifists, unless we content ourselves with seeing the devil have his way while we sit at ease in Zion. The church must hear the voice of Christ and proclaim it as her marching orders. It must speak its message in clear trumpet tones which are unmistakable from the voices of modern secularism. It must have a prophetic utterance that is relevant to our modern paganism.

III

What is the church? It is the communion of saints; it is the body of Christ and the temple of His spirit. And this leads to my third definition, closely related to the first two. The church is a fellowship of believers in Christ whose work it is to be salt to the earth and light to the world. Its members have warm sympathy and good feeling for each other and are held together by common interests. "The multitude of them that believed were of one heart and soul," we read in Acts, "and all that believed were together . . . and day by day continued steadfastly with one accord in the temple and the breaking of bread at home . . . they took

their food with gladness and singleness of heart, praising God and having favor with all the people?" Fellowship is not always as vital in the modern church as it was in the days of the early Christians. A critic of the church has remarked that "a city church is made up of people who do not know each other and do not want to know each other; whereas, a country church is made up of people who know each other and are sorry they do." But again, human weaknesses in no way change the fact that the church is, ideally, a fellowship.

It is a fellowship, however, that is unique. Service clubs, secret societies, farm organizations also have fellowship. So do the members of the C.I.O. and of the American Legion, and a thousand other organizations which seek to promote the common interests of the members. But the fellowship of the church is different. Its purpose is far greater than mutual aid or cooperative insurance, or cooperative production and distribution of goods. Its fellowship is more than that of social groups which meet for recreation—to eat and drink and talk their time away. The fellowship of the church is based on the common conviction that Jesus Christ is Lord, and the common purpose to worship Him in the beauty of holiness and to proclaim the evangel. No other organization shares completely its purpose. If it aspired to do so, it would promptly become a church.

IV

I have suggested in broad outlines what the church is and what it is for. Let me close with a brief statement of what the church needs. We need a much more effective education in the Christian teachings and way of life. We need to apply more wide-

ly the spirit of Christ to the social and economic order of which we are a part. We need to proclaim, in season and out of season, the message of peace and good will among nations. And we need to strike a lost chord—lamentably lost in our Mennonite church—the chord of Christian unity.

I believe in the church, whether the word refers to the place of worship, or the brotherhood of believers who constitute the local congregation, or a denomination, or the universal church. A house of God is necessary. It is the most important building in a community. Its architecture, its arrangements and furnishings, and its appearance should set it apart as a place of prayer and praise, beloved by the people. I believe in the local congregation, whether it represents a large city church or a handful of believers that meet in the most humble building by the country cross roads. These local groups are the salt in any community and loyalty to them is of first importance. I believe in the denominations, the facets of Christian truths which they have emphasized and kept alive, and the variety in types of organization and worship which they have fostered. I believe most of all in the "holy catholic (universal) church" and that the hope of the world lies in the message she is authorized to proclaim.

*For not like kingdoms of the world,
Thy holy Church, O God!
Tho' earthquake shocks are threat'ning her,
And tempests are abroad,
Unshaken as eternal hills
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.*

The Religious Life Program In C. P. S.

By Albert M. Gaeddert

This area of CPS remains our basic concern. Our position is based upon our faith in God.

Considerable thinking is being done (and much needs to be done) on the problem of reabsorbing the men into the home congregations. Much counseling is needed for this vital area of our concern.

Our needs are becoming increasingly demanding for a ministry that serves over a longer period of time in a camp or unit. A Sunday preaching service, especially when directed by a different minister every Sunday, is not the most effective unless the minister can stay on for several days and counsel with the men. After a longer period of acquaintanceship the camper is ready to talk about his deepest and most vital problems to the minister. Capable ministers could, therefore, perform a most worthwhile service if they could give four to six months to serve two or three camps and nearby units. If the minister and his wife could live in the camp it would put them in a good position to do pastoral work with the men in camp and

with the wives of campers who live nearby.

More recently we are approaching this problem from another angle, namely, that of using a camper to assume responsibility for the religious life program in a camp or unit.

Various conference groups have been sending their representatives to the camps to make their services available to the entire camp and to minister personally to members of their own conference group. One such group undertook a combined visitation program of the camps and churches in an effort to bring closer together the campers and the home churches.

Regular services are scheduled in all camps and units, both for Sunday and during the week. The regional director, together with the camp directors and unit leaders, schedule ministers in advance. Plans are underway to schedule ministers for religious emphasis series in camps and units in an attempt to lift the spiritual tone of the campers.

The Reader Says:

Love, The Greatest Force

Editor, *The Mennonite*:

For me the article "Not So Non-resistant" by Carl Landis had a great thought and contribution on the subject of "Biblical Nonresistance." This viewpoint of "Nonresistance" at certain times is entirely too passive and inactive. In my three and one-half years of camp and hospital experience I have solved very few problems by with-drawing and doing nothing about them. James writes, "Resist the devil and he will flee from you." We cannot be passive to the evil in the world and do good. We must resist and try to destroy the evil influences in the world. In trying to destroy these evils we must save human life, for no evil is so great that life has to be destroyed. Luke 9:56, "For the Son of man is not come to destroy men's lives, but to save them." What good is Christianity if it doesn't withstand the evils in social, political and economic fields of life? Is it only something to take to church and worship on Sunday?

Nonresistance has a great deal to offer us in pacifism but it does not have a solution for all the problems. Only Christ is the *Truth*, and we as Mennonites share with other denominations small truths of that great *Truth*. To me the best form of pacifism is found in "Redemptive Love." It is far superior to Nonresistance and non-violence. In it there is a positive action rather than a negative one. Christ had this love when He was being reviled and persecuted. His prayer, "Father, forgive them for they know not what they do" is what we need today.

We must be "resisters" not "non" but "positive." We must be "moral resisters." If we do not stand for the moral principles and issues in life, what right have we to acclaim ourselves Christians? A few of the moral principles and issues are found in purity, honesty, and decency. This is character building, and this character must be exemplified in action in all phases of life. The emphasis of "doing good" must be emphasized. We must be peace-makers, but we will never be peace-makers if we withdraw and become passive to the evil. I must resist the evil by the greatest force I know, and that is "love." Paul writes, "Let love be without dissimulation, abhor that which is evil; cleave to that which is good."

Our contribution to mankind will be measured by what we *do*, whether we take the method of nonresistance, nonviolence or redemptive love. They all have something to offer us in our Christian life. May we strive to win souls for Christ, that good-will and peace might reign in the hearts of mankind.

Sincerely yours,

Dave Anderson

115 W. 5th N. Street Provo, Utah

(Editor's note: Dave Anderson is a member of the

C.P.S. unit which serves at the state mental hospital in Provo, Utah.)

Case Studies In Evangelism

The following is an abbreviated account of the conversation between a young lady and one of our conference Christian workers. In writing about this incident this worker states: "I never had a greater joy in my life than to lead this bewildered, young lady to the Lord. The simplicity of becoming a Christian had never before been presented to her. The last news I heard about her was that she is rejoicing in the salvation provided by Christ Jesus. She is now married and living a happy Christian life."

"Can you tell me how I can be saved?" thus asked a young girl hardly out of her teens. Then she continued "The one says: 'Do this,' the other 'You must join my church.' A third tells me that I must be baptized by immersion and then peace of heart will come. Still another says, 'You must observe the Sabbath instead of the Sunday.' The Russelites say, 'Come join us and you will be saved.' Uncle Joe, I am bewildered and am restless; I have no peace. Can you tell me how I can be saved? I do want forgiveness and I do not know how. Can you help me?" Thus spoke Miss R. in the agony of her soul to Uncle Joe.

"Yes" responded Uncle Joe, "I think I can help you if you sincerely seek forgiveness of all your sins."

"How?" reponded Miss R.

Uncle Joe answered very simply "No particular church, no form of baptism, no Sabbath observance can save you. Jesus Christ alone can do this, if you obey Him."

"How?" again came the eager question.

Uncle Joe went on: "Listen, 'Him that cometh unto me I will in no wise cast out' You are not coming to Uncle Joe but to Jesus with this question. Be sure of this, you are coming to Jesus with a heart hunger; He hears you and He is right in this room and will not send you away."

"I see," said Miss R. "Lord Jesus, here I am and You will not send me, a poor sinner, away. What next?"

Uncle Joe again turned to the Scriptures: "Listen, 'If thou shalt confess with thy mouth Jesus as Lord,—that means Jesus as Savior and Lord—and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved! Now believe and confess Jesus as your Saviour and Lord. Tell Him right here before me that you believe that God raised Him from the dead and you ARE saved."

Miss R. responded as directed by Uncle Joe and was saved right then and there. "Yes, Uncle Joe. I see it—it is all so simple—I am saved—I know I am saved. Thank you." Thus it was that Miss R. found the answer to her question.

DAILY DEVOTIONAL MESSAGES

By Karl Friesen

February 11—*“And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry . . . for I know their sorrows; and I am come down to deliver them.”* Exodus 3: 78.

When God said this to Moses, Israel was in great tribulation. They did not know that God observed everything and that He cared. They did not know that God was even then taking steps for helping them and had a man in readiness. Yet so it was. And the same God is ours in this day of fear, of trouble, of sorrow, of calamity. He knows all about your burden and grief and hears your cry. His promise is, “Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me.” (Psalm 50: 15)

February 12—*“Have faith in God”* Mark 11: 22.

All good things come to us as gifts from God’s loving and bountiful hand. Many of them He bestows upon everybody alike. But many of His gifts are made dependent upon faith. This is so with God’s choicest gift, the gift of eternal life in His Son Jesus Christ. God is offering this gift; faith is the act of appropriating it. Faith is taking God at His word. It pleases God when man believes what He has said. Abraham believed God and it was counted unto him for righteousness.” (Rom. 4:3). “By faith Enoch was translated . . . for he had this testimony, that he pleased God. But without faith it is impossible to please Him.” (Heb. 11:58) Therefore “Have faith in God.”

February 13—*“Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.”* James 4:3.

Prayer for selfish reasons and for satisfying sensual desires does not have God’s approval and, as a rule, remains unanswered. If it is answered, the results will be as with Israel: “He gave them their request, but sent leanness into their soul.” (Ps. 106:15) These warnings are given to emphasize the importance of learning how and for what to pray. “This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us” (I John 5:14).

February 14—*“We know not what we should pray for as we ought.”* Romans 8:26.

This clause alone would be a discouragement to prayer. But who has not already sometimes felt his weakness and utter helplessness in prayer? Yet God

wants us to pray. And every true Christian wants to pray. But our only help lies with God. So when we cry out, “Lord, teach us to pray,” and practice what the Scriptures teach us about prayer, we shall experience the truth that, “Likewise the Spirit helpeth our infirmities, for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

February 15—*“The effectual fervent prayer of a righteous man availeth much.”* James 5:16

Can prayer help? This passage in James’ epistle says it can help both the sick and the sinning. The power of prayer is illustrated with the availing prayer of Elijah, first for a drought and then for rain. Both of his prayers were heard. For our encouragement we are reminded that “Elias was a man subject to like passions as we are,” but that his prayer of faith was answered. O Lord, give us faith.

February 16—*“And he spake a parable unto them to this end, that men ought always to pray and not to faint.”* Luke 18:1

Our Lord wants His own to “pray without ceasing” (I Thess. 5:17). What does it mean to pray always, or without ceasing? Surely, for one thing, to observe regular seasons of prayer. For the Israelites there were appointed definite hours of prayer. Do we have them? It means also to be always in a prayerful attitude. Nehemiah illustrates this perfectly, when he prayed (in his heart, surely) before answering the king’s question (Neh. 2:4). It means, thirdly, that we should not get tired of praying when the answer is long delayed. That is the point in this parable. Therefore, “Pray without ceasing.”

February 17—*“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”* Hebrews 4:16.

When Isaiah saw the Lord on His throne in all His holiness, he was completely overwhelmed and cried out, “Woe is me: for I am undone.” But through Christ’s finished redemption, God’s throne, which otherwise must have been to all a judgment seat, has become, to all who believe, the throne of grace. So we are now invited to come boldly. Everybody may come and obtain mercy. Oh that in these days of stress and anxiety everyone *would* come boldly and find grace to help in each particular need.

Sponsored by
the Young People's
Union of the
General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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They Are an Asset to the School

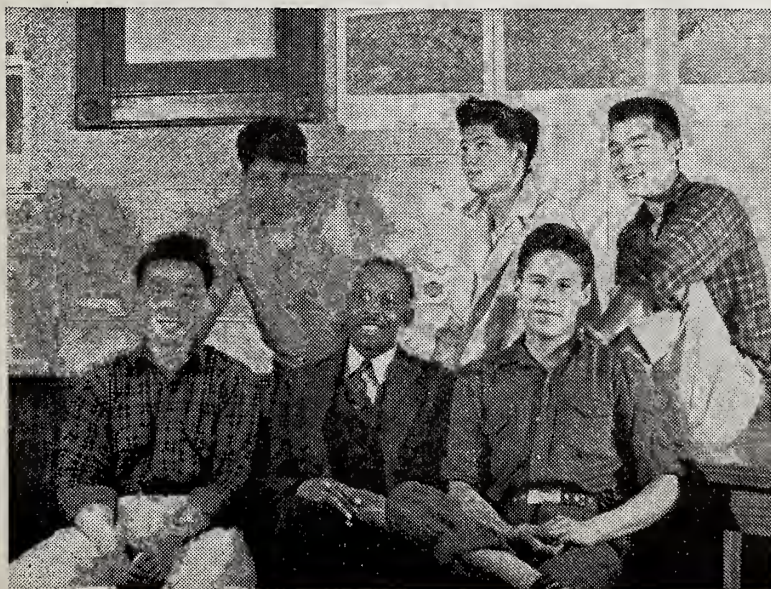
By Helen Hiebert Mueller

One of the best ways to learn about people of other nationalities and races is to live and work together with them. An opportunity to become acquainted with young people of other groups has come this year to the students of Bethel College and, in a more general way, to the young people of the Western District.

In the fall six students from other groups enrolled at Bethel. Three were Japanese-Americans: Sam Komerita, Shuzo Kato, and John Kanno. Their home had been in Seattle, Washington, until 1942 when they, together with other Japanese-Americans, were relocated at Hunt, Idaho. Through the help of the National Japanese-American Student Relocation Council these boys were able to come to Bethel. Rev. Floyd Nunley, pastor of the Colored M. E. Church in Newton, enrolled as a special student. Teddy Risingsun, an American Indian from our Mennonite mission station at Busby, Montana, enrolled in the Mennonite Bible Academy. George Flasschoen, a Belgian, came to this country through the work of the United States Committee for the Care of European Children and came to Newton, where he last year attended the Mennonite Bible

Academy. This year he is enrolled as a college freshman. Two of these boys, Sam and Teddy, have been drafted and have left school. Two other Indian boys from Montana have enrolled in the academy for the second semester. They are Junior Bites and Sylvester Knowshisgun. All of these young people are happy to be here, and they are an asset to the school.

We are thankful for this opportunity of learning at first-hand something of the backgrounds and interests of these friends of ours. We like to remember, as we associate with them, that we are learning some of the things which will help us to improve the relationship between various racial and cultural groups. We like to remember, also, that God made of one blood all nations and that He had in mind that they should live together in peace and harmony. We are happy that these friends have come to help us realize the very truth of this fact. As we live together and play together, as we work together in the classroom or at other tasks, may we feel the bond of brotherhood uniting us each to the other and God's Fatherhood over us all, so that we can truly pray "Our Father," knowing that it means that we are



CHRISTIAN RACE RELATIONS

Pictured here are: back row left to right—James Bites, Jr., Shozo Samuel Komerita, and John Kanno; front row—Shuzo Kato, Rev. F. E. Nunley, and Sylvester Knowshisgun. Those not on the picture are Teddy Risingsun and George Flasschoen, who also received aid this year. — Photo by Carl Bartel

“‘tied to the same living tether’ not only with fellow countrymen but with everybody on his planet.”

(Note: The Western District C. E. Convention has as one of its projects this year the raising of \$500. for a Student Aid Fund for students of other groups. The students named in this article are sharing in the

benefits of this fund. We hope to continue this project next year and invite all who are interested in doing a real piece of “home” mission work to participate. Contributions should be sent to Helen Hiebert Mueller, North Newton, Kansas.)

“Saying It with Flowers” in a War Relocation Center

Long wooden buildings, covered with tar paper, barrenness, dust, and isolation all constituted a prominent part of the Tule Lake War Relocation Center in the late winter and spring of 1944. Eighteen thousand uprooted people had been herded into the restricting confines of this camp. It did not seem very homelike to people who had been used to beauty and growing things.

In this camp was a young Mennonite woman, who had come there to teach and share life with some troubled people. The barrenness of the environment and the tragedy of it all seemed to sweep the color out of life. But there was the appeal of childhood in those two classes of first-grade youngsters, that were “hers.” What could she do to brighten their school and home life? And in the mind and heart of this Christian teacher there evolved a plan for saying something with flowers. She relates:

“It all started in January when school actually opened on the 23rd and I could really make plans for my two first grade classes. For Mother’s Day I thought there couldn’t be anything lovelier to give than a blooming geranium. So we decided we’d have to have a green house, built out of orange crates and scrap lumber. The soil I had to get from the farm since the lake bed will not grow things. The children brought cans from the mess halls, punched holes, painted, and filled them just so—then watered and cared for them. However, our biggest problem was to get the geranium slips. I thought of the armloads of slips we could get at Reedley for the asking—but how to get them was the next question. I thought of Aunt Martha and knew she would be glad to do it; then I thought how it would be an opportunity for some group of girls, so I wrote to Helen Penner, religious leader at our church at that time. She immediately wrote back saying that the Sunshine Girls would be glad to do it. They gathered over a hundred geranium slips, besides Wandering Jew, etc. It took the box over a week to get here, so you can imagine the condition they were in. The lady who is an expert on plants didn’t think we’d get them to grow at all, but with patient care we did get forty to grow. We grew at least twenty-four different kinds of flowers and plants. The nicest thing we had was the bright blue morning glory which not only brightened the room but the outside too, for the

high school children, parents, workers, etc., would make a special trip to our windows, stop, look, and then go on.

The geraniums did not bloom by Mother’s Day, but by the end of the semester many were ready to burst into blossoms! I let each child choose one plant to take home; the rest we kept for summer school. I can’t begin to tell you the many things the children learned through the project (and I too).”

When this teacher was asked as to what attitude the Japanese-American children took towards those who had sent the geranium slips, she replied: “The children, of course, were very happy to get the slips. Outside contacts mean a lot to them since they cannot go outside the fence. Every kindly act from the outside gives them a greater sense of security.”

The teacher went on to say, “You should have seen the expressions on my little pupils’ faces when I told them that the May baskets with candy I was handing to them were made and given by little black girls and boys from Indiana. One little boy said, ‘Oh, boys and girls like Little Black Sambo?’ Outside interest is always very much appreciated.”

And so she said it with flowers, but she found other opportunities to be a friend. Men and women, torn from their accustomed tasks, looked for something through which they could express their artistic ability and creative energy. Out of thousands of small



At Tule Lake: Miss Florence Auernheimer surrounded by friends

shells, gotten from the dry bed of Tule Lake, and out of wood, they fashioned lapel ornaments, corsages, brooches, etc. Shells were polished and painted and used in the most intricate designs. The products were very attractive, but where was there a market? The Mennonite school teacher thought and planned. The end result, a Mennonite mission society, composed of girls of high school and college age, became interested in the products and sold about \$180.00 worth of them. The teacher now reports that she is so swamped with orders from various places that she cannot accept any more for a while. Also in this way she has said something to a people lonesome and frustrated in this "land of liberty."

Farewell from Dr. A. M. Lohrentz

Brownsville, Texas,
January 22, 1945

Dear Relatives and Friends in U. S. A.,

It is with mixed feelings that I sit down to write this note as the time for departure draws near. The Lord has graciously led thus far, and am confident that He will do so on the journey as well as at work.

I have appreciated all your kindness shown me, and the many well wishes expressed have been accepted with a deep feeling. If we have sought His Kingdom and His Righteousness, then I'm sure these blessings and well wishes exchanged will not be in vain. May the Lord watch over us while we are absent in body from each other, but united in Spirit.

My plane will leave 9:30 A. M. Tuesday, Jan. 23, 1945, 9:45 A. M. provided the schedule can be carried out due to weather and other conditions.

With kindest greetings to all,
from A. M. Lohrentz, M. D.

RELIEF

Sam Goering in England

The arrival of Sam Goering in England was certified by a cable announcing that he has been conferring with Glen Miller and J. N. Byler. Brother Goering will assume the directorship of the London Center and the Mennonite work in England. Brothers Miller and Byler are expected to return to Akron Headquarters sometime in early February.

Relief Workers for Paraguay

Waldo Hiebert with Mrs. Hiebert left for Paraguay by plane from Brownsville, Texas, January 16, to begin two years of relief service as teachers in the Bible School at the Fernheim Colony. Their departure is in response to a request for teaching assistance.

A. M. Lohrentz followed the Hieberts from Brownsville on January 23. Dr. Lohrentz is giving a year of specialization in eye, ear, and nose service among the Mennonite colonists.

Mrs. Elvin Souder, R. N., her daughter Jane, and Elizabeth Keeney are leaving from New Orleans the last week of January. Sister Souder will join her husband at the Mennonite Center in Asuncion.

The nutritive feeding program, to be set up by Miss Kenney for Paraguayan school children, will begin at Itacurubi, a town near the Friesland Colony. Her work will be a "thank-you" service to the Paraguay government for allowing Mennonites to establish homes in Paraguay.

Menno Klassen, Altona, Manitoba, has been appointed for two years as an agricultural expert to the Mennonite colonists.

Visits La Plata Project

O. O. Miller spent January 9 to 18 at the La Plata project in Puerto Rico. This is Brother Miller's third visit to Puerto Rico. His first visit was in fall of 1943. His second visit was on his return trip from Paraguay in the summer of 1944. He was accompanied on this trip by Sister Miller.

Nurse Again on Duty in El Shatt Hospital

Grace Augsburg, R. N., was hospitalized from New Year's Day until January 8, ill with jaundice. She became ill the day preceding the second Mennonite conference of our Middle East relief workers in Cairo. Correspondence indicates that she is again at work in an El Shatt camp hospital. Marie Fast and she recently were working together on a pediatric ward.

C. P. S.

Mississippi Project to Open in February

The C.P.S. Public Health project, near Gulfport, Mississippi, will open February 1. Several assignees from the camp at Mulberry, Florida, will assist in getting the camp started. From among eighty-five volunteers, the first nineteen men for the new camp have been chosen. Five additional men will be selected soon, and later the unit will probably be expanded to include forty men. CPS men at this camp will work with problems of hookworm eradication by the building of sanitary privies and the improvement of water supplies. Some swamp drainage and screening of buildings may be carried out for control of malaria.

E. J. Swalm to Visit Mennonite Camps

E. J. Swalm, Duntroon, Ontario, elder in the Brethren in Christ church and author of **Nonresistance under Test**, has been scheduled to visit Mennonite camps during the months of February and March. He will spend most of his time with the camps and units in the Mid-West and Rocky Mountain areas, but will also visit a few of the base camps in the East. He will carry out a spiritual ministry to the camps in a series of visits and messages with the Christian life emphasis. May we remember Brother Swalm and his mission to the camps in our prayers.

CPS BRIEFS

Authorization has been received to increase by twenty-five men the C.P.S. unit at Marlboro, New Jersey State Hospital. This increase will bring the unit strength at this mental hospital up to 100.

The C.P.S. unit at the Alexian Brothers Hospital, Chicago, Illinois, is composed mostly of men who are interested in relief work in China. The unit was recently expanded by the addition of fourteen men from M.C.C. camps and equal numbers from other agencies. Classes in both beginning and advanced Chinese language study are conducted.

MENNONITE AID NOTES

Mennonite Aid Given Work of Colonization Board

The M.C.C. at the 1944 Annual Meeting acted upon a proposal from the Mennonite Board of Colonization (Newton, Kansas) that the Mennonite Aid Section assume the duties and functions formerly assigned to and performed by the Colonization Board. The proposal was accepted and the work involved assigned to the Mennonite Aid Section.

Organization of Mennonite Aid Section

The Mennonite Aid Section has been further organized. The consultative group for this Section, composed of representatives from the various cooperating groups, is now designated as the Mennonite Aid Section. An executive committee of three members for the Section has been elected as follows: H. A. Fast, chairman; C. L. Graber, vice-chairman; A. E. Janzen, secretary.

Further Work of the Mennonite Aid Section

The work of this Section was further outlined at the M.C.C. Annual Meeting in light of the assignment of the work of the Mennonite Colonization Board. Besides a continuation of the work for the rehabilitation of C.P.S. men, the Section is planning to study the needs and probable solution for resettlement of Mennonite war refugees and displaced peoples. In this work the Mennonite Aid Section will cooperate with the Canadian Mennonite Board of Colonization. Further interest in and study of Mennonites in Mexico is to be continued.

Released January 24, 1945

M.C.C. Headquarters, Akron, Pennsylvania

IN MEMORIAM

Bertha S. Haury, daughter of Daniel and Anna Strohm Haury, was born May 11, 1879, and died January 9, 1945. Baptized by Rev. Christian Krehbiel, she was received into the membership of the First Mennonite Church, Halstead, Kansas. While a student at Bethel College, she became seriously ill. She suffered much during the next forty-four years, but she acquired a wide knowledge of the finer and greater things of life and inspired many toward more wholesome living. Four brothers, Dr. Richard S. Haury, Newton; Albert P., Hutchinson; Carl F., Halstead; and Dr. Paul G. of Lewiston, Idaho, (now in New Guinea); and four sisters, Mrs. Stella Rupp, Moundridge; Mrs. Ella Langenwaller, Gulfport, Mississippi; and Misses Laura and Irma of the home, remain of the father's family.

CORRESPONDENCE

FIRST MENNONITE CHURCH

Reedley, California

A fine group of high school boys and girls are availing themselves of the opportunity for Bible study following the Wednesday evening choir practice.

Our new Sunday School rooms in the new addition to the basement are finished and are being

used. They are very pleasant light rooms, a great improvement over the old crowded ones.

We are looking forward to some additional new classes, now that room has been made available.

We had an interesting and blessed week of prayer. Different organizations of the church were responsible for an evening. It was very gratifying to see how the young people of high school age took part.

Beginning January 28, we expect Brother J. M. Franz to be with us for a series of meetings.

Women of the Mennonite Churches in and around Dinuba and Reedley canned over 3,000 quarts of fruit. This church canned 1068 of these and also sponsored the collecting and shipping of dried fruit to the camps.

A special day of remembrance for men and women in the C. P. S. and other government camps was observed. A special news sheet was prepared to which the families and the boys themselves were invited to contribute news items. This was in conjunction with a special day set aside throughout California.

The Men's Brotherhood is planning on having a supper served to them once a month by the ladies of the Worth While Circle. This will give the ladies a chance to make some money to be used for missionary purposes.—Vida Weinbrenner, Corr.

BUHLER MENNONITE CHURCH

Buhler, Kansas

On the evening of January 1st we had our annual business meeting. During the past year, according to our pastor's report, ten members were received by baptism, and eight by letter. Seven members died and sixteen, having moved away had their membership transferred to other churches. That leaves our present membership at 324.

Numerically we have not increased in church membership, but our Sunday School attendance has steadily increased. A decided growth of interest is being manifested in all church activities. That is an answer to prayer, and we praise the Lord for that.

The evangelistic meetings conducted by Rev. P.P. Tschetter during the first week in January were well attended. The messages were brought in the power of the Spirit, and we know that they will bear fruit. We combined our prayer meetings with these services. Our hearts were moved for renewed consecration and for more witnessing power for Him who gave His life for us.

What a privilege to have God's precious Word preached to us so abundantly, not only on Sundays and at special meetings, but also daily over the radio. If only more would avail themselves of these blessings. Will anybody have an excuse that he did not know the way of salvation? God grant that by our daily living we may witness for him that others might be led to accept the Lord Jesus as their Savior.

—H. C. Friesen Corr.

BERGFELDER CHURCH **Mountain Lake, Minnesota**

On December 6, 1944, the semi-annual church business meeting was held. A goodly number of the members were present.

At the December meeting of the King's Co-workers Society, twenty Christmas Baskets were packed and distributed. The mild weather of the evening added to the enjoyment.

A Christmas program was given on the evening of December 25, 1944, by the younger classes of the Sunday School. The real meaning of Christmas was vividly portrayed to the large audience in song, dialogues, Bible verses, etc.

New Year's Eve was opened with two services—Sylvester Abend service, led by our pastor, Rev. August Ewert, from 8 to 9:30 o'clock and Watch-night service, sponsored by the C. E.

Prayer week was observed the first week in January. Topics were discussed both in the German and English languages.

Rev. H. N. Harder, from Geary, Oklahoma, the main speaker for the Bible Conference sponsored by the local Bible School, was our guest speaker at the morning service on January 21. His sermon "The Christian Life, a Holy Warfare" was based on II Cor. 10: 3-6.

The ordination of Mr. Herbert Peters as an evangelist shall take place at the morning service of February 4, 1945.—Corr.

BETHEL MENNONITE CHURCH **Fortuna, Missouri**

On January 4 the annual congregational meeting was held at which time the following resolutions were adopted: 1. That an offering be taken once a quarter and given to the C.P.S. men now. 2. That a committee consisting of the trustees of the church make arrangements to purchase the land west of the church. This is to be farmed by the members of the church, and the proceeds to be given for the work of the M.C.C.

Brother Warren Lehman has been elected and ordained as the deacon to succeed Rev. P. P. Hilty, who has served the congregation in this capacity for many years.

A mid-week study class has been organized under the direction of the pastor, Rev. Howard D. Raid. The class meets at the parsonage, and they are studying book six of the **Mennonite Heritage** series.

The Ladies' Missionary Society has added twelve new books to the church library.

The Community World Day of Prayer will be observed in our church February 16. —Mrs. H. D. R. Corr.

HOFFNUNGS AU MENNONITE CHURCH **Inman, Kansas**

"Some recent highlights of the Hoffnungsau Church near Inman, Kansas, are the following:

The church had some mountain top experiences during the prayer week. Monday, Wednesday, and Friday brought interesting and inspiring discussions on the topics set forth in **The Mennonite**. The communion service on the Sunday morning following, January 14, brought to a high level these experiences. This was the first of the three communions to be held during the year 1945. A very fitting way to close the old and usher in the new year was by

the impressive children's consecration service on December 31. The sermon, addressed mainly to the parents of the children but applicable to all, was that of a sincere desire for the parents to dedicate themselves wholly to the Lord, if they expect their child to be a blessing in later life. Thirty-three children were "blessed." The church choir has been functioning regularly under the direction of Alvin J. Reimer, who recently received a Master's degree in music. We regret much Mr. Reimer's leaving us in the near future, but we covet the best for him in his coming service under the MCC. At the church's annual meeting, a decision was made to have a commemoration service for the church in the spring. It is now seventy years that the Hoffnungsau Church has been organized. There are some twenty church members above seventy years of age. The 100 Per Cent Church Paper Plan was adopted at the annual meeting.

APOSTOLIC MENNONITE CHURCH **Trenton, Ohio**

The Apostolic Mennonite Church of Trenton, Ohio, held its annual congregational meeting January 21, 1945. As has been our custom regular morning services were held, at which time Rev. Amstutz delivered a very helpful message on "Prayer". A covered dish dinner was served at noon, and a social time followed until the meeting at 1:30. Various organizations gave their reports, which showed the financial status of all departments improved during the past year. Our church again adopted the plan to send the **Mennonite** to all its members. Rev. Amstutz gave a resume of his work during the year, followed by memorial services in memory of departed members and friends of the congregation. Rev. Amstutz read an interesting letter from Mrs. Rodolphe Petter, Lame Deer, Montana, sending greetings and telling of their work among the Indians. After the election of officers, the meeting adjourned by singing "Blest Be The Tie," Rev. Amstutz closing with prayer.

—Lydia A. Augspurger, Corr.

BETHANY MENNONITE CHURCH **Freeman, South Dakota**

On December 26, the congregation met for its annual business meeting. Rev. Louis Linscheid, who has served us for six years, was again re-elected pastor. Other officers were re-elected as follows: Deacon—J. M. Hofer; Trustee—Ernst Tschetter; Secretary—Andrew J. Hofer; Organist—Mrs. Oscar Gering; Choir Director—Prof. Gerhart Toews; Correspondent to **The Mennonite** and **Bundesbote**—J. M. Hofer.

In addition to the regular work connected with the church services, Rev. Linscheid also teaches the Catechism class, conducts the weekly prayer meeting, and is part-time instructor in Freeman Junior College. Mrs. Linscheid teaches the elderly ladies Bible Class.

On Christmas eve, the young people and children rendered the operetta "The Child Jesus" in the church, and it was well attended. Our young people have likewise organized a good choir with twenty-five voices.

The congregation has arranged for Passion Week services each evening during the last week in March, to be conducted by local visiting pastors.

The Happy Workers meet every third Friday in the homes of the members. — Corr.

Our Ministry of Education

By J. H. Langenwalter

THANK YOU FOR THOSE LISTS

To you, who have sent in lists of names of those who are in service and of their parents or others near in relationship of blood or friendship, we say thank you. You, who will do so in the near future, also have our gratitude. We are sending letters to those who have been called away, and we are not forgetting those who are carrying on so courageously at home.

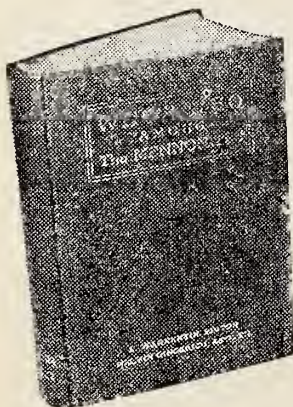
We need both lists. The addresses of those in service change often. For that reason the "home list" is so important.

Your Board of Education is trying to bring helpful information and give encouragement in this way. We trust that this may also help to bring about a spirit of unity in the Spirit of Jesus who prayed and lived that all men might be one.

"A youth thoughtless! When the career of all his days depends on the opportunity of a moment! A youth thoughtless! When all the happiness of his home forever depends on the chances or the passion of an hour! A youth thoughtless! When his every act is a foundation-stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years, rather than now—though indeed there is only one place where a man may be nobly thoughtless—his death-bed. No thinking should be ever left to be done there."

—John Ruskin

Who's Who Among The Mennonites



About half of the new edition of **Who's Who Among The Mennonites** has been sold. If you have no copy, secure one and look up the short sketches of Mennonite leaders, whose names you frequently read. You may order your copy from the Mennonite Publication Office, Newton, Kansas. Cost \$3.50.

JOTTINGS

CONFERENCES CONSIDER UNION

On January 24th and 25th six leading men of the Central Conference Mennonites met at the Memorial Hall, North Newton, Kansas, with General Conference officers and board members to consider plans for a closer affiliation of the two conferences. It was an exploratory effort. The constitutions of both conferences were studied with a view to discover what adjustments would be necessary for a closer cooperation in the various areas of service. The frank and open discussion of problems added greatly to the spirit of fellowship. Throughout there prevailed a spirit of Christian fellowship that was out of the ordinary. Several times it was mentioned that as soon as the churches can be made to feel this fellowship, our task will be finished. This spirit of fellowship was present even though many of our problems of organization are not solved yet. All who were present felt that considerable progress had been made toward a closer affiliation in the near future. In foreign missions and in education, we are already working hand in hand to a remarkable degree.

To acquaint our congregations with the leaders of the Central Conference and to let these leaders acquaint themselves with our churches, the men were taken out to mid-week services in various churches near Newton on Wednesday evening. Rev. Harry Yoder of Carlock, Illinois, who is the President of the Central Conference, spoke in the Inman Mennonite church. Rev. Allen Yoder, Goshen, Indiana (father of Harry), Conference Field Secretary and Vice-President of the Belgian Congo Mission Board, spoke in the First Mennonite Church of Christian in Moundridge, Kansas. Rev. Alvin J. Beachy, Secretary of the Mission Board and Vice-President of the Ministerial Association, served in the Eden Mennonite Church near Moundridge, Kansas. Rev. Raymond L. Hartzler, Bloomington, Illinois, editor of the conference paper **The Christian Evangel** and representative on the M. C. C., spoke in the West Zion Mennonite church in Moundridge, Kansas. The Hillsboro, Bruderthal, and Johannesthal churches had arranged for a union meeting. The two men who spoke there were Rev. Ben Esch, Washington, Illinois, president of their mission board and Mr. O. J. Sommer of Pekin, Illinois, who serves as Conference Treasurer.

EXECUTIVE COMMITTEE TO HOLD MEETING

Place: Y.M.C.A. Hotel, South Wabash Avenue, Chicago, Illinois.

Time: February 28, March 1-2, 1945.

The executive committees of the following boards: Home Mission, Education, Peace, and Relief, are planning for a meeting with a two-fold purpose.

1. To study the reports from the "Bible Institute and Visitation Program" held last fall, and to plan for future activities.

2. To consider the Fact Finding Committee report on their work looking toward a General Conference

Mutual Aid program.

On the first day, each executive committee can meet separately and consider matters in its own board.

On March, at 9:00 a. m. the joint meeting is to be called together in the Director's Room of the Y.M.C.A. Hotel.

Almost a year ago the board named above were all agreed that the two projects be worked out.

We ask for your prayerful interest in this meeting that the Lord's will might be found in the further working out of the problems involved.

Very sincerely in Christ,

A. J. Neuenschwander, Sec.,
Home Mission Board

—Vote on Sale of Beer and Sunday Movies in Mountain Lake, Minnesota: "According to official announcements the questions to be voted on in the village election tomorrow are as follows: (1) Shall the showing of any movies on Sunday be legal in the village of Mountain Lake?, and (2) Shall it be legal to sell 3.2 beer in the village of Mountain Lake? Whatever our conviction may be on these issues, we believe that the Christian citizens of the community should express their convictions at the polls tomorrow. If we believe that the Lord would be pleased and that the welfare of the community would be promoted if Sunday movies and the sale of beer were discontinued, then we should vote "No." If on the other hand we believe that the Lord is pleased and the welfare of our youth is promoted by the continuation of these practices, then we should vote "Yes." Let us remember that while our ballot is secret before men it is not secret before God. LET US FIRST PRAY, THEN VOTE." —Bulletin, Bethel Mennonite Church, Mountain Lake

—Bethel Church, Mountain Lake: The pastor is teaching a Sunday School Teacher Training Class. A nursery for the care of children during the morning worship service has been begun. Children up to four years may be left in the nursery. The church parlor serves as the nursery room.

—"The Mennonite Fellowship gathering at the Hamline Hotel in St. Paul last Sunday evening proved to be a real inspiration. One hundred fourteen persons registered as present at the meeting, and others came in later without registering. The majority of those present came from Mountain Lake, but some were also present from South Dakota, North Dakota, Montana, and Nebraska communities. A large percentage of these are of General Conference background. At present our conference is doing nothing to help our Mennonites in the Twin Cities spiritually. Have we neglected something there?" —Bulletin, Bethel Mennonite Church.

—Th Alberta Community Church, Portland, has contributed 330 pounds of clothing for relief.

—H. E. Dana, President of Central Baptist Seminary will speak in Buhler, Kansas, February 11-16. The ministers of Buhler arranged the services.

—Dr. P. A. Penner served the Buhler Mennonite Church and the First Mennonite Church, Newton, on January 28. January 30 he showed his moving pictures of India to the Student Volunteer group at Bethel College. On January 31 he spoke to the

Mennonite Bible Academy, and in the evening he taught the Bible Class at the First Mennonite Church. On February 1 he spoke in the Baptist Church in Newton, and on February 4 he talked to the Sunbeams and Juniors in the First Mennonite Church, Newton.

—Rev. Donovan E. Smucker is to serve the Eden Mennonite Church, Moundridge, Kansas, from March 4 to 11 inclusive. He will give evangelistic messages in the evenings and will conduct Bible studies in the afternoon.

—Peacetime Universal Military Training: "A most important question that is receiving consideration in the halls of Congress is the matter of peacetime conscription. Being one of the historic peace Churches we would register our protest against such a militarization of our country. We believe it is contrary to the very principles upon which our Republic was founded. For many years the world has looked with alarm upon the militarization of the states of Europe, and we have seen with our own eyes that it has not brought peace and security to those nations, but rather a series of the most destructive wars.

For America to adopt the same tactics would mean the send-off for a world race of armaments in peacetime, the like of which the world has never known, and the outcome of which no one can forecast. Space here does not permit an array of arguments against the universal conscription of our young men, neither should such arguments be necessary.

It is needful, however, that we register our protest and bring it to the attention of our Senators and Representatives in Congress. Unless we do this we share in the responsibility of saddling upon our country a military scourge that may completely change the American way of life. More effective than petitions with a long list of signers are letters and post cards with a simple, straightforward statement of conviction in this matter." —Bulletin, First Mennonite Church, Reedley, California.

—The pastor and library committee of the Eden Mennonite Church, Moundridge, recently visited the Western District Loan Library at North Newton and checked out some more books. The committee stated that high school youth show a great reading interest. The committee also purchases books for its own library.

—A total of 6,250 copies of The Mennonite were printed for this issue.

—Burrton Mennonite Church, Burrton, Kansas: The new Mennonite Hymnaries, which were presented to the church by the Richert family in memory of their parents, were dedicated in a special service on January 28. Rev. Lester Hostetler and Prof. Walter H. Hohmann, editors of the Hymnary, were the guest speaker and song director respectively. After the service refreshments were served as a token of appreciation to the Richert family. The church recently took 191 pounds of clothes, shoes, and soap to the clothing depot in Newton.

—"The Hereford Mennonite Church, Bally, Pa., contributed \$513.07 for C.P.S. and \$408.11 for War Relief." —Mae Latshaw, Corr.

Rev. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

—The First Mennonite Church, Halstead, Kansas, is another church to put the 100 Per Cent Church Paper Plan into effect.

—The yearbook of the **Johannesthal Mennonite Church, Hillsboro, Kansas**, shows a membership of 204. These members gave a total of \$7,814.09 through their church in 1944. This makes an average of \$38.30 per member.

—We welcome yearbooks from the various churches. We invite you to send a copy of yours to **The Mennonite**, North Newton, Kansas.

—**First Mennonite Church, Bluffton, Ohio**: The M.C.C. Rooms of Bluffton, Ohio, have sent out, in the past year, 2,180 pounds of clothing, bedding, and soap valued at \$1,253.00. A series of meetings have been planned at the First Mennonite Church in Bluffton dealing with the background, belief and work of various denominations of the Church. Rev. Kuhlman of Lima gave the first lecture of the series Sunday evening, January 21 on the Lutheran church. Next month a representative of the Reformed church will speak.—Mrs. C. Henry Smith, Corr.

—**Correction**: Receipt number 1581 for \$1,973.38 in the recent report of the Board of Publication was **not a contribution**. It represented proceeds from the sale of the Canadian Gesangbuch.

—**Rev. Earl Salzman** of Upland, California, is preaching a series of evening sermons especially fitted for young people. A recent sermon topic was "The Formation of Good Habits."

—**Menno Mennonite Church, Lind, Washington**: Rufus Franz, Regional Director for C.P.S., was guest speaker on January 21. After his morning message the church enjoyed a fellowship meal. After this Brother Franz answered questions pertaining to C.P.S. The morning love offering for Brother Franz amounted to \$320.00. The pastor discussed the adult Sunday School lessons for the month of February on the afternoon of January 28. Members again brought lunches and stayed for the meeting.

—**The Inman Mennonite Church, Inman, Kansas**, is one of the churches which are already using the new, especially designed church bulletins produced by the Secretarial Bureau, North Newton, in conjunction with the Boards of Publication and Education. The bulletin of this church states that an offering was held for the hospital bill of one of the families. This amounted to \$32.98. The Friendship Circle added another \$25.00.

—**The Hoffnungsau Mennonite Church, Inman, Kansas**, is one more church that has adopted the 100 Per Cent Church Paper Plan. Rev. A. J. Dyck, Vice-President of the General Conference, is the pastor.

—**The missionaries, Rev. and Mrs. Paul Wenger, Augusta Schmidt and Elinor Schmidt**, left Lisbon, Portugal, on December 13. Rev. and Mrs. George Neufeld wrote from Lisbon on December 14.

—**The Menno Mennonite Church, Lind, Washington**, gave a total of \$2890.00 in 1944 for the work of the Boards of Publication and Education. As far as we know the Menno Church was the first to adopt the 100 Per Cent Church Paper Plan.

—**The First Mennonite Church of Beatrice, Nebraska**, has sent a copy of the following letter to the Nebraska congressmen in Washington:

Honorable Sir:

Assembled in session of its Annual Business Meeting, Thursday, January 18, we, the members of the First Mennonite Church, Beatrice, Nebraska, herewith humbly petition our representatives in Congress to carefully consider the dangerous implications of a permanent peace-time conscription before voting in favor of any such proposal.

We are fearful lest the scourge of wartime regimentation also fasten itself permanently upon our beloved country. We are convinced that the basis for an enduring peace lies in an application of and preparation for acts of love and goodwill toward all mankind everywhere, as it was taught and practiced by our Lord Jesus Christ.

Thanking you for your interest in preserving our country as a land of freedom, we are

Respectfully yours,

THE FIRST MENNONITE CHURCH
L. H. Esau, Sec. of Business Meeting

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

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Mennonite Publication Office
Newton, Kansas

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, FEBRUARY 13, 1945

NUMBER 7

Let Us Remember the Living

By J. H. Langerwalter

On February 19, 1865, Rudolphe Charles Petter was born in Switzerland. Eighty very eventful years have passed into eternity since then. Our friend, Dr. Petter, has not merely existed for a long time, he has lived greatly during these eventful years. We are glad that he is still alive, and we trust that he may be permitted to continue here as long as he can work with his usual pleasure and joy of achievement.

It means something to have been born in one of the oldest republics in the world and to have spent one's youth under one of the most democratic governments on earth. The grandeur and the beauty of the Alps and the wonderful scenery of Lake Geneva have been reflected into the lives of many through the beauty, strength and finesse of the character of our great Missionary.

Rev. Petter came from a small country with great ideals. He has profited by that background. He came from a country with three languages. He learned to use them all fluently, and four more. His life is a convincing evidence that people need not be afraid of each other because their backgrounds are varied.

As a young man, our aged friend had a dream. He wanted to help a people. His preparation for this service was long and thorough in the schools of Switzerland and of America. He felt called and chose to go to the Cheyenne Indians. Many thought of these native Americans as a dying tribe. Rudolphe Petter did not permit statistics to thwart him in the fulfillment of his dream. He devoted his life to the welfare of a people

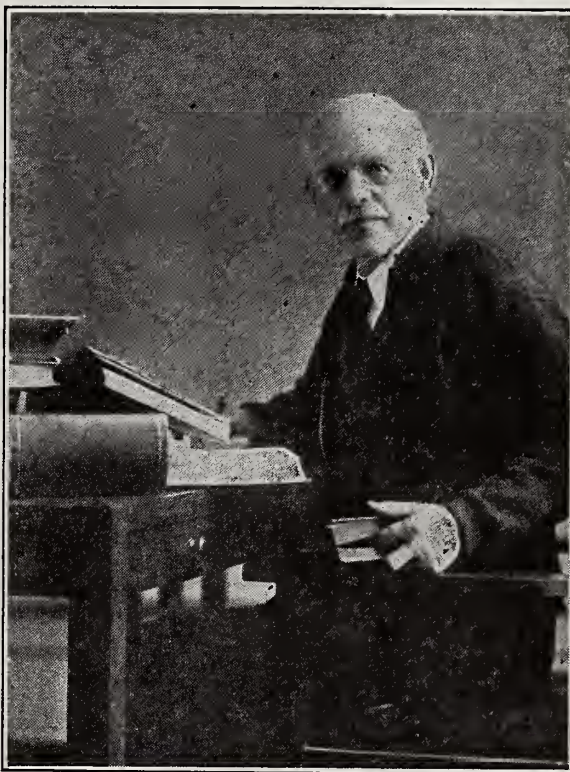
who had been grievously wronged by his own race. He has given his best to their welfare for more than half a hundred years. He has gathered their dialects into a language and has given them both a grammar and a dictionary for the same. He has translated portions of the Bible into Cheyenne. He has done the same with other valuable books. He has given his people a hymn book.

He has also taught them how to use and to value the great opportunities which have been brought to them.

Dr. Petter still dreams of how things can be done in a better way. Within a year he was working on a new revision of the grammar in order to help young workers in the field to have the best possible chance to do things in the right way. In spite of all the difficulties and deprivations he has met, he is still hopeful of seeing his dream come true in the lives of the Cheyennes, and of us! When one reads the statistics of giving in these days of easy money for some, one wonders what sums would have to be placed opposite our friend's name if that which was denied him were credited to him. He has not stood up for his rights. He

has not lifted up his voice in public places when he was taken for granted. He has worked on and on. We have taken the credit for what he has achieved. Let us not wait until he is gone before we give him the kind word and the helpful deed which would have cheered even one so great as he, as he toiled along like a forgotten man.

Dr. Petter probably knows more about the Cheyenne Indians, and several other tribes, than anyone else ever has, and has done more for their real welfare. It



DR. RODOLPHE CHARLES PETTER

cheers one to get the responses which come from government officials and from Indian boys in their teens when one asks them about our friend. The fine painting of Dr. Petter by a former agent at the station and the hearty and sincere, "Oh, he's all right," by a seventeen year old boy make one feel both grateful and humble. One is glad for the appreciation of these and for that of great scholars in the fields of languages and of a study of peoples. His books are found in many of the great libraries of several governments, as well as in the libraries of many noted institutions the world over.

This fine interpreter of the spirit of the Kingdom of God has grown old very graciously. It is a rare and valuable privilege to sit with him in his study and to catch something of that fine, untarnished enthusiasm which radiates from his personality. He needs few words to testify to the noble and fearless relationship which exists between him and his Lord. One feels more than one hears the greatness of the message

which he has caught from the Great Teacher.

Dr. Petter is a real teacher in the finest sense of the word. He is unafraid of the truth. He does not allow the incidents of life to confuse him. He seeks the facts behind them. Then he studies these until he discovers their timeless values. He "digs" as hard as any gold digger ever did, but he seeks more than gold. He leads others to find the better way with an admirable patience. When they discover the truth, he shares their joy of achievement with them. That kind of attitude helps those who wish to learn more than they will ever know. Many of those who have benefitted by his helpful ways have taken him for granted, many more may do so because of human thoughtlessness. The Recording Angel is not forgetting him. Maybe some day we will wish we had not.

On February 19, 1945, Dr. Rudolphe Charles Petter will be eighty years of age by the calendar. How old he is in the sight of God only He knows. We thank God for our friend's helpful life!

CHURCH BULLETIN

Another development in church bulletins seems to be emerging. The Secretarial Bureau at North Newton, Kansas, in conjunction with the Boards of Publication and Education of the General Conference is planning a series of church bulletin sheets which will surely be of interest to many pastors, especially those who are either now using church bulletins on Sunday morning or those who are considering the use of such bulletins.

The first copy in the series has been issued and has several interesting features. An artistic border on the front page of a four-page leaflet, which is blank on the inside to provide for local requirements, gives an immediate appeal as it is placed in the hands of the reader.

The back page of the bulletin sheet has two outstanding features. Each week a brief write-up—different each week—concerning the work of the different boards of the General Conference is presented under the general title, "Know Your Conference." At the bottom of the page with an attractive illustration appears each week a little paragraph edited by Dr. Cornelius Krahn, under the title, "Beacon Lights from Mennonite History."

The Secretarial Bureau, upon the encouragement of the Boards of Publication and Education, is hoping that the major conference boards like the Board of Home Missions, the Board of Foreign Mission, etc., will undertake to furnish these weekly

write-ups so that in the course of one year of fifty-two Sundays, Mennonite church goers will get a very fine overview of the work of the General Conference Boards and Committees.

A tentative estimate of the cost of this service seems to indicate that if fourteen or fifteen churches join in this service, the cost can be reduced to fifty cents per hundred sheets. The secretary of the Board of Publication has suggested that if these various conference boards would contribute toward the expense of publishing this series of church bulletins, the cost could be reduced to approximately twenty-five or thirty cents per hundred sheets. Even very small churches would probably find that this would not be too high to avail themselves of this service.

In this manner some phase of the Conference work comes to the attention of church members each Sunday. It comes to them at a time when they are in a mood and have the time to receive it. Particularly, it brings to the attention of each church goer, who does not subscribe to our church publications, an insight into the large and precious heritage which we have received from our forefathers.

Already, five or six churches have placed their orders, and it is expected that other churches will cooperate.

Inquiries may be directed to the Secretarial Bureau, North Newton, Kansas.

EDITORIALS

A WORLD DAY OF SURRENDER

Many Christians throughout the United States will observe February 16 as World Day of Prayer. The significance of this day will largely be determined by the quality of the prayers that will ascend to God. We believe that the importance of this day will be in direct ratio to the extent that the prayers offered will be a surrender to God. The more unconditional the surrender, the greater the importance of this day.

Christians can make this a great day by following out the implications of a certain Christian's statement that prayer is essentially surrender. Let Christians stop ordering God around like an errand boy, and let them yield to God so that His will may be done on earth as in heaven. God doesn't have to be coaxed to change conditions in this world. He is willing; let the Christians become more willing to do the right. Make February 16 a day of unconditional surrender to God.

What might happen as the result of such a surrender? Love would have its way and not hate and murder and destruction. For surrender to God means surrender to Love, for as John says, "God is love." But may not love compel us to do something to others that is for their good and yet is resented by them? We doubt it.

Someone has defined love as "a vital concern for the welfare of another personality." But how can we determine what is the "welfare" of another? We believe that to press an apple into a neighbor's mouth for health reasons while he vigorously objects to such a procedure is not promoting his "welfare." An infant's protest against medicine does not invalidate this point, for the infant cannot reason. Welfare includes mutual consent. There can be no high-pressure methods in it. If we know that someone does not care for a good gift that we might give him, we can hold that good gift in abeyance and give him something good that he is ready to welcome. This circle of real fellowship can then be enlarged until it may take in that good gift which was not desired in the beginning.

Let welfare be so defined, and then let it be promoted with a vital concern, and conditions will become more heavenly in this world of ours. For we believe that vital concern suggests something like giving as much thought and spending as much energy planning for the welfare of others as for our own. Jesus taught "Love thy neighbor as thyself."

Christians can make the World Day of Prayer a transforming factor by making it a day of unconditional surrender to God, who is Love.

POSTWAR CONSCRIPTION

Large church groups throughout the United States have voiced their opposition to the adoption of postwar conscription now. The following is the first part of a resolution approved at the Biennial Meeting of the Federal Council of Churches last fall:

The Congress and the people of the United States are now considering the possible adoption of legislation providing for postwar military conscription. The Executive Committee of the Federal Council of the Churches of Christ in America recommends that the Congressional action on this matter be deferred until after the war. The churches believe that the peace should establish procedures for controlling military establishments everywhere. To this end the Christians of many nations are now directing their energies. They are doing this not only in obedience to conscience but also because the war aims of the United Nations as defined in the Atlantic Charter anticipate the establishment of a permanent system of general security and encourage "all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

"I WANT TO PAY FOR MY SUBSCRIPTION"

Recently while in the Mennonite Publication Office for a bit, I noticed that a number of people came in and said, "I want to pay my subscription for *The Mennonite*." The words had a wholesome tone of promptness and thoughtfulness. They further suggested that the individual believed in carrying on business in a Christian way of owing no man anything. At the end of the old year and at the beginning of the new year, a great many readers of our church papers take care of their subscriptions for the coming year. Their action is inspiring.

MONTHLY FELLOWSHIP MEETING

A small church group in Kansas has a "Fellowship" meeting every month. The meetings are rotated from section to section so that most of the members of that group can attend one of these "Fellowship" meetings at least once a year. A goodly number of the pastors attend most of the meetings. A number of them speak at the meetings which begin on one evening and continue through the next day and evening. Thus the lay members have an opportunity to become acquainted with many of the leaders and the leaders with one another and with the people of the various communities. These meetings do seem to foster a definite sense of fellowship in this church group.

"Other foundation can no man lay than that is laid which is Jesus Christ."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM PAUL AND ADAH WENGER

(The following letter was written from Lisbon, Portugal, on November 15, 1944. It arrived here January 6, 1945. Parts of the letter are here omitted.)

The Lord has been very gracious in bringing us thus far on our journey. We have been in Lisbon two days less than two weeks, and our prospects of sailing are still good though the date has changed several times. The latest date is November 30. Over one hundred missionaries are now waiting here. Some have been here for about two months before we came, and we were seventy-one on the *Colonial*, and three boats have come in since from the U. S. A. We are almost equally divided between Africa and India with a few going to Iran and Iraq.

Hotel Qivoli has heat in it; some do not. We are near the main section of the city. There are many wonderful things of historic value and many beautiful parks to see. Enough English is spoken so that we can get most of the things we want and can get around to places of interest. The Portuguese people are very polite and kind to us.

The shops are full of the things which are scarce at home—aluminum ware, tin goods, watches in super abundance, silk goods, etc. Many cars are run by charcoal gas, and many cars can be had. Shop windows are full of radios and cameras. In fact, you can get most anything if you have plenty of money. About the only thing that is cheaper than in America are the many Swiss watches.

It was a great privilege to be on a boat with so many missionaries. We had a Bible study service every weekday morning and an evening hymn sing together.

We attend the Scottish Church here in Lisbon for the morning service and the Plymouth Brethren at 4:00 P.M. Both services are in English, and we have enjoyed them very much.

We hope to be in India by mid-January. Tom Hill was teaching a class in Hindi on the boat. Elinore was doing very well in this class. At first Adah and I were in converted third class, but we were soon moved into second class. Food on our boat could have been better; no choice of menu with fish twice a day. Other passengers from other Portuguese boats reported better food. We wish we had brought our own postum, tea, or instant coffee. Adah was the only one of us who was not sea sick. The smells of the ship were very bad. Augusta fared the worst.

Transportation is getting scarce because the government is taking over many of the ships. The missionaries going to Africa, as yet, do not have too good prospects. The hotel accommodations are quite good, but the food has plenty of fish. We are paying about \$2.80 each for board and room. The climate must compare favorably to our section of India. They raise oranges and bananas, and it never freezes although the wind can get very raw.

THE ANNUAL MEETING OF THE FOREIGN MISSION BOARD

The Lord willing, our Board will begin its meeting on February 21, in the Memorial Hall, North Newton.

We again ask for the prayers of our mission friends, because big problems are before us. Our many prayers for an open door in Columbia have in so far been answered, that the door is open for other mission work than that among the children of lepers, because the Catholics claim this as their field, and the government sustains this claim. This open door encourages us to continue in our prayers that the Lord may show us the exact place where he wants us to work, which may even be another state in South America.

Then may we not forget our missionaries who are interned. Many American missionaries are already liberated, and we hope for ours the same.

We thank the Lord for our many faithful mission friends, who uphold the work with prayer and gifts, which the past year have been more liberal than ever, as the Treasurer's report shows.

P. H. Richert

TO SERVE IN AFRICA



Rev. and Mrs. Elmer J. Dick are to go to Africa as workers of our Conference under the agreement that the Board of Foreign Missions has with the Congo Inland Mission. They served the Bethel Mennonite Church at Lustre, Montana, for about two years. Now they are awaiting passage to Africa. Cut courtesy, "The Congo Missionary Messenger"

What Is the Church?

By J. Winfield Fretz

This question calls first of all for a definition and a description of the fundamental character of the Christian Church. It is well to remind ourselves that Christianity emerged out of Judaism. In the synagogue the young were taught the traditions, customs, beliefs and religious practices of the Hebrew religion. The vocabulary, the ideals, morals, as well as the general pattern of church organization of the first Christian churches, were all strongly Jewish in nature.

The First Churches

The Christian Church is not a product of the New Testament but rather the New Testament is a product of the early Church. The term "church" is used only twice by Jesus. It appears in Matt. 16:18 and is used in the sense of the Church universal, and again in Matt. 18:17 where it is used in the sense of a local congregation. The first churches were organized around a central idea and were held together by a spirit. The central idea was that the Church was composed of men and women who together believed that Jesus was the Saviour of the world, the Redeemer of men, the long awaited Messiah. That which bound them together was the divine spirit that resulted from experiencing the new birth in Christ.

The early Church did not have a theological system. It testified only to the fact that it had "a Way." Paul in Acts 24:14 said: "I follow a way of life they call a sect." This "Way" had been taught by Jesus and His life was the literal demonstration of it. The first Christian churches were primarily composed of people of the lower economic and social classes. "The common people heard Him gladly," (Mark 12:37). Paul says "Not many wise men after the flesh, not many mighty, not many noble are called," (I Cor. 1:26). This is another indication that the early Church was not so much interested in a theology as in "a Way" of life and "a Way" to attain salvation. A theology is a science or a systematic explanation of God and the early Christians were not primarily interested in that. They, like Jesus, accepted God as a loving Father as a matter of faith. They were primarily concerned with being good disciples, in following Christ's way and doing God's will.

Vigorous Fellowships

"By their fruits ye shall know them," said Jesus in Matt. 6:16, and the most characteristic fruit of the early Church was the development of many small, vigorous Christian fellowships. These fellowships

This is the second of a series of four articles on the subject "What Is the Church?" The articles are appearing consecutively.

were composed of people who were spontaneously enthusiastic about their newly discovered faith. The love which they showed toward each other was so impressive that it attracted many unbelievers to the Church. The character of the early Church was determined not by its size nor its place of meeting, but by its being in Christ. "Where two or three are gathered together in my name there am I in the midst of them," (Matt. 18:20). The first Church was concerned with a qualitative rather than a quantitative membership.

The early Church was as much concerned with demonstrating the gospel as it was in teaching and preaching it. This meant an emphasis on doing good and being good as well as believing rightly. This test of a good church member is reflected in one of the later New Testament writers who says: "Hereby we know that we know Him, if we keep His commandments," (I John 2:3).

Early in the Church a simple organization was effected. Deacons and elders were chosen to look after the poor, the widows and the needy in the local congregations. Mutual sharing and bearing one another's burdens was the accepted practice. The standards whereby material assistance was given seem to have been each according to his ability and each according to his need (Acts 2:45; 4:32-37). The early Christians met frequently in each other's homes and broke bread and worshipped together.

In subsequent centuries the Church grew mightily in numerical strength, in material riches and in political power. It developed a gigantic ecclesiastical organization which at times dominated the political State. It increased formality in worship service, it developed elaborate theological doctrines and lengthy creeds, its religious leadership became professionalized to the point where clergy and laity became two distinct classes. The Church became a worldly Church, interested more in worldly power than in spiritual purity. It was against this situation which Protestants protested and among the most vigorous of the protesters were the Mennonites.

What Is The Church?

The essential nature of the true Church is still that which it was in the first century. It is a body of adult believers in Christ who as individuals consider themselves His disciples and as a group form a Christian brotherhood, a community of saints. In all things they are guided by the ethics of love as revealed by Christ. The members of the true Church not only believe in sharing the good news of the Gospel but also their material blessings and their personal ex-

periences whether of sorrow or joy. The basic nature of the Church must still be qualitative rather than quantitative. Its members must love each other so sincerely that they can forebear one another's weaknesses, aid each other in overcoming error, and inspire one another through deeds of sacrificial service and a ministry of love wherever it is needed.

In every generation the Church has had to struggle in order not to lose sight of its essential nature and to retain its Christ-like qualities. Men have always been tempted to try to improve the Church by introducing worldly means. Secularization, sophistication, professionalization, and materialism have threatened to divert the Church from its true function and its divine calling in every age.

These influences are surely threatening the church today. They have already made deep inroads into large segments of the body of Christ. The true Church must have the love of Christ at its center, not a theological creed or a particular set of doctrines about Christ or the nature of God. The individual member in the Church must be no less a devoted disciple than the minister. The Church must teach that men are justified not alone by faith but by the fruits of their faith. It must teach that all men are given by God an inner light and a free will by which means they can respond to the will of God and His plan of salvation; that Christ calls men to strive after perfection, not moderation; that Jesus is the living Christ who still speaks to men today through the instrument of the Holy Spirit.

The Church of Christ has no place for compromise either with the State or within its own membership. It must think of itself as a minority and for that reason constantly in conflict with the majority. This results in a permanent tension. The individual and the group within the Church must recognize that discipleship is not necessarily popular, convenient, or comfortable. Discipleship means a constant struggle for righteousness. The modern Church has frequently failed to recognize this fact. That is why it can be so comfortable in a corrupt society, so indifferent to injustices, so compromising with the world, and so hesitant to administer any form of discipline to its own members who openly defy the teachings and principles to which the Church professedly subscribes. The modern Church fails to exercise discipline because it prefers a large church to a pure church, because it decides many basic issues on grounds of convenience rather than conviction.

In summary it would seem that the modern generation of Christians should seek to build the kind of a Church that its Founder and Head intended

and for which His disciples and earliest followers established patterns and principles. The Church still is the body of Christ whose characteristics are more spiritual than legal. The organization of the Church should be as simple as possible to permit efficiency in promoting its function. Perhaps more small churches should be organized rather than large memberships sought and spiritual rather than numerical strength coveted. Theology should be minimized and discipleship encouraged. The ministry should resist becoming professionalized and in that way set apart from the laity. Adult baptism should be administered on the basis of religious conviction in order to develop a spiritually mature Church whose members can be held accountable for their conduct and action. Discipline should be exercised for the sake of strengthening both the wayward and the upright. Christian behavior and dress should be modest and the standards of living in keeping with appropriate Christian humility and simplicity. The Church still must be "the Way." The true Church is the richest kind of a human fellowship and it must manifest itself as a holy community and as a leaven in an unholy society.

HOME MISSIONS

A. J. Neuenschwander, Secretary

"PUERTO RICO-LAND OF SUNSHINE AND NEED

Rev. William H. Stauffer, Sugarcreek, Ohio, has written a sixteen-page pamphlet about this island, where many of our C.P.S. young men are serving in health and education work.

The writer is a keen observer and good at description of this island, which has more people living per square mile than any other island of the Caribbean Sea. In 1941 Kansas had approximately twenty-six persons living per square mile. Multiply this by twenty and you can imagine how many live per square mile in Puerto Rico. Consider that the surface is mountainous, and the food and health problem can well be imagined. The greatest need, however, is not food, health instruction, but Jesus Christ.

This very interesting booklet of sixteen pages is illustrated with carefully selected pictures.

The Board of Home Missions has published this booklet, and the Women's Literature Committee will handle the distribution. Orders can be sent to the Secretary, Mrs. A. J. Neuenschwander, Quakertown, Pa. Cost three cents per copy.

Yours for a wider mission interest,

A. J. Neuenschwander, Sec.

The Educational Program in C.P.S.

By Albert M. Gaeddert

A new development in the educational program this year is the arrangement for ten-day institutes during the summer month. Professor Klassen from Bluffton College was used in a number of camps and hospital units to conduct ten-day institutes in art, ceramics, and crafts of various kinds. Likewise, John Thut, now on the relief field in England, toured the camps, staying ten days at a camp to give instruction in music appreciation and assisting in conducting and organizing choruses and quartets. At a number of camps he also rendered vocal solo programs which were greatly appreciated.

Early last winter the Farm and Community School was held in the Hagerstown, Unit IV, camp. Four similar programs have since been started; one each at the newly acquired Lincoln farm units, one at the Lincoln agricultural station unit, and one at the Terry, Montana, camp. Campers interested in returning to their communities to farm and to assume responsible roles in the home, the church, the school, and in community activities were selected for these units. The aims for these programs are the following:

1. To live the life of Christian discipleship, stewardship, brotherhood, and non-resistance in all of our farm and community life.
2. To appreciate the values and opportunities of present-day Christian community living.
3. To render effective Christian service in our present C. P. S. project and community.
4. To make the project work and the unit life an educational experience of the school.
5. To learn better methods of caring for the soil.
6. To learn more efficient methods of farm operation and management.
7. To discover ways of making the farm and community life more enjoyable.

Two units are giving special emphasis toward preparation for Christian service. At the Harrisburg, Pennsylvania, hospital a group of seventeen men is gathered for this purpose. At Hagerstown Farm Unit IV another group of thirty, likewise, is gathered in a similar interest. In C. P. S. there are many men who feel an increasing sense of responsibility to serve in the local church as consecrated lay members. This study program will seek to prepare men with such interest for more effective service. Although designed to meet the needs of the larger group who will be

workers in the church, it will also serve as good background for those men committed to full-time Christian service. Resource leadership is available from nearby schools and churches: Grantham College, Eastern Mennonite School, the Akron headquarters, and Mennonite ministers serving churches nearby.

At Marlboro, New Jersey, hospital unit a study group on Psychiatry and Christian Service is gathered. Here is a place particularly adapted to learn psychiatry and its applications to members of professions as well as to the laity. Again resource leadership is available from churches and schools nearby. The objectives are:

1. To prepare as active laymen to be of greater Christian usefulness to the community.
2. To assist those who are not fully decided to enter the field of medicine, psychiatry, teaching, or other professional service, to make a definite vocational decision.

Considerable interest is expressed in work that can be taken for credit. Provisions to meet the needed arrangements with colleges and academies for accrediting of courses have been established. Roy Umble has recently been added to the staff at the Akron office. His main task will be that of a liaison officer between the colleges and the C. P. S. educational program in matters relating to the accrediting of courses completed in C. P. S.

The regular educational program in the camp is giving special emphasis to Biblical instruction this winter. Ministers who can give a week of directed Bible study are being scheduled.

Another emphasis is project education. Under approval of Selective Service a man is carried full time on the technical agency overhead to give project instruction both on the job and off the job. Usually this man is also in charge of a strong safety program. The hospitals have similar courses which deal with the treatment of the mentally ill or with psychiatric nursing, or with the study of case histories with patients as subjects. Another emphasis which we are working on just now is that of giving to each camper newly assigned a thorough orientation to the camp situation. A twelve-day period is allotted for this during which time emphasis can be given to project training, First Aid, Mennonite Heritage, and to the study of the implications of our non-resistant position.

DAILY DEVOTIONAL MESSAGES

By Elbert Koontz, Beatrice, Nebraska

FEBRUARY 18—“*Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.*” Rom. 3:20. In these words Paul is telling us something that we are all aware of when we stop to think. This is the fact that a law system of whatever kind can only be a failure. The breakdown of the Jewish law was the most complete just because it was the best. It stood as a monument in history, revealing the right and condemning the wrong, heaping up the pile of human guilt, and nothing more. Paul tells us that all the law could do was to bring only a knowledge of sin. Paul would not have us destroy the law completely, for it has its purpose. But there is something more that is needed to be justified in His sight. That something more is the New Law that Christ brought into the world, and the acceptance of it and of Christ Himself.

FEBRUARY 19—“*I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me.*” Gal. 2:20. Yesterday we spoke of living by the law and how Paul tells us that law could bring only a knowledge of sin. He said that the law needed to be supplemented. Here in these words he gives us the secret of living. Paul would have us note that life is given by God, and the true life is given only to those who are in Christ. The critical moment in any man's life is not bodily death but the moment at which a man comes to be in Christ. When this happens we need have no fear of bodily death. Paul tells us we must die daily and let Christ in our lives anew each day. That is the secret of living and of living above the law. This new life in Christ gives not only a knowledge of sin, but it supplies the power to overcome the sin of which the law only makes us conscious.

FEBRUARY 20—“*So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.*” Neh. 4:6. As we think of the activities of the past days and the accomplishments that have been made, these words come to us, “for the people had a mind to work.” Some are forced to work, and it is not much to their liking. Others work willingly. In these days of tumult and hate it is the business of Christians to work willingly to build a wall of Christian love and brotherhood around the world. As those men of old kept watch on the wall day and night while it was being built, may we, too, watch and pray for the completion of the wall that will alone bind all men together.

FEBRUARY 21—“*What doth the Lord require of*

thee but to do justly, and to love mercy, and to walk humbly with thy God?” Mic. 6:8. Here in this one verse are set forth the requirements of God that all the prophets were speaking about in their cry against the sins of the people and the things that they felt would save the people from total destruction. From his home Micah could see the armies of the various countries marching along the sea on their way to destroy another nation. Then he would see them come back with their crippled and maimed. He, along with the other prophets, felt that this was not the way. He cried out that the Lord requires people to be just, to love mercy, and to walk humbly with God. These requirements of God sound easy, but let one try to practice them and it is quite evident that the requirements of God are not child's play. It takes a real man to live up to His requirements. If anyone thinks the requirements of God for man are easy to follow, let that man try sincerely to follow Him in all aspects of life.

FEBRUARY 22—“*From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.*” Ps. 61:2. In these words we see that the Psalmist had fears that are similar to ours today. He was afraid of his enemies. He was afraid that he might be destroyed by them. Everywhere he looked he saw danger and insecurity. In this condition we hear him cry out in prayer, “Lead me to the rock that is Higher than I.”

One day Bramwell Booth went to his aged father, then groping for sight, and told the old General that the doctors said they could do no more for his eyes. “Do you mean that I am blind and must remain blind?”

“I fear it is so,” said Bramwell.

“Shall I never see your face again?” asked the old man.

“No, probably not in this world.”

The General moved out his hand until he felt and clasped the hand of his son. He said, “God must know best. Bramwell, I have done what I could for God and the people with my eyes. Now I shall do what I can for God and the people without my eyes.” There is no fear in love, but perfect love casteth out fear. This fear that the Psalmist had in his enemies and the things about him were cast out when he relied upon that rock which was higher than himself. That rock is Jesus the Christ our Savior, who proved to us that perfect love does cast out fear—even the fear of death.

Sponsored by
the Young People's
Union of the
General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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What Should the Young People's Union Do?

By William Juhnke

The term, "young people" is used here to mean our youth of about college age or in the younger draft ages—approximately from eighteen to twenty-six. In trying to define an action program for the young People's Union it seems basic (1) that unity is primary and (2) that our young people take part in the Y.P.U. and should run it as an "auxiliary" of the General Conference of the Mennonite Church of North America.

As a college sophomore attending his first full-time session of the Conference, I was amazed at the extent of the effort of our branch of the Mennonite Church. That was in Upland, California, in 1935. It was then that I sort of stumbled into an initial interest. A depressing observation, which has since grown into somewhat of a conviction, was that young people take little interest in the conference as an organization, in its efforts and enterprises. For where were the young people? Does their absence suggest the need of a special organization for them?

The conference of 1935 was deliberating on problems of missions, education, publication, relief, pacifism, doctrine and conduct, and one problem that I recall vividly: "What should young people read?". I remember that a college professor waxed bravely eloquent speaking against including in the recommended list *Kapoot*, by Carveth Wells. The result: the professor won and Wells lost. Well, well, this was anything but dull.

Problems of mission extension to Indians took a realistic and challenging turn when the Sudermans appeared with a truck load of young people from the field. One of these young people said earnestly, "Pray that my father may accept Christ." Another plead, "Pray for my brother and sister . . ."

I learned that a special meeting for young people was to be held in the San Bernardino Mountains after the conference. Good!

William Juhnke served as Secretary-Treasurer of the Y.P.U. from 1939 to 1941. He has also been very active in the young people's work of the Western District, having been president of the Western District C. E. Convention from 1939-1940 and from 1942-1944. Furthermore, he founded the Western District Tidings and served as editor for a number of years.

It was at this, August, 1935, young people's meeting that a very significant decision was made:

"Contributions to young people's work be encouraged so that all districts may unite in sponsoring some definite project."

Unity of young people thus became something to be worked for. There was some hope of attaining it. Unity was to be a necessary means to an end—helping

NO UNITY THEN

The first secretarial report of the Y. P. Committee (August 26, 1933) stated:

"As Secretary of the committee I haven't any minutes to report since no meetings were held in the four-year period. An effort was made to secure something definite in the way of statistics . . . but . . . results were very incomplete. . ."

others through cooperative project activity.

Three years later, in 1938 at Saskatoon, Saskatchewan, Canada, I was much absorbed in the Y. P. treasurer's report. Was progress made during the three-year period? Where would my district, the largest, stand? Would we head the list in total contributions for missions and for the project, the Dester bungalow? Would our per capita rate be high or low? To my utter amazement I found that the Western District Contribution toward the Y. P. *Unity*, toward the mission project fund was reported by the treasurer as exactly \$4.97. Not even five dollars toward unity in a common project! That was our share of the nearly \$230.

In another three-year period, by 1941, the mission-project contributions (not counting general fund receipts as in the above par. also) were over \$1,300. Here is the story of the growth of the young people's work as shown by cash receipts of the treasurer up to 1941:

1930-1933	\$ 160.00
1933-1935	250.00
1936-1938	647.00
1939-1941	1,610.00

What should the Y.P. Union do? In my opinion, by 1950 the Union should have a \$10,000. budget for needs handled through its treasurer. The Union Committee should certainly avoid curtailing of gains al-

ready made, regardless of how minor these gains seem to be in the face of the tremendous needs of our day. The greater this need, the greater is the challenge to forward action. I believe that Y. P. district treasurers should be by-passed in the handling of funds, and all young people's contributions except those of a strictly local nature, should be sent to the treasurer of the Young People's Union of our Conference. In

order to prepare our young people to meet the needs, the Y. P. Committee of the Union should prepare literature explaining the projects undertaken.

Unless I am greatly in error, there is a great Spirit of Unity desiring to be expressed in common action. Let us give it a chance to grow. Dare we aim lower under the banner, "A united Mennonite youth for Christ and the Church"?

R. C. Kauffman Writes Second Letter from Calcutta

(Herewith we print the first part of a second letter that has come to Mr. and Mrs. Charles Kauffman, North Newton, Kansas, from their son, Ralph, who is doing relief for the M. C. C. in India)

I had an interesting day the day before yesterday. I went to Canning, a village at the end of a local railway line, to investigate possibilities of setting up a relief station there. A dike broke in that vicinity, flooding a large area with salt water. This killed the rice crop and even got into their wells, spoiling the drinking water. Mr. Joseph (Indian Christian from Champa who serves on relief staff) went along and we walked out to other surrounding villages. There we saw Indian life in the raw. With Joseph's ability to speak the language, he even got me into several of the homes. The ones I saw were nice and clean, but very humble. They were made of mud, thatched roofs, and floors and walls plastered with cow dung, as I described in my last letter. One or two rooms, with a solid platform for a bed. The people were real friendly and seemed highly honored by the presence of a white man. So few get out there and I was told that they will likely now figure time for a while according to the date when that "sahib" was here. The cow stables are about as clean as the house. All the manure is taken out, put into little patties with hand marks neatly impressed on them, and put against the side of the house, where it dries to be later used as fuel. Customs are strongly observed in these villages, and when we would pass women folk they would step off the pathway and turn their faces the other way until we were by. It is wrong for a married woman's face to be seen by any man other than her husband . . . the poorer classes dress very meagerly; they haven't anything more to put on and children often run about entirely naked. But, to get back to the subject, conditions were not as bad at Canning as we thought they might be. They had lost their crops all right enough, but the government and the F.A.U. (Friend's Ambulance Unit) had already stepped in to administer relief. In one village the children of the neighborhood had just gathered for their daily meal. There were about 100 of them, sitting about eating their rice and puls. And how they went at it! They all eat with their right hand—no tableware of any kind other than dishes. I couldn't but think as I watched them that they had something there . . . The children are nice looking—dark choco-

late brown. They seem to mature faster in these tropical regions and so appear very intelligent for their age. Youngsters of six, seven, or eight, come to the relief station to get rice for the family and deal as sharply as any adult. I short-changed one little fellow the other day and he caught me up on it right away. There were quite a few sick with malaria in the villages and some we saw lying about outside. I shall perhaps go back to Canning again this week as we were told that we didn't get to see the really needy places. The trouble here is that one can't tell how well an area is taken care of by simply talking to government officials. They give you the impression that everything is fine and that they are distributing so and so many maunds of rice, so much clothing, quinine, etc., when actually they are not or are giving it out for graft—that is, they will accept tips from those who can pay and so give them more than they need and leave the really destitute without anything. There is very much of this political grafting here in India. Hundreds of government officials seem to live by it. If the peon goes to pay his taxes, for instances the doorkeeper may want a tip before he lets him in, then the secretary expects a tip for making the appointment, with possibly a few others thrown in between. If the peon refuses to pay this tip, the tax official is too busy to see him that day and he has to go home for the night or, if from the country, perhaps stay overnight. They may stall him that way two or three days. And so it goes. Begging is not a disgrace in India, and the begging principle, in one form or another, seems to permeate the entire economic structure. American business methods may not be everything they should be, and we of course have plenty of grafting too, but it doesn't seem to be as pervasive as it is here. When we tip, it is for services rendered; here a tip need not imply that at all. It seems that these grafting politicians are not so much the English, as we often assume, but the Indians themselves. The Hindus or Moslems are in charge of most government offices and they take advantage of their position to exploit those of their own kind less fortunate than they themselves. Nor are the poor entirely exempt from blame. They are lazy and in many respects, wasteful. As I was sitting in the train at Canning waiting for it to start for Calcutta, I watched them come up to a tank car for drinking water, send out from Calcutta. One would think

that with their dearth of good water they would be careful of it. Instead, one after another came up, turned on the big faucet full force and then would wash his face in the running water, let the containers overflow, etc. I watched a dozen of them come and go and not one showed any concern for conserving the water. If they got all they needed, that was all they seemed to care about. There is no consideration for the next fellows. In the post office, unless one watches the clerks, they may take off the stamp, especially if it is of some value, as an airmail stamp to the U. S. So we are advised to request that the letter be post-marked in our presence. Observing such details of life here makes me think that there are many aspects of Christianity or of Christian influence in our society which we never notice because we take them for granted. One gets a new appreciation of Christianity—one that isn't gotten by simply staying in the midst of it and listening to all the petty theological and doctrinal squabbles, but one that comes from seeing peoples' ideas work themselves out in society and human relationships. Much that we take for granted at home as simple courtesy, good manners, or even good business, is an unrecognized effect of Christianity—unrecognized because it isn't necessarily called that. And many people who do not consider themselves Christian, who do not attend church, etc., are nevertheless acting on Christian principles more than they know. At least so it seems to me from my very limited observation of life around here up to this point.

On the other hand, there are some things that are very admirable about the Hindu people. They seem friendly and humble. They are never too proud or too busy to talk to one. They are in many ways helpful

and hospitable. We are told that one could cross India without a cent in his pocket. If they knew you had nothing to eat they would always provide. On the train as we commute each day, we strike up many friendly and interesting conversations—mostly with students who speak English and are on their way to or back from their respective schools. The next day they will hunt up our compartment in the train to visit some more. One day last week one of the fellows pulled out what I feel sure was his noon luncheon, consisting of some figs and a pomegranate and urged it on us. He tried to tell us that he could get his luncheon at school. Since all was carried in his pocket it wasn't very clean and we had a problem in health versus politeness. We settled it by eating the pomegranate, which could be peeled, and "saving" the figs until later. But the most admirable trait about the Hindus is their poise and composure, despite material circumstances. Not that they don't try to get every cent they can, but if they don't get it, they don't go to pieces over it. Personal reputation and prestige are not nearly as dependent upon wealth as they are in the States. In fact there are some things, such as a man's religious status, his cast, or his craftsmanship, which are far more important. The night before last a well-educated Indian came over to visit us. At seventeen he was manager of one of the General Motors branch offices in India at a large salary, had a nice car, home etc. But he wanted to be a minister and so gave it all up without hesitation. He says his Hindu background has taught him not to pay any attention to these things and that in this respect he is only like his Indian people in general. They appreciate nice things if they can have them, but they don't need them to live happily. (To be continued)

CASE STUDIES IN EVANGELISM

The following true incident comes to us out of the life of one of our General Conference ministers who has had a wide range of experiences and long years of service:

One evening there was a knock at our door. As we opened there was a lady timidly requesting an interview. Invited to be seated she began by referring to an experience of the day. "I was at the funeral service for your little boy the other day and observed your ability to bear up under the strain of sorrow. I believe there must be some spiritual kinship that I could find here. I find myself at a loss to grasp the doctrine of the atonement in our faith. Could you help me?"

When questioned as to whether she had a Bible she replied, "Yes, it is at home in my trunk, but I have been studying in a little book entitled *Science and Health* by Mrs. Eddie. Could you show me this teaching therein?" When questioned about her church membership, she replied that she was not a member of the Christian Science Church but a student of Christian Science literature. When asked whether she would

be willing to study the doctrine of atonement as it is presented in the scriptures, she hesitated, visibly troubled. However, she accepted a copy of the Scriptures, and we began to look up passages from the Old and New Testaments. She read passage after passage, speaking of the suffering Servant who was bruised, afflicted, laden with our iniquities, suffering God's judgment upon our sins. We proceeded to behold the suffering of Jesus on the cross, His death and resurrection. We read the interpretation thereof in many passages of Acts and the epistles. We noted the emphasis of the blood atonement herein and the declaration that if we walk in the light, as He is in the light, we have fellowship one with another and the blood of Jesus Christ, His Son, cleanseth us from all sin.

The hour had grown late. She must return to her home. We closed the interview with prayer. As we rose from our knees, she said, "You cannot expect me to accept the thought that some one else—and especially the Son of God—should suffer for my sin and bear my guilt. Never could I accept that." We in-

vited her to come again, and we would study further into this doctrine of the Scriptures. She did not promise but took along several pamphlets on the subject.

After a few days she returned stating that she could not agree with the thoughts presented by the pamphlets. However, she was again prevailed upon to search the Scriptures, and prayerfully we proceeded to examine the Word of God.

Many an evening was thus spent together. She was perplexed and confessed, "You have taken from me the ground I thought I had for my faith in Christian Science. But I am absolutely without the faith you have and the peace you enjoy." Her inner conflict

became apparent to her relatives and friends. They warned us that she might lose her mind over religion. We were much in prayer for her. The Lord answered prayer. In regular weekly Bible classes, which she could attend, she found lift and assurance that God's great atonement was for her. She confessed Christ no longer as a way-shower but as her Saviour, whose blood on the cross atoned for her sins and became a very fruitful branch in Him. Thus she remains to this day. She left her copy of *Science and Health* with us, saying that as long as she did not ask for it we might know that she was still trusting in the atonement of Jesus Christ, her Saviour and Lord.

WESTERN DISTRICT MINISTERS' CONFERENCE

Memorial Hall—Bethel College

Conference Theme: "Feed the Flock of God."

II Peter 5:2

Tuesday Morning, March 13

9:45	Devotions	Chairman
10:00	"Feed the Flock of God through Preaching the Word"	
	Presenting the Theme	Rev. Clyde Dirks
	Leading the Discussion	Rev. J. F. Sawatzky
10:45	"Feed the Flock of God through Pastoral Counselling"	
	Theme and Discussion by	Rev. D. D. Eitzen
11:30	"Feed the Flock of God through Catechet-	

ical Instruction"

	Presenting the Theme	Rev. Phil A. Wedel
	Leading the Discussion	Rev. P. A. Penner
	<i>Wednesday Morning, March 14</i>	
9:45	Devotions	Rev. Elbert Koontz
10:00	"Feed the Flock of God through Teaching the Word"	
	Presenting the Theme	Rev. L. W. Jantzen
	Leading the Discussion	Rev. Arnold Funk
10:45	"Feed the Flock of God through Effective Church Administration"	
	Theme and Discussion by	Dr. Rufus Bowman
11:30	"Feed the Flock of God through Pastoral Visitation"	
	Presenting the Theme	Rev. W. F. Unruh
	Leading the Discussion	Rev. Ben Rahn

BETHEL COLLEGE BIBLE WEEK

Memorial Hall, March 12 to 16, 1945

Afternoon Meetings

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
A STUDY OF THE CHARACTER OF CHRIST					
2:35-3:25	The Savior of the World Dr. Rufus Bowman	The Christ of Power Dr. Rufus Bowman	The Irresistible Christ Dr. Rufus Bowman	The Revealer of God Dr. Rufus Bowman	"What Think Ye of Christ?" Dr. Rufus Bowman

STUDIES IN PERSONAL COUNSELLING

3:30-4:20	The Emotional and Spiritual Needs of the People Dr. D. D. Eitzen	The Causes of Spiritual Problems Dr. D. D. Eitzen	The Psychology of Helping People Dr. D. D. Eitzen	Helpful Suggestions from the Practice of Psychotherapy Dr. D. D. Eitzen	A Clinic of Parish Problems Dr. D. D. Eitzen
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Evening Meetings

7:30-8:10	The Spiritual Toll of This War Dr. D. D. Eitzen	I Wonder If I Am Educated Dr. D. D. Eitzen	Is That What Ails Me? Dr. D. D. Eitzen	The Fellowship of Suffering Dr. D. D. Eitzen	Teach Us To Pray Dr. D. D. Eitzen
8:15-9:00	The Peace Heritage of Our Churches Dr. Rufus Bowman	Seventy Times Seven Dr. Rufus Bowman	The Biblical Basis Of Peace Dr. Rufus Bowman	Implications of the Present Crisis for the Future of Our Churches Dr. Rufus Bowman	The Good News Dr. Rufus Bowman

CORRESPONDENCE

SALEM ZION CHURCH

Freeman, South Dakota

--"Whatsoever thy hand findeth to do, do it with all thy might." Eccl. 9:10. Very profitably might we make that a motto for this year in a world of turmoil, change, and sorrow. None need seek long to find something to do. So let's accept the challenge and become workers instead of shirkers.

Thus far we have had a very nice winter which certainly aided the various church activities. The Women's Missionary Society holds its monthly meetings in the homes during the winter months. Sewing clothes, piecing quilts, patching and repairing clothing for relief are the outstanding activities at present. Short programs are given while the ladies work.

Prayer meetings are still held every Thursday evening at the church. The book of I Corinthians is being studied.

Wednesday evening is designated for The Young People's Bible and Fellowship Hour. The mixed choir usually practices after the meeting. Once a month the young people meet for a special program on Sunday evening. At present plans are being made for a Bible and Missionary Conference sponsored by the young people's organization, to be held the latter part of May.

At the annual church meeting held the last week of December, the 100 per cent subscription plan was adopted. Thus each home will receive either **The Mennonite** or the **Bundesbote**. Various other questions were discussed.

Like in most communities and churches, many of our young men have been called to service. Several have very recently been reclassified. One member of this church, Jesse Tieszen was fatally wounded in France. Memorial services were held shortly after the sad news was received. Two others, Peter Schmidt and Harry Kunkel have been wounded in this terrible conflict. Certainly all are waiting for the end.

"All things come to him who waits--"

That is the promise of the fates;

But "waiting" is not sitting still

That fortune may your coffers fill.

Tis waiting in the sense that we

Wait on our opportunity,

And cast about with eager eyes

To find just where our service lies.

—M. F. G., Corr.

FIRST MENNONITE CHURCH

Colfax, Washington

Mrs. P. R. Aeschliman, wife of the late Rev. Paul Aeschliman, passed her eightieth milestone on January 14. She was honored at a dinner at her son, Rupert's, with a few close friends sharing the occasion. A shower of over a hundred cards came to her from friends far and near. In the evening the C.E.'ers held a song-fest in her home. We cherish such faithful members, such as "Aunt Phebe," and

praise God for her services in our behalf.

Two deacons were added to our church council this year. We felt the need for a larger representation, and this indicates a growth for our congregation. We definitely feel a need for closer communion with our Saviour and these two men, being devout Christians, will be a blessing to us.

A Christian Endeavor birthday dinner is being planned. We're planning for about sixty in attendance. —Mrs. Alvin Rubin, Corr.

GRACE MENNONITE CHURCH

Enid, Oklahoma

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Ps. 37:5. God certainly has proved this to our church and to us in the many blessings that we have received from Him during these last months.

The church has undertaken a great project in buying a parsonage for their pastor and his family.

They were forced to do so, because no living quarters could be obtained for their new pastor upon his arrival. God marvelously led them to the purchase of a house within a half a block from the church. Furthermore they decided to remodel this house, and at present the work is well on the way. All the labor is being donated by the members.

Our attendance has increased, and a greater interest is being shown by the people. On November 12, 1944, it was our privilege to receive 10 new members into the church. On November 29 we had our annual business meeting. We elected a superintendent for the junior department, which was started last fall.

The Women's Missionary Society is meeting monthly. One of the projects taken up is sewing for relief. On Wednesday evenings we have our regular prayer meetings and Bible studies and also choir practice.

The Sunday School gave the pageant, "The Coming of the King," for Christmas. At the close of the program white gifts were received. These were distributed among the poor people of the city. The C. E. also observed the watch night service on New Year's Eve.

Since the first of the year the pastor has started a catechism class with fourteen young people enrolled. The church bulletin has also been issued since that time. The pastor has been called away for evangelistic meetings several times during the last months. Early in November he spent ten days at Plains, Kansas, and in December he was called to Orienta, Oklahoma.

It was our privilege to have with us the Rev. J. R. Dick from the Grace Bible Institute at Omaha on January 21. —Corr.

SWISS MENNONITE CHURCH

Whitewater, Kansas

Not knowing just what might be of interest I scarcely know how to begin, so I will confine myself to a brief survey of the church activities of the last twenty years. About that time my father, John Roth, now deceased, felt the need for a change from the German to the English language, and he not being able to serve in the English, suggested that

the church elect, from her own membership, two young men who could serve in the English language. He had served the church for some thirty years and God had used him in a wonderful way to the spiritual growth of the membership, and we trust the salvation of many souls. He had won and held the love and esteem of the people to such an extent that they were unwilling to release him as long as he was resident among them. When his health began to fail, he decided to change climate, and he and his faithful wife, my dear mother, moved to Salem, Oregon, where he passed away in June, 1940. A few years before he left the church, A. J. Dirks and myself were elected to help serve the church. On March 1, 1925, after a 2 years, lay ministry, we were ordained to serve the church as assistant ministers, the office of Elder being conferred upon us at the same time. A few years later father left the state and the church, so the work fell upon A. J. Dirks and myself. A few years later, A. J. Dirks changed his residence and transferred his membership to the Gnadenberg Church.

We are truly very grateful that God has so richly blessed our humble ministry. Our people have a mind for missions, hospitals, conference, and evangelism. It has given us a cause for humble gratitude to see so many of our young men and women give their lives to full time service, either as ministers or missionaries. During the last fifteen years, Lester Wuthrich has gone out as a missionary to China. He is now interned by the Japanese in the Philippine Islands with his wife. Curt Claassen, ordained minister from our church, is now teaching music and other subjects in the O.B.A. He and his good wife are waiting for the doors to India's mission field to reopen. LaVerne Rutschman, also an ordained minister from our church, has been accepted by our foreign mission board to go to South America as a missionary.

Clarence Rutschman, son of Mr John Rutschman and Mary Roth Rutschman, his mother now deceased, is on his way to Nigeria under the Sudan Interior Mission Inc. His work and schooling have kept him away from the immediate fellowship of the church in the last years.

John Wuthrich is still in school with a feeling that God wants him in some definite work but not yet absolutely sure of time and place.

Leslie and Raymond Zuercher with their sister Marjorie are all in the Los Angeles Bible Institute, preparing themselves, and I am sure are open to the call of the Lord for whatever He lays upon their heart. Their parents are Mr. and Mrs. Chas. Zuercher, Benton, Kansas.

Mabel Wuthrich, sister of Lester who is in the Philippines and John in Los Angeles, daughter of Fred and Malinda Wuthrich, has a few years of Bible school training but felt an urge to help out in the Bethel Hospital this winter.

Lois Roth, daughter of Mr. and Mrs. Willie Roth is in the Los Angeles Bible Institute preparing herself to answer the call to mission work.

Although we have only some 120 members we can thank God that He has not "passed us by" but has found willing hands and hearts among us. Last year our Sunday School offering totaled over \$1000.00 One Sunday each month our Sunday School offering goes

to "America back to God Crusade" under the direction of John Jollers, a program especially for our men in the "Armed Forces." Another Sunday each month the Sunday School offering goes to Thom. Carter, prison evangelist, for his prison work. We also remember Miss Voth, of Brooklyn, The Wedels of the Southland, and Jewish relief and missions with our Sunday School money.

Besides the Sunday School offerings our church collected over \$1100.00 for foreign and home missions and other benevolent causes last year. Besides this we have started a "Church Building Fund," and although it is only about a year old, it amounts to over \$1100.00 (One thousand one hundred twenty-eight and 12 cents to be exact). All this is over and above the pastor and janitor salaries and other church expenses. We do not wish to boast or exalt ourselves for we are not unmindful of scriptural warning that such shall be abased, but we do want to praise and thank God our heavenly Father, who has "supplied all our needs according to His riches in glory."

We have a fine choir of young voices under the direction of Mrs. Ed. Voth. This adds greatly to our services and provides a splendid source of interest. These young folks practice once a week in the various homes, after which they spend a fine social evening. This is "redeeming the time".

Our Christian Endeavor, or young people's meeting, is quite flexible or varied. We try to fill the pulpit with visiting ministers, candidates for missions or student preachers at least once a month for these evening meetings. Other groups from schools or groups from other churches are also used to provide variation for the spiritual development of our youth. We would be glad to contact student preachers and youth organizations that would like to visit us in this capacity.

Our prayer meetings are not too well attended, partly at least because our people are scattered over quite a scope of territory, some living as far as eighteen or twenty miles from the church. We believe in prayer and God has been very gracious to us, whereof we are glad.

—Theo. E. Roth

READ CAREFULLY—ACT IMMEDIATELY

Have you sent in your protest against Peace-time Compulsory Military Training? Do so at once. Send your postcard or letter to each of the following:

1. The President of the United States.
2. To your senators and representatives.
3. Chairman of the Senate Military Affairs Committee, Senate Office Building, Washington, D.C.
4. Chairman of the House Military Affairs Committee, House Office Building, Washington, D. C.
5. Chairman, the House Select Committee on Post-war Military Policy, House Office Building, Washington, D. C.

Denominations not holding our peace principles are vigorously protesting against any such law—what are you as a Mennonite doing? Your boy's and many boy's future is at stake; you can not fail in this. Send in your protest now.

—Gen. Conf. Peace Committee

RELIEF

Ninety-one Mennonite workers, at present, are actively engaged in foreign relief service, are en-route to their assigned area, or are awaiting passage, as indicated by the following tabulation:

Mennonite Relief Workers

Country	Await'g			Tot'l Wrk's
	On the Field	En-route	Sail'g Arrgt's	
Paraguay —	9	5	1	15
Puerto Rico—	40			40
England (Europe)—	10		2	12
Middle East—	12		3	15
The Far East—	4	2	2	8
Commissioner—	1			1
	76	7	8	91

Workshop Supervisor at El Shatt

Ervin Hooley, who has training as a mechanic and carpenter, has been placed in charge of workshops in divisions two and four of the El Shatt refugee camp. Part of his program of work is purchasing workshop equipment, setting up new shops as more tools are purchased, caring for tools, and assisting with necessary construction work.

Two Workers Embark for South America

Elizabeth Keeney, Mrs. Elvin Souder, and her daughter Jane, sailed on the **Rio Juramento**, from New Orleans, January 29. They are expected to arrive in Buenos Aires in approximately three weeks.

C. P. S.

Cooking School at North Fork

A C. P. S. cooking school for the purpose of training cooks for the camps is scheduled to begin at the North Fork, California, camp, February 18. This school will be similar to the one held at the Grottoes, Virginia, camp in the spring of 1943. Mrs. Jacob Goering will be in charge of the school. Not only will the men be trained to serve as cooks but also as dietitians and head cooks with the supervision of a woman. It has been difficult to obtain women who are trained as dietitians and it is felt that with men trained for this purpose, and a woman present to add the touch of a woman's hand, the needs of the kitchens in the camps can be filled.

Smoke jumper Unit to be expanded

Word has been received from the Forest Service at Missoula, Montana, that they desire to increase the C. P. S. smoke jumper unit from its past strength of 120 men to 138 for the coming season. The number, 125 will be jumpers, 8 kitchen helpers, and 5 camp staff assignees. A number of the men serving the past season have left the unit so that 41 new campers will need to be chosen.

C. P. S. Briefs

A side camp to Unit I of the Lincoln C.P.S. camps has been opened at Waterloo. The new unit will have the strength of 15 men.

C. R. Heisey, pastor of the Upland, California, Brethren in Christ Church, conducted Bible study groups on the second ten chapters of the Book of Acts dur-

ing the month of January. Brother Heisey visited base camps at Downey, Belton, Terry, Hill City, and the special project at Provo, Utah.

J. Winfield Fretz, in charge of the Mennonite Aid Section, will continue his work at Akron. Originally he planned to return to his teaching work at Bethel College in the early part of 1945.

Released January 31, 1945

M. C. C. Headquarters, Akron, Pennsylvania

JOTTINGS

—**Dr. J. H. Langenwaller** is scheduled to conduct special services during March as follows: at the Second Mennonite Church, Beatrice, Nebraska, over the weekend of March 4; at the First Mennonite Church, Halstead, Kansas, March 18 to 23; at the Johannesthal Mennonite Church, Hillsboro, Kansas, March 25 to 30. The Bruderthal Church will join with the Johannesthal Church for the services.

—**The First Mennonite Church, Wadsworth, Ohio**, is another church to hold a missionary offering for the Board of Education and its enlarged work.

—**Bethany Mennonite Church, Freeman, South Dakota**: "Our pastor, Rev. L. H. Linscheid, has resigned to accept a fulltime position as instructor at Freeman Junior College. Rev. Linscheid has very devotedly and faithfully served the church for over six years, and he will be greatly missed. The church choir now numbers twenty-six; it serves regularly in the worship service. Bethany sent 667 quarts of canned foods to C. P. S. last fall. Last week it sent 117 pounds of new and used clothing for relief. A report from the M.C.C. shows that this community sent 8,143 quarts of canned goods to C.P.S. camps last fall."—Gerhard Toews

—**The Freeman Junior College Department** gave a program in the Bethesda Church on January 28. The Christian Youth Volunteers Group gave a program in the Hutterdorf Church.—**Freeman Courier**.

—**The Buhler Mennonite Church, Buhler, Kansas**, is striving to keep up its C.P.S. quota. This amounts to \$316.00 every two months. The C.P.S. offerings are held bi-monthly. Improvements are to be made in the church nursery.

—**Thanks to Miss Mary Krehbiel of Donnelson, Iowa**, who sent in to the Mennonite Historical Library, North Newton, a copy of **The Mennonite**, No. 19, 1930. The library is now able to have its copies bound into a volume.

—**Rev. Paul Shelly** spoke at morning and evening services of the Mennonite Bible Mission, Chicago, Illinois, on February 4.

—**"By a vote of 210 to 35** the Association of American Colleges at its annual meeting in Atlantic City, January 11, asked for postponement of peace time military training."

—**First Mennonite Church, Nappanee, Indiana**: The Woman's Missionary Society has as its aim: To study "The Work of Our Church" and "World Wide Missions," and to serve its own members, the needy in the community, and the missionary and educational endeavors of their own church with contributions of money and labor. Program topics used by this society include: "How Did Mennonites Originate?," "Foundation stones of the Mennonite

Church," "The Pennsylvania Dutch," "Our Mennonite Heritage," "Our program as a Church," "Relief for Suffering," "Under the Skin," "South America," and "Our Loyalties." The programs for 1944-45 are given in a neat, little booklet. The pastor, Rev. Jacob Enz, conducted a course in "Christian Worship" during the recent Leadership Training School. Rev. and Mrs. J. P. Suderman from Berne, Indiana, spoke here on the evening of February 4. The theme for the evening service of January 21 was "Keeping Informed." The program dealt with **The Mennonite**. The following topics were discussed: "Is a Denominational Paper Necessary?," "What Interests Me Most in **The Mennonite**?," "The Work of the Publication Board and Its 100 Per Cent Subscription Plan," "If I Were Editor, I Would . . ." The program was based on an outline given on page seven of the January 2 issue of this paper.

—**Although the Calvary Mennonite Church, Barlow, Oregon**, is not yet affiliated with either the General Conference or a district conference, it is contributing financially to the work of the General Conference. It was organized August 6, 1944, and it has sixty-two members. Rev. Paul N. Roth is pastor.

—**The West Swamp Mennonite Church, Quakertown, Pa.**, and the **Hoffnungsau Mennonite Church, Inman, Kansas**, are two more churches which have put the 100 Per Cent Church Paper Plan into effect. Over forty churches have adopted the plan.

—**Grace Mennonite Church, Pandora, Ohio**: Rev. Russell Mast, Bedminster, Pa., has been secured as the Pre-Easter speaker for a week of services, March 18-25. Mr. Mast is the President of the Eastern District and is the Pastor of the Deep Run Mennonite Church. On the evening of January 21, Rev. Frank Batterson, Spanish Professor at Bluffton College, spoke on conditions in South America. Rev. J. N. Smucker brought the message on the evening of January 28.

—**Rev. Don Smucker** spoke at the Mulberry, Florida, C.P.S. Camp from January 23-30, on the subject "The Bible and Modern Thought."

—**"An outstanding event** on one of our stations in India is the baptism of a Mohammedan. If my memory serves me right, this is the first Mohammedan that we have been privileged to baptize since the opening of the Mission in India. If this new convert is of an important family, his life will be in danger. Pray for this new convert."—P. A. Penner

—**"If half the outpouring of life and treasure** of organization and efficiency that the state has put into this war could be thrown into the cause of the kingdom—the world would soon be won for Christ."

—Admiral Beatty

—**"The family altar** would alter many a family."

—**From Sam Goering's first letter home**: The following short excerpt is from the first letter written by Sam J. Goering to his wife and son after his arrival in England. He wrote from Swansea on January 19 as follows: "I get to London tomorrow. I am well and very thankful that things went as well as they did . . . There were nights when we slept fully dressed ready to abandon the ship in a moment, but we moved slowly and safely thru the waters. The trip was much longer than I thought it would be when we started out . . . The weather is quite cold here, with snow on the hills. Strong wind

delayed us a full day after we got in."

—**Fredonia, Kansas**: As a Mennonite group we meet at the Bell school house for Sunday School and church worship. We have Sunday School classes for young people, juniors, and the primary children, as well as the adults. We have joined with the Mennonite Brethren for our C. E. meetings. Since October 15 we have been served by Willard Wiebe, a ministerial student at Bethel College. One of our young men is in the Army Medical Corps, and one of them is in C.P.S. Arnold Fast is the chairman of our congregation. Our average church attendance during 1944 was 27, the average Sunday School offering \$2.20, our church maintenance assessments \$48.00, our foreign mission offerings \$68.01, our home mission offerings \$49.19, and C.P.S. contributions \$68.00.

—**Rev. J. M. Franz** held a series of meetings recently at the First Mennonite Church, Paso Robles, California, of which Brother Orlo Kaufman is pastor.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

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**Mennonite Publication Office
Newton, Kansas**

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, FEBRUARY 20, 1945

NUMBER 8

Significant Developments in C.P.S.

By Albert M. Gaeddert

With new hope campers began to look to the day of their discharge when a few months ago there was much talk and considerable planning for demobilization. More recently the earlier enthusiasm has been dampened and there is little indication for demobilization of men in the near future (Report given December 29, 1944). However, it is quite clear that the C.P.S. men will be demobilized in direct proportion to men in the armed forces. Selective Service was open to recommendations from the administrative agencies as to a system whereby C.P.S. men should be demobilized. The three major bases upon which a point system will be worked out according to which men will be demobilized are: a. Number of dependents, b. Length of service, c. Age.

Much thought and consideration is being given by campers to what appears to be an imminent move; namely, peacetime conscription. Leaders of our churches are no doubt aware and giving thought to this impending peril. In the past our groups have migrated in the face of such nationalistic movements. It causes us to search our hearts carefully and to come in humble repentance as we seek the definite leading and guidance of God. Institutes are being planned for C.P.S. men where church leaders will rethink with them our traditional position and clarify our thinking together on this issue.

The opening of the Lincoln farm units marks a development which may have significance not only for the present program but may offer a pattern for future possibilities should peacetime conscription become a reality and an alternative service program be developed. These farm units are smaller in size than the base camps. There are certain advantages to smaller units which are more conducive to a more nearly family-sized type of living. Careful consideration is now given to the question: Do we want to move in the direction of smaller units rather than the large-sized base camp, which has been the pattern since the beginning of C.P.S.?

A movement patterned in part after the relief unit

in Puerto Rico is in the making near Gulfport, Mississippi. The plan is to consider this a rehabilitation service within our own country. We aim to select people interested in doing relief work and rendering Christian service but who are unable to go abroad to do relief work because of family circumstances or other reasons. Twenty-five men are approved for this unit, and it is likely that more will be approved if our plans call for a larger unit.

A report of this nature would not be complete without bringing to attention our appreciation for the noble efforts of our constituents in making possible this great work. It affords opportunity to reach a large group of young men whom we can serve spiritually and to whom an educational program can be offered. Many of these we have never reached before through our educational institutions. Out of this rather adverse situation we have realized an open door that can and should lead to genuine opportunities. The following points come to mind when one considers the possibilities that have been or ought to be realized.

a. A closer Christian relationship within M.C.C. constituent groups. This is the first time that all of our organized branches of Mennonites have worked together in a common cause. We have learned to know each other and to respect each other. We know our differences; we know how much we can contribute one to another, and how much we need each other.

b. The occasion is ripe to come to a new appreciation for the uniqueness of the early Anabaptist vision and the need to recapture and bring it again to its full fruition. The early Anabaptists emphasized strongly the Church as a brotherhood of believers. Likewise, they emphasized discipleship. To believe on the Lord Jesus Christ was to follow him. This meant that certain things could be done and others could not; and the circumstances did not make a wrong act right. The true follower of Jesus could not say that he loved God and at the same time hate his fellowman. We are coming much nearer to an appreciation of this

early Anabaptist faith.

c. In each other's presence the campers stand as open books. There is nothing hidden that is not revealed, and we stand naked in each other's presence. The crowded quarters, the lack of privacy, the fact that we are always together and cannot escape each other's presence, brings to light what is in us. In numerous cases this has led to a spirit of humility and to a more genuine Christian life.

d. We have come to appreciate the need for a type of leadership which has a genuine sensitivity for the needs of each member of this unit as well as for the need of the whole group. It is not authoritarian on the one hand, nor is it so "democratic" that it lacks focus and permits "license." It delegates responsibility carefully to permit the individual to unfold and blossom forth into full Christian character. It is sensitive to individuals; it blends administrative decision with sensitiveness to group will; it makes decisions by resorting to the best sources of information; it awaits itself of resource leadership; it gives heed to the voice of experience; it makes decisions by deliberative pulse-taking and keeps "on-the-spot" decisions to a minimum.

This experience of nearly four years now has various effects upon different individuals. A small percentage of our men have grown somewhat resentful and bitter, having found nothing but weariness and gloom in their experience. They are dissatisfied, they gripe, and too often they seek avenues of escape rather than to face the problem squarely.

Another group of men is affected differently. They are resigned to the situation; they have adopted the attitude of "sitting out the war." This group, though not large, likewise presents a concern to us. It is almost impossible to challenge them with anything and lift them to a new level where they think in terms of the contribution they can make.

Again, there are those who seriously question the wisdom of the church administering a conscription program. They say that the Church is compromising its position and is no longer clear on its lines of separation between Church and State. By and large this is true more of political objectors than of religious objectors. The group is not very large in our camps and units.

Then there is the group that finds in this program a very distinct challenge. There is little question but that this group is in the majority. This is the group that takes the situation, though often adverse, and turns it into a distinct opportunity. This is the group

that triumphs and, no doubt, it is this group toward which the churches will look for its future leadership.

"Workshop" for Vacation Bible School Teachers

With the passing of the years most of the private schools in which our children were privileged to get Bible training have been discontinued. However, the need for Bible teaching is with us much as ever. Perhaps the present social conditions make that teaching a greater challenge than ever. Some churches and communities have been fortunate to have teachers trained for that purpose. Others have been asking for help, both in teachers and curriculum material. There has been a real shortage in teachers who were especially trained for that purpose.

Your Education Committee of the Western District Conference has been wrestling with this problem for some time. We are now ready with a suggested solution. After studying various course plans, we have, for the present, adopted the Vacation Bible School Books published by the Mennonite Publishing House at Scottsdale, Pennsylvania. In order that the course may be more fully understood and the contents altered or adapted to fit our own conference work, we propose to hold a "workshop" for these teachers whom the communities will select as their Vacation Bible School Leaders. This proposed workshop will be held at Bethel College on Saturday, March 17 and will last all day, Mrs. H. J. Andres will be in charge. Mrs. Andres is vitally interested in this, has had a good Biblical training, and has done a great deal of work in this field. She will be assisted by two other experienced and tried workers in our Conference. We believe with a day of study and preparation many Christian Day School Teachers will be stronger and better Vacation Bible School Teachers. It should make the work more efficient and effective.

The reason we present this now can readily be seen. Will the ministers with their advisory committees select persons now and arrange to send them to this workshop. Preparations for that should now be made. It is not too early. Furthermore, it will give us some idea what we can expect in the way of a response, and it will help us to have the needed material on hand so that it can be secured more readily by the various schools and churches. Will you kindly address your correspondence to the Education Committee at North Newton, Kansas.

P. S. Goertz, Chairman
H. N. Harder, Secretary
E. E. Kaufman, Treasurer

EDITORIALS

"LET'S TAKE HIM TO THE HOSPITAL"

The child breathes heavily and roughly; he has a burning fever. One anguished parent turns to the other and suggests, "Let's take him to the hospital." A mass of twisted steel and broken glass lies on the road. The doctor has just finished examining one of those in the wreck and calmly suggests, "Let's take him to the hospital."

"The hospital." But what if every bed in the hospital should be taken? What if there were no more room in "the hospital"? The ministers of healing which serve in our hospitals are anxious to avoid just such a condition. There must always be room in a hospital, or it ceases to be an agency of mercy to someone.

It was this thought of having adequate room that led the Bethel Deaconess Hospital, Newton, Kansas, to complete the third floor of its new addition. Seventeen beds have been added to the existing facilities of the hospital. Fourteen new rooms are now ready for occupancy. They were dedicated on February 5. All those who helped to make these rooms possible will have a part in the ministry of healing which will take place in them. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

LEST WE FORGET

This war has its corpse stories. The first World War also had one, and it was very impressive. It aroused men's hatred to the boiling point. The "Kadaver" story claimed that the Germans had a corpse factory in which the bodies of dead German soldiers and others were utilized for lubricating oils, pig's food, etc. This story was so effective that not until 1925 did the untruthfulness of it become generally known in the United States.

Arthur Ponsonby, who is a member of the English Parliament at this time, and has been for many years, has written a book entitled *Falsehood in War-time*. It contains "an assortment of lies circulated throughout the nations during the Great War." Some of the chapter headings in this book are: "The Mutilated Nurse," "The Belgian Baby Without Hands," "Deutschland Uber Alles," "The Crucified Canadian,"

"The Corpse Factory," "The *Lusitania*," "Atrocity Stories," "Faked Photographs," "The Doctoring of Official Papers," "The Manufacture of News." The book was published in 1928 by E. P. Dutton and Co., Inc. You may be able to find in your local library this "amazing collection of carefully documented lies circulated in Great Britain, France, Germany, Italy, and America during the Great War."

Undoubtedly, there have been atrocities in this war. War itself is the paramount atrocity. However, it is well to remember some of the facts of the First World War and also the point that a few men (not representative of the majority at all) on either side under the stimulation of war may do things which are abhorrent to the great mass of citizens.

EXCHANGE OF SPEAKERS

It has been suggested that after the war there be an exchange of speakers between the Mennonites of America and Europe, for the purpose of bringing about a more definite fellowship by means of acquaintance-ship and understanding.

A capable American Mennonite, with a speaking knowledge of the Dutch language and a thorough knowledge of Mennonite Church life in America, could be sent to Holland to speak and show slides and motion pictures of American Mennonitism, while a Dutch Mennonite could be invited to America to speak and show slides and moving pictures of Dutch Mennonitism. Similar arrangements could be made with the Mennonites in other countries. The arrangements for this exchange could be made through one or several of the General Conference boards and committees. Such a project would seem to fall into the sphere of activity of a number of them.

The world is rapidly becoming smaller. After the war one may be able to reach a destination in Holland more quickly than the time it once took for Mennonites in Pennsylvania to get to a Mennonite settlement in California. Advances in transportation and communication may pave the way for a renewal of fellowship.

We believe that a closer fellowship among the Mennonites of the whole world would result in a distinct enrichment of the faith of all.

"Other foundation can no man lay than that is laid which is Jesus Christ."

Meditations on the Mennonites

By J. Winfield Fretz

THE PARALYSIS OF COMPROMISE

Paralysis is a condition in which the power of voluntary action has been lost. There are various types of paralyzes, spiritual and social paralysis affect human beings as well as physical paralysis. Furthermore, paralysis affects organizations and institutions as well as individuals, and not the least of the organizations to be affected by it is the Christian Church. The greatest single cause of spiritual paralysis in the church is compromise. Compromise is a process whereby differences of opinion are settled by mutual concessions, the inference generally being that a settlement arrived at through compromise results in both parties settling for less than each party had originally hoped for.

Compromise within the Church

What makes compromise so deplorable in the Christian Church is that the concessions are made to the world. The Church through compromising with the world agrees to minimize or ignore or explain away those admonitions of Christ which are annoying and objectionable to the world, in exchange for peace, comfort, protection, and popularity. The Church has always had its share of compromising servants: priests and preachers who sought the easy way out by coming to agreement with their adversaries on the best possible terms. There have always been those timid souls in places of leadership within the Church who, when a religious principle was at stake, favored surrendering the principle rather than suffering for it. There are too many compromisers of spiritual truth in places of leadership today. They are individuals who submerge their deep, inner convictions and preach pious platitudes rather than offend anyone. Such men are spiritual paralytics. The result of their timidity and compromise is that the portion of the Church over which they exercise influence becomes spiritually paralyzed also.

A Parable about the Church

The Mennonite Church was founded and led by men who were filled with a holy boldness. They were courageous, daring, fearless, evangelical preachers of the gospel, bent on building a pure church. They sought in every way to be exacting disciples of Christ. They scorned the idea of compromise with the world in order to be men-pleasers. They preached powerfully because they preached from the Scriptures as servants filled with the Holy Spirit. Pain and suffering were not to be avoided if to bear them meant opportunity to bear witness to the truth and to glorify God. They were called heretics, radicals, and fanatics. But four centuries have brought a change in the

Mennonite Church. It is best described in the following ancient story about the wild duck that became tame.

This wild duck on one of his migrations north chanced to alight in a farmyard where the tame ducks were being fed. He ate some of their corn and liked it so much that he lingered until the next meal, and then the next week, and month, until autumn came and his old companions flew over the farmyard and gave their cry to him that it was time to be away. The old ecstasy roused within him again and he flapped his wings in order to join them, but he could not leave the ground. He had grown fat on the farmer's corn and the indolent life of the barnyard. He resigned himself to remain there, and each season until his death the calls of his fellows roused him—but each year the calls seemed fainter and further away. The wild duck had become a tame duck.

Case Studies in Evangelism

The following story comes out of the experience of one of our Mennonite ministers. He prefaces this account with these words:

"I almost hesitate to send in this illustration, for I feel it is not always those experiences which are outstanding in a pastor's work that count, but also his regular work that counts, although we may not always be able to measure his quiet work with a yardstick."

"A lady whose health was failing her suddenly became desperately ill. The doctor held out no hope for recovery. On my first visit (she was a professing Christian) I asked her whether she still felt that her sins were forgiven her. She said, "No, I don't feel that they are."

Seeing that she was in distress, I quoted one Scripture passage after another and tried to show her that salvation comes to those who are penitent and believe in Christ as their Saviour. My words gave her no consolation whatsoever as I could plainly see by how vigorously she shook her head. Knowing that she had a good knowledge of Bible history, I asked her, "How were the Israelites who were bitten by the fiery serpents in the wilderness healed?"

Immediately she said, "They were healed by looking at the brazen serpent which Moses had raised up."

Then I said, "So must all those who are going through the wilderness of this world, and are bitten by sin, look to Jesus who is the only hope of our salvation." Immediately the look in her face changed and her eyes beamed with joy. Then we thanked God who gave her the blessed assurance of her salvation.—*The Evangelism Committee*

What Is the Church?

By J. H. Langenwalter

The writer of the following is one of four men who have been asked to write on the same subject. That means that each one of us is really writing on "What the Church Means to Me." None of us, at least not the present writer, will say the last word on the subject. Each hopes to make some contribution to the thinking of those who read what is being presented. That will probably prove to be the most helpful thing that we can offer at a time like this.

The "Church," as Jesus thought of it, is composed of people with certain kinds of attitude. Literally, the word means, "called out." In the days of the early Christian Church that meant being called from the path of least resistance to the road of consecrated hard work, and its rewards. That was a revolutionary idea. It led to serve clashes between self-centered and God-centered philosophies of life. Thing-mindedness and person-mindedness came to grips with each other in ways which the world has not yet learned to appreciate.

The strength of the followers of Jesus during the early centuries lay in their spirit, not in their organization. They received their spirit from Jesus who challenged men to follow him without bravado but with great seriousness. They found a new direction for their hopes, for their insight and for their desire to achieve. They were a movement much more than an organization. This movement had many eddies in it whose importance was too often exalted by the over-emphasis on organization when the movement became popular.

There was organization when something needed to be done. Acts 6: 1-7 shows us how this kind of organization was achieved and what results were obtained. The entire group was asked by the Apostles, whom Jesus had taught for three years, to select seven men with good reputations—trustworthy men—men who had the Spirit and men of good sense. These were asked to solve so delicate a problem as hungry widows and a populace filled with race prejudice can create. The apostles went on with their work of teaching as their Master had done in His day. That gave a wholesome tone to what might have become a very bad situation. The outcome was good, not only for the hungry widows, but also for all kinds of people in Jerusalem, including some priests. We hear nothing more about this matter in the Jerusalem Church. That is the best kind of evidence that the problem was solved for that situation.

After the seven men had done their work, there was neither an ovation for them nor a continuation of their

office. They had done their part and then went about doing the kind of things which true followers of Jesus would see as needing to be done. It is a profitable undertaking to read the open letter of Luke, the Physician, to the early followers of Jesus as he instructs one Theophilus in what it means to be a Christian. We call that open letter, "The Book of Acts." The characterization of individuals in the early Church, found in this open letter by Luke, is one of the most valuable rewards which it has to offer to him who reads with a desire to live as Jesus would have men live.

Jesus had been a leader in a day of drivers. He had done his best to lead people to higher planes of thinking, understanding and living. He had taught them to see clearly that what He called the Kingdom of God (Heaven) was a way of life. He wanted men to live to the full of their capacities for the good of all mankind. That meant that they must learn to know the truth in order that they could be made free from the entanglements of selfishness and free to meet the opportunities for real living which God had in mind for them. He provoked thoughtfulness. He was essentially a Sower of good seed into the thinking, the feelings, and the self-direction of men. He waited patiently for His seed to grow. The so-called "Sermon on the Mount" opened up new vistas of thinking and living which His way of life offered to those who were willing to try a better way than that which had led into defeat and disaster for ages. Those who followed His way constituted His Church.

The church has always been a fellowship of those who have the same end in mind which God has. This fellowship is the reward for faithfully following the direction which Jesus pointed out to men. When one does that, he shows through what he is doing that he belongs to "The Church." Numbers are of little consequences in this test of true membership—as many are finding out now. On my desk there lies a letter written almost seven years ago. The writer used to belong to the State Church of Germany. Later she joined a group which sought to understand religious values which might lie behind the perfunctory rites and creeds of the State Church. As the pre-war pressure increased, the group dwindled down to a few and then ceased to meet. That does not mean the desire for the truth had died out. The following quotation reveals what has happened: "I know many, many places in Germany where two or three are gathered together in His Name. That is better, and leads farther than the most splendid meetings and the most

interesting addresses." Coming from a highly cultured teacher of many years of experience, this is thought provoking and reminds one of the attitude of Jesus. What is happening in Germany is not unknown in other parts of the world. It is the Church beneath the churches which has always been found present in times of persecution or indifference. That is the essence of the fellowship which is not dependent on creeds and rules and is not annihilated when buildings are blown to pieces and membership lists are lost.

Jesus made it clear to those who were willing to learn from Him that the Kingdom of God involves eternal values. The attitudes that men take will affect the lives of others not only for the present, but also far beyond mere temporal calculations. Organized Christianity has too often over-looked this fact in the interpretation of Matthew 16:13-20. Jesus was not appointing a man to the head of an institution that day. He was impressing upon those who heard Him that a good confession, even so good a one as Peter had made, must needs be lived out under a keen sense of responsibility toward those whom one meets. This was simply another example of the far-seeing and practical way which Jesus had of teaching those who were willing to learn from Him.

The great function of the Church has always been teaching. Jesus came to teach men the great and important things of life. They were to learn how to find each other more than to dominate one another. It is remarkable how His influence led men to find possibilities in themselves and in others which they had never suspected as being present. Men like Andrew, Philip and Barnabas became great finders. As such they became the sources of a wholesome enthusiasm. In their quiet way they steadied the lives of men like Peter, Nathanael, and Saul of Tarsus. The business of the Church has always been met most successfully when it busied itself with finding out the possibilities before mankind. Whenever organized religion has set itself to spying out the weaknesses or mistakes of mankind it has become a stumbling block to progress and has advertised itself as a church without "The Church."

Jesus taught men to be friendly. In His last and longest heart to heart talk with His disciples, He said, "I call you friends." True friendship has opened more doors than have all of the engines of power coercion. The friendship of David Livingstone did more for a great continent and for the world, than a thing-minded civilization has even begun to appreciate. Most people may not know of which church he was a member. Nobody doubts that he was a member of "The Church."

Jesus taught men to be faithful. Mere professions counted for little with Him. A man's statements may be true, and yet the possibilities of their values may

be lost because he is not faithful. The winning power of faithfulness has all too often been treated as a form of weakness. This is true from the days of Jesus even until our day. Nevertheless, that very faithfulness is the real power of "The Church."

Jesus taught men to do the will of the Father. They were to choose to do that will even as children love to do things for one whom they admire. That was a new approach to the idea of loyalty in a world cracking up under the weight of a political power. It led men to search to know the will of the Father. As men learned to know the facts which make for the great fellowships of thought, work, and sharing, they became free from the hampering fears which had brow-beaten them for ages.

The freedom of men has always been hampered by those who have neglected or opposed the teaching of the truth. Organized Christianity has too often sinned in this regard. Jesus did not call His followers to go to the ends of the earth in order to dominate men. He sent them forth to teach.

As the world begins to awaken from the period of moral insanity, through which man is going at the present time, it will become apparent again that men will need to be taught. They have been driven too long and too hard. They know that what they have been facing is not the spirit of "The Church." There is a better way, and they hope to find that better way through churches. However, we cannot blame them if they turn elsewhere, when they find a spirit in too many churches which is not the Spirit of Him who taught men to love God with all their hearts, with all their soul, with all their mind, with all their strength, and their neighbors as themselves.

QUESTIONING

*I asked the New Year, "What am I to do
The whole year through?"
The answer came: "Be true."*

*"I asked again, "And what am I to say
To those who pass my way?"
"The kindest words," he said,
"That you can say."*

*"What thoughts am I to think, day long, year long?"
And clearly as a quick-struck gong
The answer: "Think no wrong."*

*"And what roads take across the earth's worn sod
Where many feet have trod?"
Swiftly came the answer: "Those that lead to God."*

—Grace Noll Crowell

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A CALL FOR PRAYER

(The following letter came from the Chairman of the China Planning Committee, New York, to the Secretary of the Board of Foreign Missions, Newton, Kansas.)

Dear Friend:

A "China Prayer Covenant" is the subject of this letter. We believe it is one of the most important letters that have come to you from this committee.

You may remember that some missionaries in the study-conferences last fall urged that the initials of this committee be given a new meaning. "China Prayer Covenant," and that as many American Christians as possible be drawn into a pledged fellowship of regular prayer for China. To the officers was entrusted by committee action the duty of implementing this desire.

You doubtless know that the World Day of Prayer is in February. Conferences with officials of the International Missionary Council, the Federal Council of Churches of Christ in America and the Foreign Missions Conference of North America lead to the realization that the first Sunday in March would be too close to the other day of worldwide prayer. We have, therefore, adopted April 15th as our day for launching the China Prayer Covenant, and we have so notified the friends in China.

The China Planning Committee asks you to give this movement your personal and earnest attention. In most denominations it will require formal and official action which would mean delay. The Secretary of the Board of Missions can request the cooperation of editors, missionaries, pastors and laymen in making this truly a *movement* without awaiting meetings and resolutions. Will you do this to the best of your ability?

Specifically we ask: (1) That through the normal channels of publicity in your denomination you spread word of this day when in many churches in North America special prayers will be offered for China, her leaders, and her people but, in particular, for the Christians of China.

(2) That in all this publicity you stress the fact that this day is only the start of what we trust will be a *continuing* prayer circle. April 15th is a day when Christian friends of China are asked to enter into a pact with God to pray at least once daily for the Christian movement in China, preferably for in-

dividual Chinese Christians or missionaries each day. Chinese church leaders, through their cablegram, call us to intercession. Surely we will answer their call.

Note: The above call for prayer is in line with the resolution of our China Missionary Conference in North Newton last year, and our missionaries will endorse it with both hands. May we all do so, and remember especially our interned missionaries in the Philippines and China, eight of them. Manila has just been captured (north half), and 3000 missionaries and others have been set free. Ours are farther north at Baguio. May they also soon be liberated.

—P. H. Richert

WHAT SHALL WE DO WITH FREEDOM IN CHRIST?

"Ye shall know the truth and the truth shall make you free." So we have told India, and many a soul has accepted the truth and has become free from the bondage of superstition and sin. But how does this freedom work out in daily life, in contact with other human beings? In how far does this freedom apply to personal liberty? Can a person do just as he wishes? These and many more such real problems face our new Christians in India in connection with freedom. Many of our Christians do not know what the limits of personal liberty or freedom are. So grievous quarrels break out occasionally. Under the old religion our people were depressed. They did not dare lift their heads. There was no thought of freedom. They were born depressed. All of a sudden they are free, and often they know no better than to use their freedom as ancient Israel was able to use its freedom when the Egyptian bondage was broken. So our Christians sometimes answer officials in a rude manner. Then they get whacked over their heads. Then they come running to us for protection. And, of course, we cannot protect an indiscreet Christian brother. We must then teach such a brother that Christian freedom is not license, but it is freedom to do good. Freedom to commune with and worship the heavenly Father. No wall of separation and darkness stands between us and God. We are free, because Jesus really has made us free. —*John Thiessen*

MISSIONARIES ARRIVE IN BOMBAY, INDIA

Rev. and Mrs. Paul Wenger, Miss Augusta Schmidt, and Miss Elinore Schmidt have arrived safely in Bombay, according to a cable received from them on February 15. It read: "BOMBAY WELL." It had been sent off on February 14. From Bombay the missionaries will go by railroad to Champa, which lies on the main line of the Bengal Nagpur Railroad running between Bombay on the west coast and Calcutta on the east coast. The trip from Bombay to Champa takes about one and one-half days.

DAILY DEVOTIONAL MESSAGES

By Elbert Koontz, Beatrice, Nebraska

FEBRUARY 23—"Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18.

In these words we have the desire expressed that our eyes may be opened so that we can see the wonderful things God has done for us and for all men. Thomas Traherne has said, "Men's lips are closed because their eyes are blinded: their tongues are dumb because their ears are deaf: and there is no life in their mouths, because death is in their hearts. But did they all see their Creator's glory, which appeareth chiefly in the greatness of His bounty; did they all know the blessedness of their estate? O what a place full of joys, what an amiable region and territory of praises would the world become; yea, what a sphere of light and glory!" How true this is! When our eyes are opened we do see wondrous things out of the Law of God.

FEBRUARY 24—"The effectual fervent prayer of a righteous man availeth much." James 5:16b. All Christians believe in the power of prayer. We feel that it is one of the very necessary aspects of the Christian. With this in mind George Buttrick in his book, *Prayer*, has defined prayer as the heart of religion. In prayer we have communion with God. We meditate upon his greatness and his goodness. We come to Him for help when we are in trouble. We can turn to Him when we can turn to no other. Those who make prayer part of the regular schedule of the day testify to the value of prayer in their lives. Without prayer we would have little religion that would sustain us in our hours of need. Our religion would die because the heart was gone. Therefore, let us continue to pray and remember the promise that has been given to us that "the effectual fervent prayer of a righteous man availeth much."

FEBRUARY 25—"That they all may be one; as thou, Father, art in me, and I in thee, that the world may believe that thou hast sent me." John 17:21. This is a portion of the prayer that Jesus prayed for His disciples and for those who were to follow Him before he left this earth. This is a great prayer that we have recorded here in the seventeenth chapter of John. It is a prayer for Jesus himself, for his immediate disciples, and for all future followers. We see that in this passage he is asking for a unity among all believers. We may be sure that He was not asking that all people be alike in every respect, for he saw the difference in his own disciples. He is asking, however, that all those who believe in Him will be one in spirit. We are to be one as the Father and the Son are one. There is much strength in a united effort in anything. This is also true in the work of Christ. May our prayer also be that we may be one as the Father and the Son are one.

FEBRUARY 26—"I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Job 42:5. Two years ago today a young man, who was living in one of the cities of our country, stood by the bedside of a very sick young woman to whom he had been married a few months before. It was a cold and dismal day and the going to the hospital only added to the dreariness. As he stood by the bedside that night he learned the secret of praying "thy will be done." It was only a few minutes from the time that they entered the hospital until the book of her life had been written. In the cold and chilling voice of the doctor she was pronounced dead. As that young man went back home that night he went with hopes crushed. With vision blurred, but with the feeling that he was not alone, for God was with him. In the days that followed the story of Job came to him and the verse, "I have heard of thee by the hearing of the ear: but now my eye seeth thee." There is a vast difference between hearing and seeing. May all of us see God at work here now and not only hear of Him. Through the sorrow of this age may we be able to say with Job, "Now my eye seeth thee," because we are walking with Him.

FEBRUARY 27—"What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight." Mark 10:51. As Jesus was going up out of Jericho he came in contact with this blind man named Bartimaeus. It is not unusual to run across blind people in the time of Jesus, and many were crippled and were begging along the roadside to make a living. This must have been the case with Bartimaeus. There was nothing else that he could do. On festival occasions the road was crowded with these poor people seeking to get enough to feed themselves for a time. We see this man crying out to Jesus as he passed by. This poor blind man could not see Jesus, but he must have known that he was there. He had probably heard of Jesus many times before and of the wonderful things that he was doing for the people. The more the disciples tried to silence him, the more he cried out until Jesus heard him and gave this blind man his full attention. We hear Jesus asking him, "What wilt thou that I should do unto thee?" and then the reply of the blind man, "Lord, that I might receive my sight." This should be the desire of all of us. It is true that we have eyes and see not. We, too, should cry out to Jesus that our eyes might be opened. He can still open our eyes to sin and the terrible things about us if we will but cry out in faith to Him.

Sponsored by
the Young People's
Union of the
General Conference

EDITOR

R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Whom Say Ye That I Am?

(Miss Alice Lehman wrote from Aberdeen, Idaho, on January 25: "I am enclosing a few short themes which were written by a Sunday School class of high school girls. I had asked them to write just a short theme on the question which Christ asked His disciples, "Whom say ye that I am?" These are just a few of the answers received. I had no intention at the time to have these published in any paper, but after reading them over, the thought occurred to me that perhaps you could use them . . . in our Mennonite Youth page in **The Mennonite**. Each of these girls has consented to have these themes put in the paper . . .)

"To me, Jesus is my Saviour to whom I can go to at any time with all my troubles, great and small. Jesus is the One who died on the cross for my sins—who loves me and in whom I can put all my trust. He has given me the Christian friends and Christian fellowship—and a Christian home to be raised in—for all of this I am so very thankful. To me Jesus is a wonderful Saviour, uncomparable with any human, and I do love Him so very much for all He has done for me."—*Jeanne Wedel*

"Like Peter said, I also say that Jesus is the Christ, the Son of the Living God. I also say that He is the only perfect and all-righteous person and because of His love for a sinful world, including you and me, He was willing to die on the cross to save us. We may have this salvation by only believing on Him. After we become Christians we may come to Him in prayer and learn to depend on His forgiveness, love and leading. We may take all of our troubles, joys, wishes and heartaches to Him. The richest life possible is had by trusting Him, each day of our lives and by doing His will."—*La Verne Linscheid*

"Thou art the One, the only Living One whereby I shall find eternal life." Christ, to me, is the One to whom I can go in times of sorrow or happiness, weakness or strength. He is the one to whom I can bring my problems and He will give me strength and guid-

ance to make my decisions in the way that He has for me and that will benefit me. To Him I can bring my sorrows and He will comfort and sustain me. Christ is my own personal Saviour, and by Him and Him alone will I find happiness in my eternal home with Him."—*Dorothy Klempel*

"If Christ would come to me in bodily form and present this question to me as an individual, I would not be able to find words to tell Him. Even so, Christ, and He alone, is the one who saved me. He helped me in everything from the day I accepted Him. If I go to Him when trouble arises, without a doubt He will help me, and I can give Him the glory for victory. When I stand alone, He is the one I find beside me. If something goes wrong in my work He helps me if I but ask Him. When I'm overcome with joy, I know He has provided the happiness for me also. To sum up everything in four words, 'Christ is my all!'—*Eleanor Isaak*

"If Christ should ask us this question today, there would be many different answers. Many would say that He had meant much to them personally, but too many would have to say that Christ meant nothing to them. And that is why we Christians are here—to lower that latter number. In the Bible we have many different names for Christ. Many of them we hear frequently, for example, the good Shepherd. Christ is my Shepherd. A shepherd is one who keeps his sheep near to himself. Christ's teachings remind us daily in our devotions and Bible reading to walk the straight and narrow path. He intercedes for us and brings us nearer to Himself in many ways. We have recently experienced some deaths in our church, which I believe brought many of us closer to Him. He wants to be our friend, and when we neglect Him, He tries in every way to win back His wandering child. I love the name of Jesus. To me it means gentleness and kindness and grace! Jesus is the greatest Friend I have and without Him my life would be without hope, happiness or love."—*Elsie Wiebe*

R. C. Kauffman Writes Second Letter from Calcutta

(Continued from last week)

One day last week we got on the trolley and went out to see the Burning Ghats. That is the place where the Hindus dispose of their dead. It's a rather gruesome sight for the uninitiated. They pile up some logs, put the dead body on them; then put some more logs over the body and set the whole thing on fire. We were permitted to come in and watch the whole procedure. They had several bodies to take care of at the time. They told us they dispose of some sixty or seventy bodies a week at that ghat and there are several others in Calcutta. Before the burning begins, priests in another section of the ghat hold their ceremonies, which consist of weird cries, loud gongs, and bells—an awful noise, evidently intended to frighten the evil spirits away. Also water from the sacred Ganges is poured over the body. From there we went to see a Jainist temple. We had to take off our shoes to enter. It was a rather magnificent affair with much fine glass and precious stone art-work. In the center was stationed an idol with a large diamond on its forehead. It was interesting to note that here was some commercialization of both of these places. At the gates there were guides who would gladly have taken one about for a trip. And at the temple there were children who immediately took to guarding our shoes, which wouldn't have disappeared anyhow had they not been around, for a tip.

The last several mornings at 6:00 we have been awakened by a most awful cry right across the street from our window. We thought it must be some demented soul getting up from his sleep in the street. Then we focused our flashlights in that direction the other morning to find out just what it was. It turned out to be a Mohammedan priest giving out the call to prayer. . . . There is no want of religion in India.

The weather continues to be very nice and comfortable—comfortable, that is, if one wears summer clothes. When dressing up for dinner or church we always wear our summer suits. With a “winter” like this I hate to think what summer will be like. However, we enjoy it while it lasts. I feel very well.

December 19. Over a week has passed now and I haven't finished this letter. This last week was the first under our own direction. Beare and Isaac, the two men who had begun this work and who were here when we came, have withdrawn and given it over to Clayton, Lawrence and me. I have been appointed director of our relief unit in India—that is, until Rev. Sherk from Canada comes. . . . (M.C.C. reports are that

Brother Sherk has arrived in India). He is, I understand a former missionary to India, and so should be more familiar with the situation than I am. This coming Friday I still expect . . . to go to Champa for the holidays. From there then, I may make a trip to Southern India to investigate possibilities for carrying on our work there. We understand there are more needy areas there. The Bengal famine incidently, was quite a thing. Some 6,000,000 died. One can still see skeletons along the railway track where victims tried to make their way to Calcutta, as did so many at that time. But this is all pretty well over now. However, there are still some after-effects which might occupy us here. One is the malaria epidemic existing now. If we can get enough quinine and atabrine, there is much we could do in the line of distributing these in the various villages. There are other diseases very prevalent too, especially cholera and tuberculosis. Calcutta has the highest tuberculosis incidence of any city in the world. This is due to the carelessness or ignorance regarding contagion, the diet of the poorer people which lacks in certain vital elements, and also due to a peculiar custom among women called “purdah,” which means wearing a hood-like covering over the whole face and body, with only two slits in it for the eyes to see through, and thus excluding sunshine and fresh air. They wear this whenever they go out of the house so that nobody other than their husbands may see them. There is also rehabilitation work that we could do. Many have not enough money with which to buy straw to mend their leaky, thatched roofs, others not enough to buy materials with which to carry on their work. By financing them they might be put back on their own feet. So there may be enough for us to do right around here. But as far as emergency relief work goes, there are, I believe, more needy areas in other parts of India. One could, of course, carry on relief work in most any part of the country. Everywhere there are poor and needy.

I had a few more interesting experiences this past week. For one thing I got my India driver's license and drove a car for the first time. This may not sound very exciting, but with women, children, goats, ox-carts, rickshaws, and what not added to left hand traffic it becomes something of an achievement. In this whole city of Calcutta, second largest in the British Empire, I have seen only one stop light. At some of the down town corners policemen are stationed, but at most intersections one goes through as, if, and when one can. It would be very detrimental to have an accident here as cars are very expensive. The 1938 Plymouth we have cost 5,000 rupees (about

\$1,700). Gasoline is 60 cents a gallon. This left-hand traffic proves annoying even while walking along the street or going up steps. Every once in a while we bump into somebody. One thing that helps in driving a car is that the steering wheel is on the right side, thus reminding one to stay on the left and pass on the right. But this puts the shifting handle on the left side of the driver and so one often makes a false grab for it.

Another interesting experience was attending several of the classes at Calcutta University. I attended three classes in Philosophy and one in General Psychology—all taught by Indian professors and attended by Indian and a few Chinese students. I don't think any experience impressed me as much with the basic likeness and kinship of people of different races as did this. I felt very much at home. It was like sitting in on classes at Yale once again. The problems discussed and the procedure were very much the same. And there certainly was no inferior intelligence behind those dark faces. The students were exceedingly kind and hospitable. After each session (we were there at two different times) they arranged for us to have tea with them. Some things were served along with the tea—one time fish cakes—but we ate with our hands like good Indians. Both professors and students wore the prevailing garb, a loosely draped cloth wrapped about them. It looks comfortable, but our man, Rev. Beare, who tried it, gave up. He said it felt always as though he were losing something! The professor in philosophy, incidentally, was Dr. Dasgupte—one of the most renowned of contemporary philosophers of India.

How to Have a Miserable Time

The following suggestions, which we found in a church bulletin, are guaranteed to bring results. They are:

"Think about yourself.

Talk about yourself.

Mirror yourself continually in the opinion of others.

Expect to be appreciated.

Be sensitive to slights.

Never forgive a criticism.

Demand agreement with your own views on everything.

Shirk your duties if you can.

Do as little as possible for others.

Love yourself supremely.

Be selfish.

This recipe is guaranteed to be infallible."

Jesus told us the truth when he said, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Happy are those who accept this as the truth.

Mennonite Projects Continued by French Workers

Out of France has come the heartening news that French workers have been continuing and expanding the Mennonite relief work that was entrusted to them, upon the internment of Lois and Henry Buller in January, 1943. Roger Georges, a French Christian, delegated to carry on Mennonite projects with reserve funds, reports that the boys' home at Tourvielle, and the girls' home at Les Houches were closed in April, 1943, according to scheduled plans. The canteen for Spanish children at Cerbere closed March 31, 1943. The school canteen of Banyul fed fifty children daily from January 1 to June 30, 1943. The distribution of vegetables to Spanish families at Banyuls and Collioure stopped in March, and the last milk distribution was made in April, 1943.

The convalescent home, formerly at Canet Plage, but moved to Lavercantiere early in 1943, has since been enlarged. Now they have ninety children from Normandy, Marseille, and Perpignan, including the Spanish and Jewish children that were present when Sister Gunden was supervisor. The French workers have opened three new colonies with the evacuation of children from cities. One colony cared for 100 children, evacuees from Lyon and Paris areas, from October 1943 to October 1944. A second colony was opened for fifty-five little children of Paris—three to six years of age and very deficient—and this became the first nursery operated in France by Mennonites. The third new colony was opened in a castle in June, 1944, taking 110 children from Lyon's suburbs. Fifty of these children are two year olds, and seventy are from six to fourteen year olds.

The former French and Spanish workers have stayed with the work. French local organizations have added funds to M.C.C. funds to help finance the projects but the name for each project has remained "Secours Mennonite," and Christian principles have been upheld, as expressed by Roger:

"Our greatest difficulty has been to find the personnel to direct the colonies because we think that our colonies must be directed by people who, beside the necessary capacity of administration, must be able to apply in the colonies the Christian principles that our delegates had always recommended to us. It is by these same principles we have always been inspired to do the work we have accomplished, and with the help of God, we shall continue till the moment that we shall be able to put again in the hands of the Mennonite delegates, the mission they left to us at their parting."—Released January 31, 1945, M. C. C. Headquarters, Akron, Pennsylvania

RELIEF

Nurse Sails for Middle East

Farewell services were held for Helen Moser, R.N., at Akron, Headquarters, Sunday afternoon, February 4. Sister Moser is sailing by a direct route, and upon her arrival in the Middle East will become the thirteenth relief worker in the Menno-nite unit.

Three Woman Relief Workers Arrive in Egypt

"Arrived Alexandria, all well" was the message sent by **Bertha Fast, Marie Brunk, and Esther Detweiler** to the Akron Headquarters, February 5. These three workers left the States November 26, were detained in Lisbon until January 13, with a large contingent of missionaries bound for Africa, and finally received passage to Egypt.

School Health Service in Puerto Rico

Salome Fast Holsinger, R.N., is now devoting her full time to the school health service inaugurated in the schools of the larger La Plata community. Health examinations were given to approximately 300 children in November. Tuberculin tests were administered to 200 students in the Aibonito High School, and 130 of these were given check-up fluoroscopic or x-ray examinations. Smallpox vaccines were given to 200 students, mostly in the Asomante schools.

These examinations revealed that one pupil in ten needs to have his eyes checked for glasses, nearly all need dental attention and fourteen out of fifteen have intestinal parasites. Approximately one out of four had a positive tuberculin test.

Relief Briefs

The passport of **Sam Goering** has now been validated for France by the State Department. He will not be able to enter France until he has been granted an entrance visa by the French government.

Word was received from Sam Goering that **Glen Miller and J. N. Byler** left England near the end of January.

Waldo and Mrs. Hiebert and Dr. A. M. Lohrentz arrived in Asuncion, Paraguay. Akron Headquarters received word of their respective arrivals January 31 and February 7.

C. P. S.

New England Dairy Counties Approved

Special projects under Mennonite administration continue to open in order to provide an outlet for the increasing number of men in the base camps. Two units in the New England States, in which the men will serve on dairy farms have recently been approved. Addison County, Vermont, will receive twenty-five men and Worcester County, Massachu-

setts, fifteen men. Assignees for these units are being selected from the Mid-West camps.

C. O.'s Assist in Jaundice Discovery

According to a report in the *New York Times*, January 15, one of the most important medical discoveries of the war has been a knowledge of the transmission of jaundice. It has been found that jaundice is a filth disease transferred from one person to another through the agency of flies, polluted water, and other means. The medical commission which made this discovery reports that many of the volunteers for experimentation were "conscientious objectors whose contributions proved most valuable in the study." A jaundice "guinea-pig" unit of thirty-five C.P.S. men has been in operation at Philadelphia under the administration of the Friends.

C.P.S. Briefs

The series of books, "Our Mennonite Heritage," commonly known as the Core Course books, are now being printed in their third edition. Number IV, **Our Mission as a Church of Christ**, is also now being printed.

Six men publicly reconsecrated their lives to Christ and others were spiritually strengthened during a series of evangelistic messages given at the Downey, Idaho, camp by Brother Henry Wolfer.

Representatives of the service committees met at Akron, January 19 to 20, for the purpose of discussing educational assistance to C.P.S. men from the non-historic peace churches.

PEACE SECTION NOTES

Conference Acts on Peacetime Conscription

The Quarterly Meeting of the Eastern District Conference ministers and deacons, General Conference Mennonite Church of North America, held at Quakertown, Pennsylvania, January 22, took action to register their position on peacetime conscription. The substance of a letter sent to Congressmen was as follows:

"Our forefathers left Europe in protest to universal military training in time of peace because they knew what would result from such a course. Having the welfare of our country at heart, we believe it would be making a grave mistake to adopt a militaristic program which has been in use in Germany for years and led to the ruin of that nation. It is our conviction that real peace can only be realized through an acknowledgement of Christ and the principles which He demonstrated for us."

M.C.C. Headquarters, Akron, Pennsylvania

Wanted

A Mennonite—man or woman—experienced in bookkeeping and accounting and who would find joy in rendering service to our Church. Full time employment at fair remuneration.

Write to or see the Office Manager, **P. A. Penner**, General Conference Headquarters, 722 Main Street, Newton, Kansas.

CORRESPONDENCE

IMMANUEL MENNONITE CHURCH Pratum, Oregon

Mennonite young people from the Oregon churches held their quarterly meeting in the Pratum Church on January 28. Rev. Wilbur Regier gave the morning messages. The host church served the meal at noon. The afternoon program began with a business meeting. Rev. Homer Leisy served as moderator. The orchestra was directed by Hilding Anderson from Portland. The main theme for the afternoon was "Characteristics of Spiritual Progress." Sub-topics in connection with this were: "In Our Devotion," by Rev. Paul Roth, Barlow; "In Our Church and Sunday School," by Mrs. Wm. Zehr; and "In Our Associations," by Gladys Jensen. Rev. Kliever gave the closing message.

Dr. and Mrs. Tiezen of Marion, South Dakota, visited our church last Sunday. The parents of Rev. Regier left for home on January 25 after a short visit. We are looking forward to the week of February 19. Dr. C. H. Suckau, President of the Grace Bible Institute, will speak to us on February 19 and 20. Then on February 23, Rev. and Mrs. Leonard Hanes will be with us to show the methods used to reduce unwritten languages, which they hope to use when the way is clear for them to go to South America. Mrs. Hanes is a sister to Rev. Regier.—Corr.

FIRST MENNONITE CHURCH Mountain Lake, Minnesota

The blanket of snow which fell on February 6 makes me think of Ps. 51:7, "Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow.

At our annual meeting H. J. Peters was elected into the Temperance Committee. We plan to have a child consecration service this year. Thanksgiving week: Rev. W. J. Flickinger held meetings. On Thanksgiving Day, which we observed as harvest festival, he pointed out many things for which we can be thankful. Helen Nickel talked to us about Thanksgiving in India. December 10: Our pastor visited Camp Denison and Rev. D. J. Regehr from the E.M.B. took his place at the pulpit. December 19: The Oakleaf Mission Society gave a program. Mrs. August Ewert told about her worst Christmas in China and about other experiences in mission work. Our girls have organized into a society called The King's Daughters. Miss Elizabeth Derksen and Mr. Emery Knudson were married on December 23. Christmas morning: Arnold Nickel, who is a student at Bethel College, gave a very good sermon on Christ's coming to this world, and our pastor talked about missions. On the last Sunday of the year we had a short memorial service. New Years Day: We had an English sermon and a German one. Rev. D. D. Harder gave the German one. In the evening the thirty-fourth annual Sunday School Convention convened in the high school auditorium. Ten Sunday Schools participated. January

7: The Bible School gave a program for our Christian Endeavor. This school brings many blessings into our community. Milton J. Harder, who recently completed the two-year course at this school, has enrolled in Bethel College. January 8-10: We had prayer meetings. January 21 to 27: The Bible School Conference was held in our church, with Rev. Henry N. Harder, Geary, Oklahoma, as speaker. The last evening, January 28, it was held in the Bethel Church. January 28: Six young men and Director Lester Gering from the C.P.S. camp at Denison gave a program.—Elizabeth M. Harder, Corr.

IMMANUEL MENNONITE CHURCH Los Angeles, California

The first Sunday of January, it was the privilege of each member present, to take part in the Holy Communion service. That afternoon, the annual church business meeting took place.

Dr. Bauman, our temporary pastor, is taking us through a study of First John at our weekly prayer meetings.

Two of our young people, Virginia and Tom Walker and their daughter Vivian, have left for Omaha, Nebraska, to attend the Grace Bible Institute.

It was our privilege to have Rev. and Mrs. Leonard Hanes in our midst. They are to go to South America as missionaries.

Mrs. Lizzie Wirkler, who has been an inspiration to many of us, went to be with the Lord.

Even though it was a very rainy day, the ladies of the Women's Missionary Society again met February 1.

On February 4th Dr. Bauman began a series of messages on archaeology, using slide pictures to illustrate them.—Mrs. Elizabeth Rempel, Corr.

REMINDING THE OKLAHOMA CHURCHES

It seems to me to be in place to remind the churches of the Oklahoma Convention of the resolutions that were passed at the last convention. They read as follows:

Resolved: That we accept for our convention in the future this plan: Time of meeting—September or early October. Place—in order to give all churches an occasion to entertain the convention, our churches be grouped into the following districts:—South (Bergtal, Sychar and Herold), Middle (Orienta, Meno, Goltry and Enid), North (Medford and Deer Creek), and the churches isolated be also encouraged to entertain the convention if they so desire.

Resolved: That if no invitation for the 1945 convention is extended by any one church or group of churches by April 1, 1945, the executive officers of the convention ask the North district (Medford and Deer Creek) to entertain the convention.

So may we have an invitation, if any church or group of churches wishes to entertain the convention, before April 1st.

Sincerely yours in Christ,

H. P. Fast
Convention Chairman

JOTTINGS

—**Newport Mennonite Church, Newport, Washington:** The J. P. Dalke home was saddened by a message that their son Emil had been killed in action in Europe. A fitting memorial service was held in the church on January 21. Our pastor, Rev. P. D. Unruh, has been giving a series of messages on the first chapter of Genesis. On February 4, eight boys from the C.P.S. Smokejumpers Camp, Missoula, Montana, attended our services and visited. These men are on detached service at the Falls River station, Priest River, Idaho, a short distance from here. We say to these boys, "Come again." We also invite any men in the armed forces who are in Spokane or Farragut to come and worship with us. —Mrs. H. D. Hiebert, Asst. Corr.

—**Freeman Junior College:** The Christian Youth Volunteers gave a program in the Neu Hutterthal Church on February 11. Joe F. Waldner, the Manager of the Jamesville Hutter Colony, spoke to the Church History class last week. —**Freeman Courier**

—**Bethel College: "Present Trends in Theology"** was the subject discussed by Pres. Ed. G. Kaufman at the January faculty social. Students in the Public Worship class recently visited the Catholic, Presbyterian, Lutheran, and Reformed Evangelical churches in Wichita. In the evening they attended a service in the Jewish Orthodox Synagogue. The churches provided friendly guides who explained the symbols and practices of their respective churches.

—This year the **Conference on Mennonite Cultural Problems** is to be held on the **Bluffton College campus, August 24-25.** The first two sessions will be used for the discussion of educational problems. The proceedings will very likely again be printed. Those of the conference held last year are now being printed.

—**Bluffton College:** At its November session the Board of Trustees approved a plan for a special two year Bible course. At the successful completion of the course a new degree, Associate in Arts in Bible will be granted.

The course is planned especially for those who would go back to strengthen the work of their home churches as laymen. It is so designed that if at the end of the first year or even later the student decided to take the longer course leading to the Bachelor of Arts degree, the change could be made with a minimum of credit loss. Courses would be taught by the regular faculty members and Mennonite ministers in the community.

It has been suggested by ministers in discussing the proposed course that churches might well consider giving scholarships to one or more of their young people to enable them to take this course. One of the great needs of all churches is more educated leadership. Sending young people to school for a two year period who would later come back to strengthen the work of the home church would be an excellent investment in future leadership.

—**The First Mennonite Church, Burns, Kansas,** is enlarging its Building Fund.

—**The Tabor Church, Newton, Kansas,** at present has 388 members. "Of these 248 live less than 10

miles from the church, 63 live 10 to 20 miles away, 30 live 20 or more miles away, and 47 live either out of the state or on some other continent."

—**The Second Church, Beatrice, Nebraska,** is another church which strives to meet its C.P.S. quota. In 1944 it gave a total of \$861.30 for C.P.S. In addition it gave a total of \$262.96 to the nine members of the church who are in C.P.S. The total per capita giving for the entire membership, including the non-resident members was \$60.11 in 1944. A total of \$4,922.97 was contributed for the parsonage. A committee has been appointed to consider the possibility of enlarging the church basement. The average attendance of all Sunday School classes during 1944 was about 75.2 per cent, in comparison to 64.6 per cent the previous year. The average offering was about 21.5 cents per member present, compared to 17.25 cents for the previous year. The foregoing facts are taken from the yearly report of this church, of which Rev. Elbert Koontz is pastor. The report is in a unique, inexpensive, practical form. Mimeographed pages were bound together into book form, in addition to organizational and financial reports, there is a list of special offerings for the coming year, a list of special days for the church, and a list of the special seasons of the church year. The membership list gives all members of the families represented and the complete addresses. It also shows by means of asterisks which children are not church members.

—**From the Chronicles of the Eden Church, Moundridge, Kansas:** "For some time the pastor has been working in preparation for a series of messages to the children at the midweek services and now is ready to begin. The children have been faithful in attending the services these past months and every effort should be made to provide them with that which will be worthwhile and instructive for them. With that thought in mind the pastor has worked out a series of illustrated messages on the life of Christ. A large number of colored pictures depicting the various experiences and periods in the life of Christ have been collected and with the able help of the local photographer, Pete Block, have been made into slides which can be projected upon the screen. Also numerous pictures have been obtained illustrating the geography and customs of the land in which our Lord lived and died. These different types of slides have been arranged into a series of studies which will be presented to the children at the midweek services during the next months. The use of visual aids in teaching the scriptures is becoming increasingly effective in the work of the Church and it is the hope that these studies of the next few months will prove both helpful and inspirational to all. We urge you to bring the children to these services and join others in worship. The last part of the hour will continue to be devoted to a study of the first letter to the Corinthians." ". . . the church has placed an order for a Hammond Organ . . . If all goes well we may have it in April. Attempts have been made to get it in time for the "Messiah" rendition . . . the S. S. teachers' meetings held on Saturday evening have been especially good this past month. This hour serves a double purpose. It provides an opportunity for the teachers to study together in preparation . . . then also it does much to bind the teachers to-

gether in a bond of fellowship."

—**Woyland Church, Wayland, Iowa:** By a unanimous vote, Rev. E. S. Mullet was re-elected pastor for a term of three years, beginning June 1, 1945. Rev. Mullet is closing his second year as pastor.

—**Lorraine Avenue Church, Wichita:** "The Ladies' Friendship Circle is happy to announce the payment of its \$1000.00 pledge toward the new church nine months ahead of schedule. At the last meeting the ladies adopted as their next project the raising of funds for the equipment of the new kitchen."

—**Bulletin, Menno Church, Lind, Washington:** "Have you signed up for the Sunday you wish to bring flowers, potted plants, or ferns and foliage plants to church? You will find a paper for this purpose on the bulletin board... Our love-offering for Rufus Franz, regional director for C.P.S., amounted to \$320.00 This was very much appreciated, for those who work under the M.C.C. as does Rufus do not receive a salary, only maintenance."

—**Books sent to Paraguay:** "Through the cooperation of many friends some 6,000 books (about 2,000 pounds) have been shipped to the Mennonite Central Committee to be forwarded to our brethren in Paraguay. Thank you for your response and may God bless this work. We still receive requests for German and English books (**Bibles, Gesangbuch mit Noten**, religious, classic and other literature) from our brethren in Canada and chaplains of prisoners of war. And we have not even started to send books to the many Mennonites in Mexico. We are willing to help you serve through your discarded books. Send them to either of the undersigned at North Newton, Kansas. Signed, H. A. Fast, Cornelius Krahn."

—**Walton Church, Walton, Kansas:** According to Rev. Ronald von Riesen, the pastor, the dedication of the new church will be held on Palm Sunday, March 25. The dedication will be held in the afternoon and a missionary rally in the evening. The program will appear later.

—The village of **Mountain Lake, Minnesota**, recently voted on the sale of beer and Sunday movies, as stated in the February 6 issue. The result of the vote is that the sale of beer and Sunday movies will continue.

—It is expected that **Gerald Stucky** will come to Newton to attend the meeting of the Foreign Mission Board in Memorial Hall, North Newton, on February 21.

—**Rev. Abraham Albrecht** told us on February 14 that so far they had not received any news that the China missionaries interned in the Philippines had been released. Rev. Albrecht said that the missionaries had been interned at Camp Holmes near Baguio, which is about one hundred miles north of Manila. He also stated that there had been a rumor that the missionaries had been transferred to another camp, but this has not been verified and may be false. May the many prayers for the safety of these missionaries be answered soon.

—**Rev. W. C. Voth**, who is teaching in Montezuma, Kansas, is also ministering to the Mennonite congregation at that place. The group assembles every second Sunday. Rev. Voth visits his family in Newton on the intervening Sundays. The Monte-

zuma group for a while met every Sunday when Rev. Victor Graber still served the Kismet Church and them. At that time Rev. Voth also served the Montezuma group, enabling them to have services every Sunday. This group is small, but it has a church building of its own.

—**Bethel College Mennonite Church, North Newton, Kansas:** February 11, Race Relations Sunday, was observed in a unique way by having the Rev. Floyd Nunley, Pastor of the local Colored Methodist Episcopal Church, bring the messages. He preached a good and interesting sermon, based on Christ's healing of the ten lepers, emphasizing especially the "us" in their cry, "Jesus, Master, have mercy on us."—Karl Friesen, Corr.

—**The Mennonite Clothing Center at Newton, Kansas,** is handling tons of clothing. The two hundredth bale was completed on February 9. The center opened the last week in September. The bales' average weight is around 117 pounds. Some of the overflow clothing has been taken to General Conference Headquarters for storage. A large shipment of clothing may be sent off now at any time, for the M.C.C. is waiting for the green light from the government officials. Europe is in great need of clothing, and it is expected that the shipment will go to Holland. The center is grateful for this clothing and hopes that much more will continue to come in, for the need is great. Four permanent workers receive, sort, and pack the clothing. Miss Elma Esau, who has been in charge, plans to leave soon to do relief work in England. Mrs. Selma Linscheid will succeed her. So far the bedding and overcoats received by the center outweigh any other one item. About thirty to thirty-five overcoats make one bale. Considerable soap has been received. The center is waiting for boxes in which to send shoes. When Miss Esau was asked as to what was her fondest dream for the center, she replied that it was the dream of every worker in a clothing center, namely, "that people send their clothes in in perfect shape." This means that they should be clean, patched, and with at least six months wear left in them.

—**A Girls' Gospel Team Quartet from Bluffton, College** will give a program in the First Mennonite Church, Nappanee, Indiana, on the morning of February 25.

—**A mission rally, with Rev. A. E. Kreider**, member of the Board of Foreign Missions as speaker, was sponsored by the Student Volunteers of Bethel College on the evening of February 18. The rally was held in Memorial Hall.

—**Dr. A. M. Lohrentz** arrived in Ascension, Paraguay on February 5, about one week later than he had expected to arrive. Weather caused the delay in plane travel. Consequently, Dr. Lohrentz on the way took the opportunity of stopping over in Lima, Peru, for some time. Here he was shown the city by Ann Beth Enns Youngquist, who is a daughter of Dr. and Mrs. J. H. Enns, Newton, Kansas. From Lima Dr. Lohrentz flew to a point in Brazil and from there to Ascension. From there he was to take a riverboat up the Paraguay River to Puerto Casado. From here he was to go northwest about forty miles on a small railroad. At the end of the railroad he was to be met by someone from the

Mennonite settlement. The last leg of the trip is by horse drawn vehicle. Dr. Lohrentz was expected in Philadelphia, Paraquay, on February 19, but we have no word that he made it by that time.

—From a letter by J. N. Byler, written on February 12, we glean the following about **Sam J. Goering** who is now in England: "We have just received word that the State Department has authorized the validation of his passport to France. We hope that he will be able to make this trip very soon since there is great need there. We also have considerable work that has continued in France during the period of occupation."

EASTERN DISTRICT CONFERENCE NOTES

The second executive business meeting of the Eastern District C.E. Union was held January 18, at the home of our Mission Secretary, Ruth Miller. The treasurer reported \$354.00 has been received thus far toward our goal of \$500. The matter of merging the **C. E. Witness** with the **Sunday School Union Notes** and **Brotherhood Briefs**, making one Eastern District Conference paper, was discussed. This will be discussed at the annual convention. Please give this problem careful consideration till that time. Our Young People's Fellowship meeting will be held at the Allentown Church, March 3. Drs. Harvey and Ella Bauman will be the speakers.—C. E. Corr.

Second Church, Phila.—A Women's Missionary Society was organized January 23. The Society will meet every third Tuesday evening of the month. There are fifteen young people in the catechism class.

Grace, Lansdale—According to a note received from the pastor, the Rev. Olin A. Krehbiel, the names of eighty families were sent in to the Mennonite Publication Office. At the annual congregational meeting, the church decided to adopt the 100 Per Cent Church Paper Plan. The Church also has a committee to plan for a new church building. During the past year, \$65.00 was contributed toward an organ for the church.

—The Evangelical, Mennonite, and Schwenkfelder churches will again conduct union Lenten services. The largest catechism class the Church has ever had is meeting regularly under the direction of the pastor.

Fairfield—Starting with February 4, a series of moving pictures, mostly sound, on the Life of Christ, which are in keeping with the Sunday School lessons of this quarter, will be given. Worship services are conducted every second Sunday evening, featuring a visualization of some aspect of the life and teachings of Jesus.

Perkasie—At the annual congregational meeting it was decided to prepare for a number of improvements and repairs to be made to the church during the coming spring and summer.

Springfield—Across the program printed for Sunday, January 21, was printed one word in large heavy letters, SNOWBOUND. This was the Sunday that the pastor, the Rev. Ward Shelly was to be ordained as Elder. It was decided to hold this service sometime in March.

First, Philadelphia—Mr. and Mrs. Allen Kremer celebrated their fifty-sixth wedding anniversary several weeks ago. Miss Wilhelmina Kuyf delivered

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

the message on Sunday evening, February 4. On February 11, Prof. A. E. Janzen, of Tabor College, Hillsboro, Kansas, delivered the morning message, and in the evening he gave an illustrated lecture on "The Mennonite in South America."

Souderton—Toru Matsu Moto, a Japanese-Christian, delivered the message Sunday evening, February 18. This meeting was known as the Race Relations service. Plans are being made for a rendition of "The Seven Last Words of Christ" by Dubois, for Palm Sunday.

Deep Run—The Pastor, the Rev. Russell L. Mast, President of the Conference, preached at both morning and evening services at the Mechanics Grove Church January 28. Dr. Harvey R. Bauman occupied the pulpit during the pastor's absence. The Rev. Ellis Graber, pastor of the Souderton Church, was the speaker at the annual fellowship supper, held in the Plumsteadville Grange Hall, February 12. —Conf. Corr.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

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**Mennonite Publication Office
Newton, Kansas**

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, February 27, 1945

NUMBER 9

Let Us Not Fail Them

By Mrs. Sam J. Goering

Many of us have become much better acquainted with China since the war began. We are listening with interest to the daily reports that come to us over the radio and through the press, telling of conditions and developments over there. But I wonder how many of you are keeping up your interest in our China Mission Field, the work which you supported so faithfully in the past, through your gifts and prayers. I fear many of you feel that, since the missionaries are all off the field and the place is in the hands of the Japanese, our mission work in China, at least for the present, is at a standstill, and therefore all our responsibilities and obligations towards the work have ceased. I realize it is hard to keep up a vital interest when one is out of touch with the field, and no news and reports come to remind one of the importance of the work and its needs. We would like to know how the Christian leaders to whom the missionaries entrusted the work, are carrying on and how the work is going, but since we hear and know so little, we must still believe. The meager reports that have come through from our own field and other occupied territories assure us that the Christians are remaining true to Christ and loyal to the Church and are making great sacrifices to carry the work on the best they can. Let us remember, even though the missionaries had to leave, God remained in occupied territories and is continuing his work through the lives of the Chinese Christians. But let us also remember, that they never needed our interest and prayers more than they do today, and they are depending on us to stand by them. Let us not fail them.

Since there has been no recent news from our field, I would like to refer you to a letter written by David Wu, one of the young men from our mission, who together with a number of other students from our field went to free China where they are attending school. This letter was dated June, 1944 and published in the October, 1944, edition of the *News and Notes*. Here, briefly, are some of the things he mentions with regards to conditions in our mission field: At all of our large centers, Kai Chow, Nanlo, Ching-

feng Ch'iang Yuan, and Tung Ming the churches, as well as our high school in Kai Chow, are occupied by the military. Some of the church furniture was destroyed, and some carried away. The doors and windows of the missionary homes are all broken. He writes, "if you could see what has happened to the places you would feel very sad. The people suffer greatly from the war and famine. Many people have left their homes and become beggars. Many have died of starvation. They eat corn cobs, peanut shells, grass and leaves. What a dreadful year it has been! The war has brought much trouble to our church, but the famine has brought much more trouble. Don't you think we need your help?"

He writes that the evangelistic work was greatly affected because many of the preachers had to go elsewhere to make their living. All the mission schools were closed. The hospital was robbed three times by the Red army. The instruments, microscope, medicine and clothing were all taken away. Dr. Hu, our mission doctor, has moved out of the hospital and has set up a small clinic in the east suburbs of K'ai Chow. This represents a sad and discouraging picture of our China field, but let us remember that the real value of the fruits of your faithful support can not be figured in the number of buildings the mission erected, important as these may be, but in the many fine Christian lives—the Christian character and faith in the hearts of the people. It reminds one of the words of Paul: "The things that are seen are temporal but the things that are unseen are eternal." We have a good example of that in the boy who wrote this letter I told you about. His implicit faith in God he expresses in his letter when he says: "Though we have many difficulties God always opens a way. Indeed, God never fails." And again, "There are many problems, we can only give them to God. We trust in Him." It is these fine true Christian lives that are trying to carry on the work under very trying circumstances and much suffering, that we must not fail, they are depending on our prayerful support; we must not let them down.

Missionaries Are Free

Our missionaries in the Philippines are free. The following notice was received from the War Department by Rev. and Mrs. Abraham Albrecht on February 22: "Mr. and Mrs. Marvin Dirks and three chil-

dren are liberated by our forces. Physical condition fair." Similar messages have been received by the relatives of Missionary Albert Jantzens and Missionary Lester Wuthrichs, according to Rev. P. P. Wedel, Chairman of the Foreign Mission Board.

Our Ministry of Education

The Needs of Our Schools

By J. H. Langenwalter

This is the time of the year when far-reaching decisions are due for those who are responsible for the training of youth in the business of living as human beings ought to live. The more fully men and women enter into the opportunity-responsibilities before them the more they deserve to be understood as well as to be expected to understand their work.

In normal times it was simply taken for granted that the plans for the coming school year would be made about this time of the year. If there is such a thing as "normal" times, that is out of the question now. This fact increases the responsibilities of those who are to plan for the coming year, and for the coming years at this time. The uncertainties of the present time increase the difficulties with which educators have to reckon. Nevertheless, youth keeps on growing. More and wiser guidance is needed. More serious problems confront youth than most people even dream. This means that all of us interested in Christian Education need to do some consecrated thinking in regard to the possible solutions of problems which are of primary interest.

What Shall Be Done about Students in the Future?

One of the questions to be met is: "If the war does not end this year, what can be done for students who may enter our schools next fall?" Their number has been small during the last few years because so many of the young men have been taken away and because so many young women have been lured away by high wages, or have been under the pressure of the "duty to do necessary work." These are facts and should not be used as criticisms against youth in general. One wonders that so few of them have lost sight of the fact that the greater the responsibilities, the more need there is to be well trained to meet them.

Those who are most directly responsible for the continuation of our schools have need of faculties ready to meet a possible heavy increase in the number of students at any time. The reductions in the number of members of these faculties during the last few years has been unusually heavy. Many of them were drafted into government service. Others accepted positions with other schools or entered upon other work. Faculties are needed who are ready to meet the problems of youth today. Young people are going through experiences during the formative years of their lives which are clearly beyond the preparation which they have received in the past. These experiences are very real to youth and need

to be met in the finest and most helpful way possible.

Young men in the service have indicated that they see the need for further education as they never have before. That is true of the men and the women in all kinds of service. The Government will make certain provisions for those in the armed forces. Those who chose to render service under civilian control have not been promised such provision. They have served without remuneration and are expected to make their re-adjustments without assistance.

Both groups are learning lessons which will make greater demands on our schools. The courses taught will have to be adapted to the new needs. Provision will need to be made so that the experiences of the last few years may not become disturbing factors for all concerned. The fact that young people were thrown into trying situations not of their own making or choosing will add to the difficulties of finding the correct solutions. It will take much patience to meet these conditions and one need not be surprised to find that some people will be in danger of losing heart.

What Can We Do To Appreciate the Values of Our Schools?

In order to meet this situation successfully, the leaders of our schools will need the support of thoughtful and consecrated people who see the problems before the whole world at this time. This support needs to be intelligent and sympathetic. The administrators and teachers of our schools do not want pity. They do need our ability and willingness to feel with them the seriousness of the problems which confront us all as we think of the training of our youth for the future. This is a good time to become acquainted in a constructive and wholesome way.

One of the great weaknesses in our educational work of the past has been the lack of interest on the part of too many people. They failed to find out how much our schools were doing for our children and for us. It would do parents and others much good to spend a day or two occasionally on the campus of one or the other of our schools. They would find that in addition to the prescribed courses, youth is provided with opportunities to become acquainted with leading personalities in many fields of human interest and achievement. Music, art, science, statesmanship, adventure in the best sense, inspiration, the work of Christian missions, and kindred activities are presented in interesting and challenging ways by men

(Continued On Page 11)

EDITORIALS

THE SUFFERING SERVANT AND LENT

The days preceding the crucifixion of Jesus make especially clear the fact that "even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Acceptance of this truth will make Lent more vital. Lent has been set aside by the Church as a period of self-denial and penitence. Undoubtedly, deep Christians throughout the ages have not regarded Lent as a period of formal, Pharisaical self-denial and a feeling of uneasiness about obvious self-indulgence. Yet far and wide the meaning of Lent seems to lack in depth. Perhaps, it does so because it goes to the very core of right relationships between men and man and God.

Wouldn't there be a radical transformation about us if all Christians would take very seriously Jesus' teaching of losing one's life and of serving others? Jesus lived in a day when it was regarded as great to conquer and lord it over others. Humanity still emphasizes conquering and lording it. The nations stress it, and sometimes it seems that a good many religious people are also touched by it. Lent challenges men everywhere to realize the truth that only by letting go of that which they hang onto with such self-concern will they find what they most deeply desire. Lent suggests that penitence be made primarily for egocentricity, for self-love. Let Christians spring for basin and towel as they see others with dusty feet which they would like to have washed. Let Christians have hearts that melt with sympathy for those who are groping in the darkness or gloom. Let Christians analyze the longings of those with whom they come into contact frequently and of those farther away of whom they may know, and then let them do something to fulfill those deep longings. To the extent that Christians let the four letters of Lent become the four letters of love, to that extent will Lent have a deep meaning. For Lent sings the approach of the greatest love-event that ever took place—"For God so loved." Jesus came to minister and to give His life. As this fact is appreciated, Lent changes into Love.

THANK YOU

A hearty thank you to all those who in the past few years have submitted material which had one or a number of desirable features. Some of these desirable

points were: 1. Thought so refined that little or no chaff appeared with the kernels. 2. Truth clearly stated. 3. Clear, legible writing or typing—double-spaced if typed. 4. Proof read so thoroughly before it was submitted that few or no errors in spelling, punctuation, and capitalizaion appeared in the manuscript. 5. Written on one side only. 6. Written on sheets eight and one-half by eleven. 7. In before the deadline date. It is a distinct pleasure to note the consideration that some contributors show when they submit the material they have been asked for. We assure you that such thoughtfulness helps the editor, the typesetters, and the proofreaders to do more effective work. We thank you. Our appreciation also goes out to all those who have sent us their church bulletin regularly.

IMPLEMENTING OUR PURPOSES

We may have a purpose which includes a very definite and noble aim and a very strong desire to achieve that aim. However, if we have no plan for achieving our aim, we will be frustrated in our purpose. A true purpose includes a plan, that is, a method or technique for achieving the aim. A boy may smack his lips at the thought of munching the red apple that hangs at the tip of the uppermost branch. However, as long as he fails to think of some way to get that apple, he does not have much of a purpose. But let him think of knocking the apple off with a long stick and then let him proceed to act upon the thought, and his behaviour is very purposeful indeed. As our aims and desires are connected by plans, which are put into operation, we find achievement coming our way. But it is the plan that we so often lack. But we need not, for we can take the matter to God in prayer. By yielding ourselves to the way that he makes clear to us, we can come upon the plan that can be put into action. Naturally, we must first make sure that our aim has his sanction. Once sure of that, we can be certain that God has some way for achieving that aim. Perhaps, God will lead us through a succession of plans until we come to the best one, but all the while at least we will have something to act upon—we will have something at least which suggests to us the possibility of achieving our aim. Through prayer we can become open to the suggestions which God would make to us for the realization of our mutual aims.

"Other foundation can no man lay than that is laid which is Jesus Christ."

Meditations on the Mennonites

By J. Winfield Fretz

THE MINISTRY OF NURSING

Nursing is a profession. Along with teaching it offers a field of service for women unequal to that of any other profession. But nursing has not always been a profession. It was at first a ministry of service in which devoted women dedicated their lives to the relief of human suffering. Florence Nightingale was not conscious of being the organizer of a profession. She was conscious of human suffering and the need for service in that field, so she dedicated her life to the ministry of nursing. Incidentally, she was not the first to go about ministering to the sick, the halt, the lame, and the blind.

Not What It Used To Be

Nursing as a field of service has shifted from a ministry to a profession. It has become a formalized occupation, with standards, creeds, customs and traditions. Its membership is no longer open to any who are motivated by a passion for service to the sick. Only those who are academically trained, physically strong, and financially able may enter. To those who qualify it offers social standing and economic security. But the tragedy of nursing in becoming a profession is that in so doing it is being threatened with the loss of its soul. Today large numbers of women enter it not primarily from the angle of nursing as a ministry but from the angle of nursing as a "good job." Too many nurses, like too many doctors, are religiously indifferent. This results in spiritual callousness, moral laxness, and economic group selfishness. Nurses as an occupational group are today all too freely known as "a fast crowd." It is not news to report that among nurses in the large training schools today cigarette smoking, liquor drinking and loose sexual life is common practice.

Challenge to the Church

Our girls ought to be encouraged to enter the field of nursing. There is a crying need for them and there is unlimited opportunity for service, BUT—they must be encouraged to go into hospitals where they are taught nursing as a form of Christian ministry. This means hospitals that are controlled by the Church. Hospitals which are indeed a wing of the church. Hospitals whose passion for lost souls is as great as the church's passion is (or ought to be). This means that the hospitals we now have ought to be generously supported by church people as a phase of the work of the Church. Mennonites now maintain about twenty hospitals in the United States and Canada. In only three of these are nurses actually trained. These three cannot nearly supply the need for Christian nurses. Nurses must be trained, who besides taking temperatures of the body and relieving physical pain, can also read a patient's spiritual tem-

perature and relieve worry and mental distress by ministering to them in the name of Christ. The Church must not surrender the field of nurses' training to the State. It must keep this work in its care and nurture it, prosper it, and preserve an occupation of service with a soul.

Bethel Deaconess Hospital Reviews Work and Plans for Future

The annual reports submitted to the annual meeting of the Bethel Deaconess Home and Hospital Society, held at the First Mennonite Church, February 13, indicate that the institutions of this society again rendered a successful year of service.

Bishop Allen H. Erb, Superintendent of the Mennonite Hospital and Sanitarium at La Junta, Colorado, was the guest speaker for the occasion and presented two vital messages on "Bringing Men to Christ through Christian Hospitals" and "Practical Program of Spiritual Ministry in Hospitals." Because of Bishop Erb's intimate knowledge on the subjects presented, his discussions and practical suggestions were very much appreciated.

The report of the Bethel Deaconess Hospital shows that a total of 2,221 patients received hospital care while 1,401 were attended as out-patients. The number of nursing days totaled 24,299.

The report further indicated that the third floor of the new hospital addition has been completed adding seventeen beds to the existing facilities. All of the rooms in this new addition were furnished by friends as memorials for loved ones. New X-ray equipment has been purchased and now awaits installation. A substantial reduction was also made in the indebtedness. This progress was possible because of the contributions of friends which totalled more than twenty-eight thousand dollars.

The report on the school of nursing showed that forty-five students are enrolled and that twelve were graduated during the past year and met the requirements for registered nurses. It is planned to enroll a new class June 1.

The report of the Bethel Home for Aged indicated that the home continues to have many urgent requests for admittance which it can not accept because of lack of room. In view of these many urgent needs, it was resolved that another unit be added to the home when circumstances permit.

The report of the Bethel Deaconess sisterhood as well as other reports gave recognition to the long and active service of Sister Frieda. It is planned to erect a building in memory of Sister Frieda which shall serve as a chapel for the institutions to promote the growth and development of spiritual life.

Rev. A. J. Dyck and J. E. Regier were re-elected as members of the board of directors, and C. B. Thierstein was elected to fill the vacancy caused by the death of John Harder, Jr.

What Is the Church?

By Don. E. Smucker

Any series of articles quickly reveals the richness of the gospel. No matter how many individuals write on a given topic something still remains to be said. It is in this spirit with which I approach the question, "What is the church?" I would add several dimensions which have great meaning for me personally.

1. *Christianity is an Easter religion.* The Resurrection is the decisive fact in our faith, hence, the doctrine of the church, which is the society of Christians, is not to be found primarily in the teaching of Jesus. Post-Resurrection theology is found in the Book of Acts, supremely in Paul's epistles but also in the remaining books of the New Testament. The recognition of this fact will add significance to the role of the church in God's great plan for humanity.

2. *The church has a great heritage.* Ephesians takes back the origin of the church to God's eternal purpose of salvation. Paul traces it to the call of Israel and even the choice of faithful Abraham. There is thus a continuity between the truly believing people in Israel and those who are believers in Jesus Christ. There is a direct connection between the disciples who accompanied Jesus in the days of His flesh and the Ecclesia which was established after Easter and Pentecost. I like the summary from Johnston's *The Doctrine of the Church in the New Testament* (Cambridge, 1943), "The first church, then, conceived itself to be God's own people brought into existence by His saving activity in Jesus Christ, the risen Lord. It was a Messianic society, expectant and inspired, and, as such, missionary in the highest degree. Its bounds were limited only by human response to the Word of God for Gentiles as well as the Jewish dispersion were to hear the message of salvation. (Is. 57:19; Eph. 2:13). Universality, however, was not the discovery of the earliest believers; and it fell to St. Paul above all others to establish the idea of a new Israel in its uniqueness and distinctiveness as Christ's Body and the Fellowship of the Spirit." The church possesses a glorious heritage! It was conceived in the mind of God, came to light first in Israel, was given its Gospel of grace in Christ, was specifically launched at Easter and Pentecost. That Godly heritage should give us power to prevail against the world, the flesh and the Devil!

3. *The church is most profoundly seen as a God-ordained remnant or minority in a hostile world.* There are two keys to the Old Testament: A Messiah is awaited to deliver the Remnant and the Messiah in

the magnificent portrait of Isaiah 53 is the suffering servant, "a man of sorrows acquainted with grief." These two keys of the Old Testament are "transposed" in the New Testament. The Messiah of the Remnant is the Christ of the church. (Christ is the Greek word for the Hebrew equivalent known as the Messiah.) The suffering servant of Isaiah 53 becomes the crucified Saviour of Calvary. Matthew 1:1 links the testaments very clearly: "The book of the generation of Jesus Christ (the Messiah), the son of David the son of Abraham."

What does this doctrine of the Remnant mean for a true New Testament church? It is overlooked by many Bible students, yet, it contains much to make us fearless, disciples which preach the Cross and carry our cross, the twins of Gospel responsibility. Hear its great lesson! *Whenever nations and civilizations are overwhelmed with the rottenness of sin, God does His work through the uncorrupted minority or remnant who truly follow Him. Thus the church is the redeeming minority called out from the doomed majority.*

The proper spiritual grasp of this truth would overcome the great scandal of the modern church which is its paralyzing worldliness. In the famous study of *Fortune* magazine the editors wrote with deep sadness in this fashion: "We are asked to turn to the Church for our enlightenment, but when we do so we find that the Church is not inspired. The voice of the church today, we find, is the echo of our own voice. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of pastors to hear that voice, to cause us to hear it, and to tell us what it says." Well, that Voice is Almighty God. He spoke in I Kings 19:18, "Yet I have left me 7,000 in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him." There is the Remnant, if you please. Have we bowed the knee to Twentieth Century Baals? May God have mercy on us if we, too, have joined the doomed majority! And, on the other hand, how uplifting and inspiring that God is *never* without a witness, that the true church cannot be destroyed. As Luther sang so eloquently:

"And though this world, with devils filled, should threaten to undo us,
We will not fear, for God hath willed His truth to triumph through us."

By the way, *Ein Feste Burg Ist Unser Gott* is the perfect hymn for the Remnant.

4. *Only the regenerate can join and participate in the church.* This is the supreme Mennonite insight concerning the church. One must quickly add it is a dangerous insight. It is open to abuse. It has been abused in Mennonite circles many, many times when carried out by modern Pharisees drowning in self-righteousness. But church history is even more clear on what happens in the absence of this conviction, namely, the collapse of New Testament Christianity because of corruption. Yes, without church discipline the Christian community loses its standards. Here I would quote Menno himself, "As long as they baptize unconscious infants, esteem all whom they have baptized as Christians, dispense the Holy Bread to the impenitent, and admit all the avaricious, extortioners, pompous, intemperate and the like to the fellowship of the church, the world will continue to be the church and the church the world." Clearly, the church is not to be a pleasant social organization for anybody and everybody. It is to be an uncorrupted Remnant of God, which also stands under judgment but joyously seeks God's grace in a mood of repentance, not once, but over and over and over again. The price of purity is eternal vigilance!

5. *Suffering love is the badge of the true Christian.*

The Old Testament in its highest revelation shows the suffering servant who is the perfect non-resistant. The New Testament in its highest revelation shows us a crucified Saviour hanging on a Cross. Each in its dramatic way is telling us something like this: "This Kingdom is not entered by force or violence. The false Messiah always comes by noise and spears and bombs. Love is the only path to the greater love of God." Our Lord came into His ministry by the Ash Wednesday experience of fasting and mourning, of repentance baptism in the Jordan and temptation. He disarmed Peter who tried to head off Calvary by the sword. Luke 14: 27 clearly states: "And whosoever does not bear his cross and come after me, cannot be my disciple." Today men are nailing their enemies on crosses made more deadly by mass production. The true church is willing to be crucified. *It will not crucify others!*

6. *The relation of the church to the kingdom is the supreme theological problem of the Biblical Christians.*

Here is one of the honest forks in the road for difference of opinion. There is little doubt concerning the views of the early Mennonites who were radical Bibli-cists, determining all issues by a painstaking study of the Word of God. They held that "the Kingdom of Peace foretold by the Old Testament and the Kingdom announced at the birth of Christ and at the beginning of His ministry, was none other than the present spiritual Kingdom in which believers participate. This Kingdom was pre-eminently one of peace, and this understanding is a mainstay of the doctrine of

nonresistance." The church, however, in the most profound sense of Biblical truth is not the total Kingdom. This awaits the Second Coming of Christ—Pilgrim Marpeck, for example refers to the Return of the Lord fifty different times. At that time one enters the whole, glorious kingdom of Christ *without*, be it noted, an interim or millennial kingdom, *without* any literal restoration of the Jewish center in Jerusalem, and its attendant ritual and animal sacrifices. At this point many doctrines of the church are in conflict. It needs further careful examination in the Mennonite Church in the light of the Bible and in the light of our own church heritage. All parties radically reject the Catholic heresy that the institutional church, as such, has ultimate authority.

7. *It is not true to say that the early church did not have a theological system.* Where this fallacy started I do not know. The Sermon on the Mount is a theological system: it contains the doctrines of Christ's person, of judgment and hell, the doctrine of nonresistance. Paul's epistles, coming directly from the early church are masterpieces of theology. Menno was a complex, productive theological writer. Marpeck wrote profoundly and extensively on doctrine and theology. *The Martyr's Mirror* contains dozens of theological formulations. To be sure, doctrine is not to replace real testimony. But theology is only faith being intelligent about itself. The church needs that kind of intelligence in reference to the Mind of Christ.

The Leisy Orphan Aid Society

The Leisy Orphan Aid Society held its fifty-seventh annual meeting February 6, 1945, in the Halstead Mennonite Church. It was founded 1884 by Jacob Leisy of Summerfield, Illinois, and is governed by the boards of deacons of the four Mennonite churches: Halstead, Garden Township, Christian, and West Zion in Moundridge. Rev. P. P. Wedel is president, and Rev. D. C. Wedel is secretary.

This society owns a well improved 160-acre farm near Halstead and has other assets. The Foundation provides that aid may be given orphan children under fourteen years of age within the sphere of what among our Mennonites is known as "Home Mission."

At the annual meeting it was visualized that at most any time now an unprecedented need might arise in this field, and it is hoped that aid be given through General Conference channels, possibly through the Emergency Relief Board or the Home Mission Board.

Meantime if any reader knows of Mennonite orphans in need, will you kindly give name and address of living parent or guardian to the superintendent, C. E. Krehbiel, Newton, Kansas.

C.P.S. Units in Hospitals

By Albert M. Gaeddert

During the past year there has been a marked expansion in the mental hospital and training school program of MCC-CPS. On November 30, 1943, there were nineteen units under the administration of the MCC. At present there are twenty-one units.

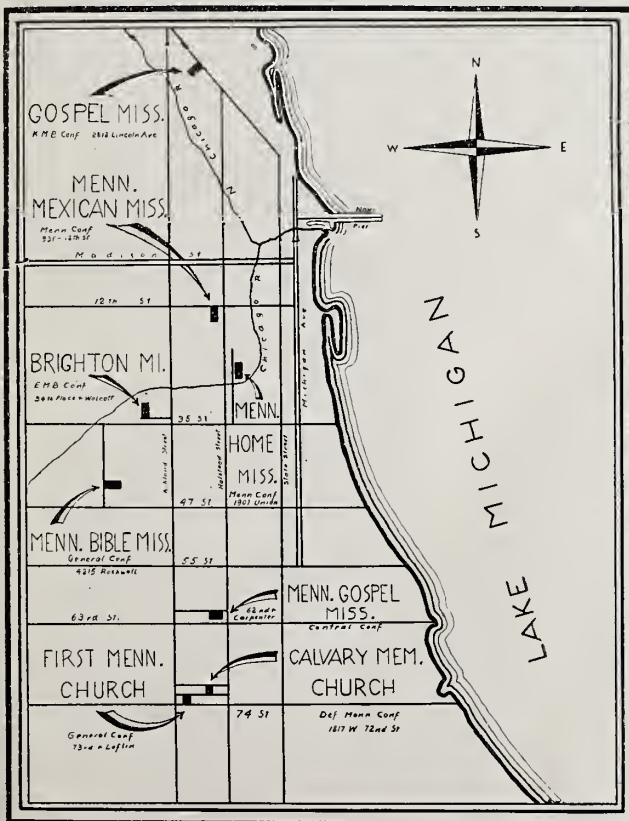
Within the past year two new units have been authorized: training schools at Union Grove, Wisconsin, and American Fork, Utah. The quotas of ten hospital units were enlarged this fall, opening 50 new positions. We are now desirous of securing Selective Service authorization for two new 25-men MCC units. With the assignment of approximately 250 new men to hospital service during the past year we now have a smaller reserve of men interested in this form of special project service.

We note among the men in the units an increasing interest in their unit educational-recreational and religious life programs. The units are more conscious of the need, more receptive to group activities than earlier. Educational directors have been appointed for eight units. Additional units are planning to add this staff member. Worship services and prayer meetings continue in the units. The educational programs have expanded to include various organized courses, crafts and shop programs, libraries, unit newspapers, discussion groups, recrea-

tional activity, etc.

Among the units we have been seeking to encourage a renewed interest and concern for the service opportunities in the institutions. The three agencies have been giving their financial support to the Mental Hygiene Program of CPS. This program is responsible for the publication of *The Attendant*, a project-centered paper on mental hospital and training school service. This monthly paper and the allied activities of the Mental Hygiene Program have served to stimulate new interest in the project. The Hospital Section of the MCC has supplemented this with its own educational releases.

In general the men in the units are appreciative of the opportunity of serving in mental hospitals and training schools. This program has opened to us a whole new area of human need of which we had not been altogether sensitive. Mental hospital work has not been without its problems. Men work under somewhat trying circumstances—long hours on the wards, weariness, tension, irritations. The men have become keenly conscious of institutional imperfections: professional jealousies, interdepartmental conflicts, political implications, callousness toward patient and employee. Yet amid these imperfections the men have found avenues for rendering a service of love and compassion to our unfortunate fellowmen who are mentally ill and retarded. Our task is to help the men in the hospital and training school units to keep alive the spiritual glow, the love of Christ for men in need.



MENNONITE CHURCHES AND MISSIONS IN CHICAGO

By A. Warkentin

There are six Mennonite missions and two Mennonite churches in Chicago where two or three services are held every Sunday and also some evening meetings during the week. Besides that students and friends gather once a month, at different places, in the Mennonite Fellowship, and at 2:30 o'clock, on the first Sunday of each month, a Mennonite worship is conducted in the chapel of the Chicago Temple, which stands in the Loop. This service is under the leadership of Rev. E. Albright and Rev. J. T. Neufeld. A short history of the Mennonite work in Chicago is in preparation. (Thank you, Dr. Warkentin, for contributing the cut and write-up. Undoubtedly, this presentation will be of considerable interest to Mennonites who may visit Chicago or live there.)

DAILY DEVOTIONAL MESSAGES

By A. S. Rosenberger, Dalton, Ohio

MARCH 1—*"Thy word is a lamp unto my feet and a light unto my path."* Ps. 119:105

For centuries men have turned to the Bible for light on life's pathway. As someone has said, "A beaten path leads somewhere." How true this is of the Bible! John Jay Chapman has paid this beautiful tribute to the Bible: "The Bible is a luminous congregation of vapors, a cloud by day and a pillar of fire by night; and the darker the skies grow, whether above an epoch, or an individual, the more light it emits." As we live by the Bible, we follow the pathway to the abundant and eternal life.

MARCH 2—*"Come thou with us and we will do thee good."* Num. 10:29

Thus Moses invited Hobab to accompany the children of Israel to the place God had promised to give them. It was an invitation that could bring great blessing to Hobab if he accepted. Many invitations, promising people good, are coming to them today. Come here, go there, drink this, eat that, read this; on every hand the invitations come. Are we discriminating and selective enough in the invitations we accept? The old standard still holds, "Go only to those places at which you would be willing to have Christ find you."

MARCH 3—*"Thou wilt keep him in perfect peace, whose mind is stayed on thee."* Isa. 26:3

A minister traveling on the train got into conversation with a fellow traveler, who said that he was Frank C. Laubach, a missionary to the Philippines, now very well known. It was later of great interest to read the following among the writings of Dr. Laubach: "as I analyze it, I find several things happening to me as a result of two month's strenuous effort to keep God in mind. This concentration is strenuous but everything else has ceased to be. I can think more clearly, I forget less frequently. The things which I did with strain before, I now do easily and with no effort whatever. I worry about nothing and lose no sleep."

MARCH 4—*"Remember the words of the Lord Jesus."* Acts 20:35

Our minds are so constituted that we have memories. How fine it is to have pleasant memories. To have such memories we must put into the mind those things that will make for that kind of a memory. We need to make a special effort to fill the mind with choice passages from God's Word, lovely bits of literature, kindly deeds we have noted, great hymns, and many other beautiful things that are to be found

in this world. Then we can truly have that which someone expressed, when he said that, "Memories are given us that we might have 'roses in December.'"

MARCH 5—*"The Spirit also helpeth our infirmities."* Rom. 8:26

Many who have done their best in a good cause, still have the feeling that the effort has not been good enough. As a young man still in school, I said one time to a highly respected, aged minister, "I suppose there is a great satisfaction in having lived a long life of Christian service as you have." The reply was, "My boy, I cannot help but think of those things that I should have done that I never got done." I suppose no one will ever do all that he would like to do in the Lord's work, but when we have done our best, we can have the assurance that in all things, as in prayer, the Spirit will help our infirmities and multiply our activities beyond what our efforts seemingly accomplish.

MARCH 6—*"A man in whom is the Spirit."* Num. 27:18

This was said of Joshua, whom God chose to be the successor of Moses. God needed a man who would be responsive to the leading of His spirit and who was minded for the things of God. No matter what other qualifications a man may have, this is essential one if God is to use him. It is said that when the challenge was thrown out, that it had yet to be shown to the world what God could do with a man that was fully consecrated to Him, Dwight L. Moody said, "I will be that man." Throughout the years this stands as an impressive statement of the greatest qualification of a man whom God was able to use so mightily.

MARCH 4—*"Remember the words of the Lord for his soul?"* Matt. 16:26

The greatest values of life are spiritual. There is nothing more important than a human soul. God is calling men to his service in saving souls. Are we supporting that work? When William Carey had his great vision for missionary service and presented the matter at a church conference, he was called "a miserable enthusiast" by the president and was told, "Sit down, young man, when it pleases God to convert the heathen, He will do it without your help." But William Carey went out to a great missionary career, and many have followed, and many are there today. God needs the help of each and every one in his great task of saving souls of men.

Sponsored by
the Young People's
Union of the
General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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Let the Church Sponsor Recreation

By Ruth E. Ewert

Frequently we hear the accusation made by the young people in our Mennonite churches that our churches offer no opportunities for recreation. At a recent meeting of the Bethel College Student Volunteers this problem was discussed by a panel of five, each representing a different state and thus a different Mennonite community. A number of interesting comments were made both as to helpful standards in choosing recreation and suggested forms of Christian recreation. I want to share some of these thoughts with you in this short article.

Necessity of Recreation

All of us, young and old, need some form of recreation to refresh and build up a tired body, mind, and soul. Surely recreation itself is not wrong or sinful. Jesus Himself sought recreation with His disciples after a busy day with the multitudes. Jesus, too, had a good sense of humor as revealed in His teaching. There are too many people in the world today who do not express joy which comes from living a Christian life. Sometimes one gets the impression that it is sinful to smile or laugh or play. Of course, one should add at the right time and place. This is perhaps where we draw most of the criticism. Seemingly we as Christian young people do not reveal a proper sense of direction in our recreational activity. Too frequently we think that some form of commercial amusement is the only type of recreation at our disposal.

Standards for Christian Recreation

In order, then to be consistent in our Christian living we should set up some standards for *Christian* recreation. Rev. Willard K. Claassen of Freeman, South Dakota, in his little pamphlet entitled, *Test Questions Concerning Amusements* mentions the following questions which might serve as standards.

1. "What effect will it have upon the physical body? If it does not leave us physically refreshed or if it takes more out of us than it puts in, we better not call it recreation. Perhaps we have been weakened instead of strengthened.

2. "Is the pleasure mentally profitable?" Maybe some pleasures become habit-forming and are nothing but time wasters and escape mechanisms. Let us test our choice by whether or not we are doing

doing something constructive while we rest. However, there is also the moral question which enters in.

3. "Does the moral question outweigh the educational value?" Here perhaps the question of the movies is one of the first to enter your mind. How frequently is the educational value emphasized, but how many people attend the movie for the educational value? Not very often do we hear young people, in conversing about a certain movie, "rave" about the educational value of the movie. It is usually about something a certain actor or actress said or did—either good or bad. How many young people, as well as children, try to imitate a certain actor or actress which they particularly like? Do they ever stop to think of the morals and type of living of these actors in their own family? That is frequently overlooked because the "picture was good" or because their emotions were touched. The same holds for other phases of recreation such as the radio and literature in many of our magazines and books. Too often Christian standards of living are mocked at by our young people as a result of some of the things they have seen and heard in the movies or read in books and magazines. Let us remember the words of Paul: "Whatsoever ye do, do all to the glory of God." Let us also remember that Adam and Eve in the Garden of Eden found out what life is all about by eating of the forbidden tree which promised them knowledge, but in the act of finding out they became moral failures. Experience is not the only teacher.

4. "Is it conducive to spiritual growth?" This question, no doubt, is frequently omitted from our list of standards, but it must be given serious consideration in the matter of *Christian* recreation.

5. "Is our conduct exemplary?" In Romans 14:16 we read, "Let not then your good be evil spoken of." In the twenty-first verse of the same chapter we read: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Thereby we do not mean that the opinion of others should determine our conduct, but how frequently do you hear the remark, "If so and so does that, surely it must not be wrong." We may not have scruples of con-

science about some things we do, while our neighbor might misunderstand us entirely and we have become a stumbling block to him. None of us is perfect, but it behooves us to watch our conduct.

Suggested Program

After reading and considering the above standards some young people are likely to say there is nothing we can do. May I suggest just a few things we might do and a few ways of doing them.

How many of our churches have a recreation committee? We have social committees, but seemingly their main function is to "serve refreshments" here and there. We have committees to remember the sick. We have program committees, education committees, and many others, but no recreation committee. Might that not be a suggestion to be considered? Various groups or committees in the church might make themselves responsible for an evening of planned recreation sometime during the year. The choir, for example, or the C. E. or various Sunday School classes might be interested in planning such recreation. Perhaps, the board of trustees or the deacons would even enjoy planning an evening of recreation for the young people. We as young people in the church would enjoy playing together with the older ones. After all, they are our parents and older brothers and sisters. Perhaps, we all need to play together occasionally in order to work together more effectively.

Difficulties To Be Ironed Out

Of course there are various problems connected with such a program. One of the first questions is to find a suitable place. Many object to playing games in the church basement, yet they buy and sell at their mission sales because the proceeds go for missions. Many would also be opposed to a recreation center somewhere in the community because they are afraid it might be misused, yet they object to having their children go to commercialized entertainments. Which Mennonite community does not have several large homes with nice basements that could be converted to recreation rooms? Or, maybe the grade school building could be rented for certain occasions. During the summer months outdoor recreation could be planned. Young people like to hike, go horse-back riding, play horse-shoe, soft ball, group games and even some folk games. How about showing some good films occasionally?

Another difficulty which might arise is how to keep a program like this going. There we must remember that variety is important. Let various groups plan these programs. Hidden talents in that area might soon be discovered. Another suggestion is to have them at intervals and not too frequently. Too often we measure the success of a recreational program by the attendance. Surely that is one measuring stick, but we cannot expect to have all the young

people out at each program.

A recreation program of course would need to be supervised. How the young people would enjoy "playing" together with their pastor. I'm certain too they would enjoy working out a program of Christian recreation with him. We feel confident too that there are a good many senior members in our churches who would be able and willing to help give direction to such a program.

Finances would have to come from somewhere. Here's a chance for the young people to contribute directly. Many would be willing to give to their church-directed recreation as much and more than they now give for commercialized entertainment.

Surely recreation is not the primary function and responsibility of the church, and we hope it never will be. But if we take it out of the church completely and leave it to the world some of our young people will become luke-warm in the church or leave it entirely. These are only a few ideas on this vast subject, but as young people let us put our shoulder to the wheel, not in a spirit of criticizing our churches for having neglected this area, but in a spirit of cooperation and interest in each other's total welfare of growing spiritually, mentally, physically and socially.

YOUTH JOTTINGS

—**Buhler, Kansas:** Our Christian Endeavor gave a program in the Hoffnungsau Church on February 18.

"Should church agencies administer a C.P.S. program in the event of peace time conscription? If not what alternatives should we take?" These were the questions for a panel discussion held by the young people's Fellowship of Beatrice, Nebraska, on February 18. Besides local members, two young men from the C.P.S. farm unit at Lincoln took part in the discussion. A quartet from this unit sang in the Second Church in the morning.

—**Wadsworth, Ohio:** Louis Joachim, from a Brethren C.P.S. unit in Florida, recently gave an illustrated lecture. Louis is at home in Wadsworth.

—**Gnadenberg Church, Whitewater, Kansas:** Our C. E. consists of Juniors and Seniors. Seventy are active members. Programs are varied in themes, music, talks, and readings. It supports all the projects of the district C. E.

—**Wichita, Kansas:** "The young people of Wichita have organized a Youth Council to work out youth activities in cooperation with the Wichita Council of Churches and the two members elected to represent our church in this council are Artaruth Baergen and Benny May Buller. The C. E. is having a membership and attendance contest, which is to last three months. A negro social worker was our guest on Race Relations Day.

—**Eden C. E., Moundridge, Kansas:** Our cabinet meets monthly to discuss various projects and problems.

—**Beatrice, Nebraska:** The young people recently

had the opportunity to see slides of the "Smoke Jumpers." Louis Goosen, one of them, showed the pictures. They were also privileged to hear a talk by Henry Reimer, who served as Director of the C.P.S. camp at Fort Collins, Colorado. Mr. Reimer now has gone to Norristown, Pa., to head the C.P.S. unit there.

—Mrs. A. A. Duerksen writes: "At present we are making our home at Lincoln, Nebraska. Formerly we were in Pennsylvania serving as attendants at a mental hospital. My husband is at the Farm and Community School here, while I am working in town. We are enjoying the school. As yet we have had only the orientation, but plan to start the classes this week (last week in January). Our first course is sociology. They have invited the ladies to attend, and I feel this is a rare privilege and intend to take advantage of this opportunity to get a few more hours of college credit.

—First Church, Beatrice, Nebraska: The Senior C. E. decided to "meet twice monthly, thus giving members more opportunity to take part in the programs." The Intermediates also passed a similar motion. The two groups are to have one joint meeting each month, for which special speakers or programs are to be invited. The Intermediate C. E. recently had a panel discussion of twenty-eight questions prepared by the program committee.

—Nappenee, Indiana: The sound film, "From Eden to Calvary" was shown at a union C. E. in our church.

—Beatrice, Nebraska: The Fellowship is sponsoring a public speaking course in the local high school, with a Nebraska University professor as teacher. It is designated to help S. S. teachers, C. E. officers and others in preparing, organizing, and delivering their messages. Dr. Elmer Penner has begun service in C. P. S. Unit No. 93, Harrisburg, Pa.

—The young people of the Eastern District plan to have their fiftieth annual convention on May 31.

They have scheduled a young people's social at the Allentown Church, March 3. Dr. Harvey Bauman will speak. There will also be music, fellowship, and refreshments.

—The Senior Christian Endeavor of the Bethel College Mennonite Church, under the able direction of Mr. and Mrs. A. T. Mueller, has undertaken several new discussion topics. Among the topics already discussed or to be discussed in the near future are: "The Work of the General Conference," "The History of the Gospel," and "The Study of the Principles of Various Christian Denominations."

—Maurine Siemens

—English students may be interested in knowing that Dr. Melvin Gingerich has written an article on "Vachel Lindsay and the Mennonites." In it he says that Vachel Lindsay in his book, *Adventures While Preaching the Gospel of Beauty*, gives several pages of favorable publicity to the Mennonites.

—From the Worker's Exchange of the Pacific District: A new Christian Endeavor group for Senior high boys and girls has been organized in the Los Angeles church. In its three months of existence the membership has more than doubled. The sponsor reports a lot of enthusiasm and splendid programs planned and put on by the members themselves.

—A fine group of some seventeen high school boys and girls are availing themselves of the opportunity for Bible study following the Wednesday evening choir practice at Reedley.

The young people of Upland have been showing considerable interest in the mid-week Bible study hour also.

—A Boys' Bible Study Club for ages 10-15 years has been started at the Albany church. The club meets the first Monday of each month for Bible study, and once a month the members and their leader make a trip to some point of special interest to boys.

Our Ministry of Education

(Continued from page 2)

and women who speak with understanding and authority. Youth is thus confronted with the obligation to develop one's self at one's best.

These opportunities are presented through lectures, pictures, music, and other programs, art exhibits special series of programs in the fields of Bible and missions, youth conferences, chapel programs by faculty members, student groups or visitors, and discussion groups.

Many organizations make worthwhile contributions to the preparation of youth. These and other opportunities are offered by our schools as a part of the training program for our youth.

Parents' Days have done much to make for a more complete understanding of the opportunities offered to those who come in the spirit of really wanting to learn. They afford insight to the folks at home and encouragement to those away from home. They also lead to a better understanding and promote a feeling of belonging together during a critical period

in the life of youth.

A variety of organizations in the schools provide further training in preparation for public services to be rendered in the future. They also help to overcome the tendency, still too prevalent, of thinking of college as a kind of grade school for youth approaching manhood and womanhood. Our youth of college age are no longer children. They are young men and young women whose maturity has been forced by conditions in a world which has lost its way. Campus influences are of greater importance under these conditions than too many people suspect.

Encouragement to Whom Encouragement Is Due

For the encouragement of our faculties, who devote themselves to the cause of Christian education, be it said that their devotion is the finest kind of example which can be set before our youth at this time. Youth thinks long thoughts. And sometimes it takes a long time to express these thoughts. That does not mean that the influence of their teachers has

been lost. A genuine appeal to higher living, physically, mentally and spiritually is not lost!

Our schools need physical equipment. They need dormitories for students, library buildings and facilities, music buildings, auditoriums, buildings and equipment for physical education and equipment for all manner of improvements and replacements. A rapid growth in the student bodies after the war makes this a real problem which is rapidly assuming the proportions of an emergency. As a great need for our work it has become a clarion call to all of us.

Our schools need funds to pay debts which were assumed in the past because of pressing needs. They need gifts for larger endowments and for the meeting of current expenses without embarrassment. Teachers have too long been compelled to undercut their efficiency by making sacrifices which others should have shared with them—more might have done so if they had known the facts. One hopes that the time may soon come when those who are to give themselves to the teaching and guidance of youth shall no longer be embarrassed by having to ask for justice, or be hampered by unnecessary economic difficulties. One also hopes that our people will become more generally awakened to the fact that leaders in Christian institutions of all kinds have too often been placed into positions where they came dangerously near being chargeable with failure to practice the great principles which they professed and taught, because of a lack of funds which would have enabled them to do what would obviously have been right.

Five of our schools have extended invitations to visit them since last September. It has been my privilege to visit three of these and spend an average of six days with each. They are doing good work over a range of nine years beginning with the first year in the academy and including a fifth year above the academy. That gives range to the work which deserves appreciation. The faculties face staggering problems courageously. Their going is far from easy. Nevertheless, they are willing to do more for the good of our children. They deserve whole-hearted support. They deserve this support through thoughtful understanding, through consecrated, expectant effort God-ward, and through liberal giving. What we invest in our youth now will bear fruit for a long time to come.

The Reader Says:

Editor, *The Mennonite*

I hereby express my appreciation for the emphasis of that very fine article, "What Is the Church?" by Rev. Lester Hostetler. May I call particular attention to the fact that the author of the article thinks of the church as extending beyond denominational lines? One must view with no little concern the grow-

ing sectarian emphasis that is being made in our General Conference. I am sure that I speak for a substantial number of Mennonites when I say that we have now gone far enough in emphasizing our "uniqueness" and that the time has come when we should understand and appreciate what is of value in other Christian communions. I am sure that a great number of Mennonites could express a spiritual kinship to men like Stanley Jones, Kirby Page and George Buttrick. We as a denominational group will be the worse for trying to insulate ourselves from their influence. The Christian pacifism of these men—and one might mention a number of others—carries with it a challenge and a positiveness which I find lacking in most interpretations of "Bible non-resistance" which have come to my attention.

It is unfortunate that at the recent study conference held at Cleveland, Ohio, where representatives of the churches of America met to consider the Christian basis for world order, the Mennonites sent representatives, but it was explained that they were to go only "as observers." In my opinion, if we really held to the conception of the church portrayed in the thoughtful article by Rev. Hostetler, our denomination would have been there not as an observer, but as a participant.—*Russell L. Mast*

A FURTHER WORD

Editor, *The Mennonite*

Just one further word concerning my recent correspondence relative to "Biblical Nonresistance." In the third paragraph from the last, where I think the crux of the matter rests, one sentence didn't say what I intended it to say. It should have read, "No matter what word play you frame upon Menno Simon's words and life, or those of his colleagues, men are not imprisoned, burned at the stake, executed, nailed to a cross because they *live* 'nonresistance'; men are imprisoned, burned at the stake, executed, nailed to a cross precisely because they *do resist* with *something in some way*."

Your editorial emphasis upon overcoming evil with good is excellent, but when we can do so little "good," or do "good" only when it is safe to do so, or do only the kind of "good" which will not excite those who "make long prayers" while they "devour widows' houses," then we have lost something our Fathers had in the Early Church and in the Anabaptist Movement.

What Mennonitism of tomorrow will be, depends to a great extent on the facing of this issue: "Can we regain the *experience* which Jesus (and our Anabaptist Fathers) called 'Nonresistance' and 'overcoming evil with good'?"

Carl J. Landes
Merom, Indiana

(Editor's Note: We are sorry for the errors, which, due to faulty proofreading appeared in Brother Landes' letter (See issue of Jan. 23). We invite Brother

Landes to define clearly the "experience" which Jesus (and our Anabaptist Fathers) called 'Nonresistance' and over-coming evil with good.'" We would like to have the best concrete examples that Brother Landes can give of a similar "experience" today.)

IN MEMORIAM

John Krehbiel, son of Christian and Lena (Deser) Krehbiel, was born in Rehn, Bavaria, Germany, on August 31, 1865, and died December 4, 1944. He was baptized in the Mennonite Church in his youth, and was a member of the Menno Mennonite Church at the time of his departure. When sixteen he migrated with his parents to Summerfield, Illinois, two years later to Halstead, Kansas, and in 1890 to Lind, Washington. In 1899 he was married to Christina Jansen. He is mourned by his wife; two daughters, Mrs. Susan Baumgart and Mrs. Helen Peterson; and one sister, Mrs. Susie Neare.

Katharina Boese nee Huebert was born at Hampton, Nebraska, on October 8, 1877, and died January 29, 1945. She was baptized by Elder Peter J. Friesen and received into the Bethesda Church, Henderson, in 1886. She and Henry Boese were united in marriage in 1901. After the family moved to Madrid, she joined the first Mennonite Church of that place. She is survived by her husband, and four children: Mrs. Minnie Boese Reimer and Herman of Madrid; Henry, Canon City, Colorado; Benjamin, Washington, D. C.; one brother, George Huebert, Dallas, Oregon; and one sister, Mrs. Eva Huebert Janzen, Henderson.

Aganetha Unruh Harder, daughter of Johann J. and Elizabeth Wiebe Unruh, was born near Delft, Minnesota, on April 21, 1884, and died January 30, 1945. She was baptized and received into the Bergfelder Church in 1902. In 1905 she married Bernhard C. Harder. They lived on the farm until four years ago when they moved to Delft. She is mourned by her husband, three daughters, one son, three sisters, and two brothers.

Jeremiah Basinger, son of Peter and Lydia (Beechy) Basinger, was born in Putnam County, Ohio, on December 13, 1876, and died in Bluffton, January 24, 1945. For many years he was active in the Mennonite Mutual Aid Society and in Sunday School work, both in the St. John's Church and in the First Mennonite Church. Five years ago, his wife Anna (Diller) Basinger preceded him in death. He is survived by three sons and eight daughters.

Noah Zuercher, son of Samuel and Marian (Amstutz) Zuercher, was born in Berne, Indiana, April 14, 1891. He married Rena Sprunger on January 20, 1918. He was the father of Kenneth, Marie and Merlin. The family has lived in Bluffton for the past twenty years, during which time Mr. Zuercher was an engineer at the municipal light plant. He died at the Bluffton hospital on January 29. He was a member of the First Mennonite Church.

Anna Wiebe, daughter of J. G. and Lisette nee Penner Wiebe, was born August 19, 1873, in Danzig, West Prussia. She came to America in 1876. In 1890 she was baptized by Elder Gerhard Penner.

She died in the Mennonite Hospital, Beatrice, on January 27. She is survived by one sister, Mrs. J. H. Penner.

Eva Franz, nee Unruh, was born in Alexanderwohl, South Russia, on June 6, 1859, and died December 10, 1944. In 1874 she migrated to America with her parents. She was baptized by Elder Jacob Buller and received into the Alexanderwohl Church. In 1920 she transferred her membership to the Goessel Church. In 1881 she married Peter Franz, who preceded her in death in 1923. Since that time she stayed much at the home of her adopted son, Herman Rogalsky.

Elizabeth Peters Friesen, daughter of Jacob and Elizabeth Janzen Peters, was born in Russia. With her parents she migrated to Henderson, Nebraska, in 1878. Here she was baptized and received into the Mennonite Church. In 1888 she was united in marriage to Isaac B. Friesen, who preceded her in death. She died January 15, 1945. She is mourned by three daughters, Mrs. H. P. Eitzen, Mrs. A. F. Krause, and Mrs. John Fidler.

Lena Krehbiel Wedel, daughter of Henry and Anna Suter Krehbiel, was born near Pandora, Ohio, on October 30, 1875. In 1888 the family moved to Kansas. Here she was baptized by Rev. Val. Krehbiel and accepted as a member of the Mennonite Church at Christian. In 1899 she was married to P. J. Wedel, who received a call from the Bethel College Board of Directors in 1902. With the exception of one year the family has lived on the Bethel campus since that time. In 1905 she and her husband joined the Bethel College Church. She passed away January 21, 1945. She is mourned by her husband; two daughters, Esther A. and Margaret E.; and one son, Waldo R., Washington, D. C.

Rev. Henry P. Unruh, son of Rev. Peter T. and Marie Siebert Unruh, was born in Karlsvalde, Russia, on February 25, 1865. In 1874 he migrated to Newton, Kansas, with his parents. Here they lived in the immigrant house. In 1875 they moved to Yankton, South Dakota, and from there to Marion. Here he spent his youth and here he was baptized by Elder F. Schartner and later accepted as a member of the Bethesda Mennonite Church. In 1888 he moved to Avon, where he joined the Friedensberg Church. He felt the call of the Lord, and in 1889 he was ordained. For forty-six years he served this church. In 1886 he married Helena Schulz, who now survives him. He died December 1, 1944, and is mourned by his wife and the following children: Dr. Benjamin Unruh, Emery, South Dakota; Peter Unruh, Avon; Anthony Unruh, Bloomfield, Montana; Elizabeth and Anna of the home; and William Unruh, Avon.

Wanted

A Mennonite—man or woman—experienced in bookkeeping and accounting and who would find joy in rendering service to our Church. Full time employment at fair remuneration.

Write to or see the Office Manager, P. A. Penner, General Conference Headquarters, 722 Main Street, Newton, Kansas.

RELIEF

Home from England

Glen Miller and J. N. Byler arrived in the States, February 9, having left England, January 28. They traveled by fast convoy but arrived in a U. S. port several days late because the entire voyage was made in stormy weather.

Bro. Miller went directly to Goshen, Indiana, to join his family after a year of separation and to resume his duties on the faculty of Goshen College. Bro. Byler has returned to Akron Headquarters and has briefly and informally reported on his visit to Palestine and Syria, the trip from Cairo to England by seaplane, and the trip home.

Yugoslav Refugees Begin Homeward Migration

Comments made in recent letters received from our Middle East relief workers indicate that changes are being anticipated and are taking place in the refugee camps in Egypt. Mary Emma Showalter's statement, "The Dalmatian Coast where most of these people are from is no longer in the war area, so folks are returning," was verified by the **New York Times**, February 2, 1945:

"Twelve hundred of the 12000 Yugoslavs in the refugee camp at El Shatt, outside Cairo, have started back for Yugoslavia, the first movement of the kind to take place under UNRRA's auspices. Some 200 of them went by ship to Dalmatian ports and 600 others are awaiting embarkation. They are going back to a country that lacks food and supplies for its existing population."

Rice Harvest in India Good

The Mennonite relief workers in India are finding it possible to close the emergency phase of the Bengal relief work, as administered under the M. R. C. I. (Mennonite Relief Committee of India). However, further rehabilitation will have to be carried out. A report from India, dated December 8, 1944, presents this brighter outlook for the people of the Bengal area:

"This week we are issuing the last rice under our own tickets. A few of our ticket holders will most likely transfer to Government tickets administered by us. Prices of rice continue to come down. The new crop, which is just being harvested, is very good."

Canadian Sails for Middle East

Farewell services were held at Akron for Arthur Jahnke, Herbert, Saskatchewan, on the morning of February 14. He will join the other Mennonite workers in the refugee camps. Bro. Jahnke has mechanical and carpentry experience.

C. P. S.

Selective Service Issues Directive

After investigating the application of directives regarding the administration of C.P.S. units in mental hospital and other public institutions, Selective Service issued a further directive to clarify the former instructions. The new ruling stipu-

ates that "all assignees must live on the grounds of the hospital or other institution" unless approval has been secured from Selective Service to live away from the institution. Other points of the directive make hospitals responsible to provide medical and dental attention necessary to "maintain health and working capacity," and prohibit assignees from working outside the hospital during time off unless such work has been approved by Selective Service.

Conference on Conscription

Representative C.P.S. men from the Mennonite camps and units in the East will gather with church leaders at Powellsville, Maryland, February 24 to 25, to discuss peacetime conscription and what our attitude as Mennonites should be toward it. It is hoped that by the sharing of ideas on this issue the thinking of C.P.S. men as a group may be clarified.

Relief Unit at Howard Discontinued

The C.P.S. Section has announced that the relief training unit at the State Hospital, Howard, Rhode Island, terminated, February 1. This action was taken after a meeting with the relief trainees and other members of the C.P.S. unit on January 25. Considerable dissatisfaction had arisen concerning the study and work schedule provided for trainees. Members of the relief unit will have the opportunity to transfer to other units if they so choose.

C.P.S. Briefs

Twelve C.P.S. men will be added to the **dairy-herd-testing unit in Pennsylvania**. This increase will raise the strength of the unit in the state to seventy assignees.

Daniel P. King has been appointed to serve as director of the Boonsboro C.P.S. camp in Washington County, Maryland. Brother King will succeed John B. Stoltzfus, who has been acting as director temporarily.

JOTTINGS

—**Dr. and Mrs. John R. Schmidt** are giving medical service to 4,000 Mennonites in Paraguay and to many of the Indians. Eight nurses are helping them.

—**The Buhler Mennonite Church, Buhler, Kansas**; holds periodic offerings for Bethel College. A group of ladies recently visited the Relief Clothing Center in Newton and mended clothes. Cabinets have been built into the parsonage kitchen, and the kitchen is to be painted. The pastor announces "Open House" for later on.

—**Rev. Erland Waltner** is conducting pre-Easter services at the First Mennonite Church, Bluffton, Ohio. The subjects for the week are, "Jesus—The Flint-Faced Saviour," "Judas—The Friendly Enemy," "Peter—The Over-confident Friend," "Pilate—The Guilty Judge," "Barabbas—The Released Murderer," "Simon—The Drafted Cross-Bearer," "Nicodemus—The Post-Mortem Loyalist."

—**Dr. J. H. Langenwalter** will be one of the teachers in the Union Leadership Training School to be held at Beatrice, Nebraska, March 4, 5, 6. Brother Langenwalter will offer a course on "The Life of Christ," or "How Jesus Met the Problems of His Day."

—**Dr. S. F. Pannabecker**, who has China as his final

destination, recently spent two weeks in Jerusalem. From there he was to leave for India. In China he is to supervise M.C.C. relief activities. He has already spent some time in Egypt where the M.C.C. has a group of workers.

—**Dina Meschberger's eighty-seventh birthday:** Rev. Henry Harder writes, "Our family was invited to the home of Mr. and Mrs. Homer Lord, El Reno, Ok'ahoma, on February 10 to celebrate Grandmother Dina Meschberger's eighty-seventh birthday. She is one of the very few missionaries left from the Darlington mission days."

—**Geary, Oklahoma:** Dr. Eugene Kellersberger of the American Mission to Lepers recently gave an inspiring message in our church.

—**Johannestal Church, Hillsboro, Kansas:** "On Sunday night, February 18, Rev. Walter Gering showed colored pictures which he had taken a few months ago while in Puerto Rico. His cousin, Winton Stucky, came along to operate the machine. Mr. Stucky, who for some time served in the "Smoke Jumpers" unit brought along a number of pictures. These were also shown. The audience very much appreciated both sets of pictures which were very informative. The church was comfortably filled, for a goodly number of friends from our sister churches had also come out to attend the service. All were much impressed with the thoroughly constructive work that our C.P.S. men are doing."

—**Fortuna, Missouri:** "Our Senior Christian Endeavor is sponsoring a new missionary project. Each month a definite amount of money is sent to Missionary Rodolphe Petter to be used in helping support Emma King, a native worker. She works in the government hospital part time, and during her free time she goes out to the Cheyenne Indians to teach the Bible and help in other ways. She is very fluent in both the Cheyenne and English languages. This makes her well qualified for the work, and she is under the direct supervision of the Missionary Petters. Through the aid of our Society she is given some remuneration for this extra service." —Mrs. H.D.R., Corr.

—**North Newton, Kansas:** The church council of the Bethel College Church, upon instruction given at the annual business meeting, has appointed a church building council which consists of the following committees: The Executive Committee, Survey Committee, Committee on Worship and the Religious Arts, Committee on Christian Education, Committee on Fellowship and Recreation, Plans and Construction Committee, Committee on Finance and Promotion, Committee on Furnishings and Equipment, and the Committee on Women's Work. The Sermon on the Mount is the subject for the Lenten Bible readings. The pastor leads the Sunday evening discussions. It is suggested that the Sermon on the Mount be read often in the coming weeks and that as much as possible be memorized. The pastor is preaching a series of doctrinal sermons. During Lent the Apostles' Creed is being used instead of the usual responsive readings. A note in the bulletin says of it, "It is an ancient document that had a gradual growth and expresses in scriptural language what Christians believe. The phrase 'descended into hell' is found in a version about 390 A.D., but it is not found in the earliest versions that exist today and is omitted from our version in the Hymnary."

A recent bulletin carried the suggestion that families practice certain hymns in the home if possible and then come prepared to sing them heartily in the worship service.

—**The Western District Peace Committee** is to meet during the spring session of the Ministers' Conference.

—**Fred A. Johnson**, missionary at Tuba City (Moen Copi), Arizona, attended part time the recent session of the Foreign Mission Board.

—**Wadsworth, Ohio:** The First Church is to vote on an amendment which would enable the Sunday School superintendent and the Women's Christian Service organization to be members of the council.

—**First Mennonite Church, Beatrice, Nebraska:** The following motions adopted at the annual meeting may be of interest to others: "That we continue to observe a Deaconess Sunday as recommended by the conference." "That the inactive members of our church be included in the free mailing of our church papers." "That the Board of Trustees arrange for another Ministerial Internship for the coming summer." "That all members of our church serving as draftees in C.P.S. camps receive \$25 per month during 1945, this money to be added to the reserve fund already established and given to members upon their release from Civilian Public Service." "That the gift from the late Henry Albrecht (\$451.56) be put into a new fund for the purpose of building a new church." "That, in case the Education Committee should find itself unable to secure an instructor who is qualified to teach accredited high school subjects, the committee be authorized for the coming school year, to change our Mennonite Bible Academy to a one year Bible School, specializing mostly in Bible, Bible history, and music." "That we assess each male member \$15, plus 15 cents per acre, and continue with the free-will offerings." The pastor has issued a "Church Directory." This consists of both sides of a mimeographed sheet. It gives all officers and their terms of office. A summary of offices shows that 103 persons hold 145 positions. The church contributions are 312 per cent over the 1940 level. The average per member was \$52.66. A total of \$2,179.85 was given for C.P.S. in 1944. In addition \$3,380.50 was raised as a Post-War Fund for members in C.P.S.

—**The Hoffnungsau Mennonite Church, Inman, Kansas**, will observe its seventieth anniversary with an appropriate festival on March 11. Rev. A. J. Dyck, Vice-President of the General Conference, is the pastor of this church. According to its yearbook it has a membership of 395. It gave a total of \$2,316.97 for C.P.S. in 1944. Albert M. Gaeddert, who is General Director of all Mennonite C.P.S. Camps and Units, is a member of this church.

—**Rev. J. E. Amstutz**, Pastor of the Apostolic Mennonite Church, Trenton, Ohio, reports that this church has again voted for the 100 Per Cent Church Paper Plan.

—**First Church, Upland, California:** Pictures fitting for the Easter season were shown on a recent "church night." Dr. Kirby Page will speak Sunday morning, March 4, and each Sunday evening throughout the month.

—**Plans are being** re not to for a community hospital at Freeman, S. Often tota. From the "Free hat t

man Courier we glean the following: "The hospital is to cost approximately \$50,000.00 and is to be a twenty-bed hospital, with operating room, drug and supply room, x-ray room, kitchen, laboratory, and office. The hospital is to be built on a cash basis and money is being collected in the local community which is to be refunded 100 per cent if no hospital is built. All expenses and time will be donated by workers until the hospital is built. Freeman is an ideal location for a community hospital, because it is centrally located, with almost an equal distance from neighboring towns and no hospital within fifty miles.... The maternity home, established two years ago, has been a great success, and there is no reason why a hospital wouldn't be a big success. —By Committee"

—**Bergfelder Mennonite Church, Mountain Lake, Minnesota:** Rev. August Ewert, who has so faithfully served as pastor for almost four years, was re-elected for a term of three years. At our weekly Bible and prayer hour we are studying about the "Love of God." Rev. Ewert leads us while Mrs. Ewert has charge of the children's class during the same time. Herbert H. Peters was ordained as an evangelist on the morning of February 11.

—**Upland, California:** Kirby Page is bringing a series of sermons on the following subjects: "What Is God Doing Now?" "Why Was Jesus Crucified?" "Total Allegiance to Jesus Christ," "The Meaning of the Cross for Us Today," "How To Be Transformed through Prayer," and "Why Be a Member and a Worker in the Church?"

—**Conscientious Objectors Not Cowards, Says the "Christian Herald"** in Dan Poling's Question and Answer Column. Question: A woman who is a member of the church I attend says that Conscientious Objectors are cowards. What do you think? Answer: I think that the woman you referred to is mis-informed and mistaken. Some Conscientious Objectors are among the bravest of the brave, and the majority of all Conscientious Objectors are making an intelligent and sacrificial investment of their lives for their God and country."

—**Christian Herald, January, 1945.**

EASTERN DISTRICT CONFERENCE NOTES

West Swamp—At the annual meeting on January 13, the church adopted the 100 Per Cent Church Paper Plan. The Christian Endeavor Society presented a program at the Old Folks Home at Frederrick on February 4. Dr. Harvey Bauman was the speaker. —Corr.

Fairfield—Every Sunday during Lent, there will be a worship service for all the young people of the county in the Y.M.C.A. The services are sponsored by the Girl Reserves. Various Christian Endeavor Societies of the county will provide the worship programs.

Deep Run—The pastor, the Rev. Russell L. Mast, announced that Lenten sermons for the season will include four from Galations 2:20, under the general theme of the roots of the Christian life. The subjects will be as follows: Repentance—"I am crucified with Christ," Faith—"I live by the faith of the Son of God," Atonement—"Who loved me and gave himself for me," and Regeneration—"I live, yet not I, but Christ liveth in me."

Mrs. Franz Albrecht
Rural Route 1
Beatrice, NEBRASKA
Beatrice
ROUTE 1
Nebraska

Schwenksville—The pastor, the Rev. Freeman H. Swartz, is editor of the **Church Messenger**, published monthly by the Church. In the January issue, he called attention to the fact that the twenty-eighth volume started with that issue. He also revealed that the meetinghouse was dedicated November 9, 1894 and that the late Rev. W. S. Gottshall was pastor at the time. Another interesting note was the fact that the original manuscript of "The Historical Address" delivered by Brother Gottshall was placed in the pastor's hands. It was written by pencil and is very legible.

East Swamp—The total income of the church during the year 1944 was \$14,376.17. The Rev. A. H. Schu'tz of Henderson, Nebraska, preached at the morning and evening services, February 11. —Conf. Corr.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

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Newton, Kansas**

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, MARCH 6, 1945

NUMBER 10

On 'Giving Advice'

By David D. Eitzen

According to statistics concerning the recent past, for every twenty-five babies born, one will become institutionalized in later life for a psychosis, twelve will be relatively 'normal,' and twelve will suffer from varying degrees of psychoneurosis. No wonder that a student in this field recently wrote a book entitled, *The Neurotic Personality of Our Time*. Even concerning the more ordered life of the previous century Thoreau wrote, "Most men live lives of quiet desperation." Government authorities suggest that about one-half of battle front casualties are of emotional origin. There are actually more people in mental institutions today in this country than the total number of patients hospitalized for all other causes combined. Jesus who "knew what was in men," "When He saw the multitudes, was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd."

A parent of two children, thirty-eight years of age, has been the teacher of a class in the church-school of an evangelical, Christian church for many years. He has been unhappy for sometime and has confessed certain acts of un-Christian behavior and certain spiritual sins with scalding tears of remorse, and yet, in a letter today he wrote, "This morning I still feel like an up-rooted plant, lying with roots exposed to the mercy of the elements, waiting to be transplanted."

Concerning the counselor. Is it possible for fellowmen who have fears and misgivings of their own, to be of help to such unhappy and spiritually distorted folk? The statement is sometimes made that such problems of personal adjustment should be referred to psychiatrists or clinical psychologists. But this is not practical for several reasons. In the first place, there is a very small number of professionally quali-

fied psychiatrists at the present time. As indicated above, the number of people who require help in this direction is legion. We produce neurotics by wholesale method, but we have only meager retail methods to deal with them. The psychiatrist, who is a medical physician, should be reserved for psychotic or 'insane' cases. The burden of affording people spiritual orientation falls upon the shoulders of intelligent and trained lay people who are dedicated to do the will of God.

The nature of maladjustment. Precisely what may be at the bottom of such inefficient behavior? Is it probably a lack of intelligence? Or is it a matter of inexperience? Maybe such a person should be informed about the techniques of working effectively. Fortunately these handicaps do not produce feelings of inadequacy and of unhappiness. The emotionally disturbed and the confused people of today are usually very intelligent. Indeed, ignorance is bliss.

Broadly speaking, the cause of maladjustment to reality might be termed, "pathological self-centeredness." There is, of course, a self-centeredness which is basic to life. To be and to grow is man's primary obligation to God. When we eat we do God's will, and that in terms of self-preservation. But there is such a thing as over-eating, not because one is physically hungry (although one thinks one is) but because of a general sense of insecurity. Unfortunately, having over-eaten, one is even more insecure. That is the logic of sin.

Counseling becomes then an attempt to help people face with courage those feelings of shame and guilt which, pushed out of awareness, give rise to compensatory behavior. The problem of counseling is therefore not to tell a person that he is doing the wrong thing. Often people suffer intensely because they keep doing what they know to be wrong



Dr. D. D. Eitzen, lecturer at annual Bible Week, Bethel College, March 12-16. Born at Mountain Lake, Minn.; graduate of Bethel College; pastor of Los Angeles Menn. Ch.; active in promoting Y. P. Union of our Conference; Ph. D. in field of personal counseling; teaching in his field in University of Calif. since 1938; frequent speaker on pastoral counseling at minister's conferences.

and leave undone what they so strongly desire to do. And the stronger this desire to do good, the severer the unhappiness.

This is probably what Jesus had in mind when he said, "Come unto me all ye who are 'mühselig'"—ye who *strive* for your salvation. The people of a burning building in Massachusetts lost their lives because they frantically pushed against both sides of a revolving door.

This is the heart of the counseling problem—how can one 'save' people who are under obligation to God to be, and to grow, from striving for their salvation because their very striving precludes their salvation? That is, how can one dissolve people's self-saving emotions which block their creativeness.

Basic assumptions for counseling. Counseling from a Christian point of view is based on several assumptions:

1. That personality is the most sacred of God's creation.
2. That therefore man must not be coerced but rather allowed to make his own choices for weal or woe. He has the right to seek help, and to accept help, but he also has the right to refuse it.
3. That God has provided everything necessary for man's spiritual help—"My grace is sufficient."
4. That the counselor's part is to remove the 'bacteria' of egocentricity which disintegrate personality.

The chief objective of Christian counseling is to release personality from the compulsions of self-saving for doing the will of God, which is to relate fellowmen to the loving relationship of the family of God. The day by day by-products of this released and saved life is a personal sense of "the peace of God that passeth understanding;" a consequent courage to take his stand with the minority, even when that means only God and him; and supreme satisfaction in loving service to mankind.

The counseling procedure which implements this faith concerning God's purposes with man, involves certain attitudes on the part of the counselor. 1. A genuine desire to understand the counselee from his inadequate point of view. 2. An unqualified acceptance of the counselee as he is. 3. Allowing the counselee to express all his hostilities, fears and foibles, doubts and confusions, ambitions and 'dreams' and finally his feelings of guilt. 4. A faith that "God giveth the increase" when the counselee's attitudes no longer block growth.

Procedure in counseling. One should probably follow certain steps in such relationship therapy. 1. The center of interest is the counselee's feelings and attitudes. 2. This counselee-centered interest enables the counselee to articulate his negative feelings and attitudes which have formerly blocked him in objective and creative activity. 3. Accept, reflect, and in reflecting clarify, but do not interpret the expression of negative feelings. This will afford him insight. 4. When full 'catharsis' or release of negative

feelings has taken place, the counselee will begin to articulate positive feelings of confidence, hope and charity. The counselor should accept, reflect and clarify these as he did the negative feelings. 5. Testify of the laws of living for Christ from personal experience and from the records of others, especially the men and women of the Bible. 6. Mutually plan a daily program of self-discipline. 7. Supervise the counselee's initial attempts to live by faith.

Christian counseling is not for those who must feel superior. "I have appeared unto thee for this purpose, to make thee a *servant* and a *witness*. . ." The counselee who was quoted above wrote later concerning his experience as a counselee, "Is this what Jesus meant when He said, 'I was a stranger and ye took me in'?"

Two outstanding references for those who wish to do further study on counseling: Carl R. Rogers, *Counseling and Psychotherapy*; Annette Garrett, *Interviewing: Its Principles and Methods*.

A Lenten Prayer

*"Lord, teach me how to consecrate
My soul, my life, my all;
That I may learn to follow Thee,
Whenever Thou would'st call.*

*"Lord, grant me true humility,
May selfishness abate;
The cross must come before the crown,
The servants—they are great.*

*"Lord, give me keener eyes to see
The darkness of my soul;
Enlighten Thou my consciousness,
For Thou can't make me whole.*

*"Lord, give me greater willingness
My faith, though weak, to share;
May I not hinder any soul,
But help them trust Thy care.*

*"Lord, help me try my stewardship,
I owe my all to Thee;
To hoard means loss; to give brings gain
For all eternity.*

*"Lord, I would have devotion, too,
With costly gifts outpoured,
As Mary showed at Bethany,
A love for Christ, her Lord.*

*"Lord, help me prove my loyalty
With those triumphant throngs
I, too, would reach Jerusalem
With joy, and palms, and songs."*

Walter H. Dyck

EDITORIALS

PSYCHOLOGY AS AN AID

It seems that ministers in our conference and in other denominations are more and more esteeming psychology as an aid to the ministry. One of the older ministers of the Northern District enjoys books on counseling. An older minister of the Western District has books dealing with the psychological approach. He told me of another minister in this district who likes to visit a psychiatrist occasionally just to talk things over with him. Churches in this district have been inviting a Mennonite psychiatrist for messages, which have been much appreciated. *The American Friend* recently carried an article on "Why Ministers Should Study Psychology," written by a minister who is completing his doctoral work in psychology. There are a number of good books on pastoral psychology and pastoral counseling. Dr. David Eitzen at the end of his article in this issue suggests two which he considers very good for counseling. On the first day (March 13) of the Western District Ministers' Conference Rev. Eitzen will give a message on "Feeding the Flock of God through Pastoral Counseling" and will lead the discussion on it. His messages for the afternoon sessions of Bible Week will center on personal counseling. Some ministers, undoubtedly, are gaining a new appreciation for this whole approach from their contacts with C. P. S. men who work in mental hospitals. Others noting breakdowns or serious difficulty among religious workers may begin to study on that account. This general trend should be very wholesome, for rightly pursued it should help ministers to acquire a much better understanding of themselves and of others whom they may seek to help. Especially helpful are those psychologists who successfully relate the insights of psychology and the teachings of Jesus to each other. They truly give light. To our mind one of the greatest benefits to the ministry from this whole approach is the emphasis of understanding people rather than judging, condemning, or censoring them. Those who wander in darkness are less hesitant about coming to Christians for help when this is the emphasis. We need witnessing that invites and that inspires confidence. The best in the psychological approach to human behavior is an aid to the ministry.

WHY NOT DURING LENT

The beautiful carols which one hears in the busy stores before Christmas Day lift one in feeling. Perhaps, the managers know that it does this to tired shoppers. Perhaps, many of them add this touch of Christmas in order that people may become more conscious of shopping for gifts. At least a lot of com-

mercialization goes along with the observance of Christmas in a great many places of business. Easter is also utilized for bringing in the money. However, the passion of Jesus is not easily laid hold of for the making of money, and for that we can be very glad, regretting the commercialization of Christmas and Easter as we do. It seems to us that a very precious opportunity for bringing great spiritual events to the attention of people has been misused and abused. Perhaps, the usual spirit of the market place in far too many cases makes this nearly inevitable. However, this opportunity need not be so abused, and it is not in all cases. Whether the practice is still continued we do not know, but seven years ago it was reported that each year during Lent the large Wanamaker store in Philadelphia showed two masterpieces of religious art in the court of the store. The pictures referred to are Munkacsy's "Christ before Pilate" and Munkacsy's "Christ on Calvary." The latter is about twenty-three feet by fourteen; it is the original masterpiece. It was reported that these two pictures were shown during Lent for the purpose of deepening the spiritual life of those who might see them.

This we think a most worthy purpose, which might, perhaps, be emulated in a similar way by other stores. For should not the Suffering Servant be permitted to cleanse the daily market place? If religious art has worth, might it not be used in those places where the hearts of men are tempted towards crass materialism? If our life is not to be segmented and departmentalized, then something like this might be in order.

Imagine walking into a store and seeing a reproduction of some Lenten scene and of hearing "At the Cross" or some other beautiful song about the cross. Might this not aid men and women to keep their minds on Him who gave His life in order that they might have life abundant and eternal? We expect something like this in church, but we do not expect it in the realm of business; the unusualness of it might catch our attention anew. Or has the Christian tone no place in the business that we see fit to transact?

GOOD NEWS

The news that our missionaries in the Philippines are free is indeed cause for praise. They were kept safe by the Japanese. We are glad that they can again have more and better food than they had been getting. A member of the American Legion, who recently spoke in a C. P. S. Camp, "described the conditions in Japan and revealed how every three acres of tillable land has to support eight persons. Very little meat is to be had because it takes too much feed for cattle. Fish, on the other hand, is easily and abundantly raised, so Japan depends upon fish for much of her

"Other foundation can no man lay than that is laid which is Jesus Christ."

food. Japan created an industrial competition with other nations in order to meet and solve the problem of feeding her people, but the United States built trade barriers around Japan to keep down the competition." If this is correct, then it would seem that

Japan does not have very much food for use. Perhaps, this has something to do with the undernourishment of our missionaries. We have cause to rejoice in the reports that have come from them.

Missionaries Eat, Write, and Dream of Home

A POST-INTERMENT LETTER FROM THE JANZENS

Through the courtesy of Rev. and Mrs. John Lichti, Deer Creek, Oklahoma, we here reprint the greater part of a letter received from their children, the Albert Jantzens who were recently released from Japanese internment in the Philippines. The letter was written from Manila on February 7. The letter follows:

Our Loved Ones at Home:

Greetings with II Cor. 1:3,10,11.

Yes, the much longed-for day has arrived, and we are released, praise the Lord! We are actually in Bilibid prison in Manila where we have been interned since December 30, 1944, but how different since our American soldiers have charge of us!

And to add to all this joy and excitement, we were most happily surprised today to receive eleven letters from you, dated November and December. How we thank you for all the news . . . and everything else that has happened is almost too much for one to digest in one day—especially with all this good food to digest besides. We are on army rations since yesterday, and we feast from the minute we get up until we go to bed. Of course, it is all in tin cans, but such good food. We feel so much stronger already.

From the radio you will know what is happening, but we are in a fairly safe zone. We are all well, and oh, so happy to think that we will very probably see you soon.

The Lord is constantly keeping and blessing us.

May He bless you richly and keep you too is our prayer.

Please notify Albert's folks, as only one letter is allowed this time.

*With much love to each one,
the Jantzens*

POST-INTERMENT LETTER FROM FRIEDA AND MARVIN DIRKS

The following letter from Rev. and Mrs. Marvin Dirks came via Red Cross to Rev. and Mrs. A. J. Dirks, Halstead, Kansas. The letter was written from Manila on February 7, 1945 and received here February 26. The letter follows:

Dear Folks:

We are still in Bilibid Prison, but under the protection of our own forces. May I add, that we have experienced the care of One mightier than ourselves, thru a very trying time. The battle for Manila is still raging, big shells are bursting, but this section of the city is quite under American control. In a day or two it will all be over, the roads free, and we will probably soon be transferred to some place of disembarkation for to be with you in the greatest and most blessed country on earth.

Our health is fair; at least we will soon be able to build up with a little rest and good food. Army grub is wonderful to us.

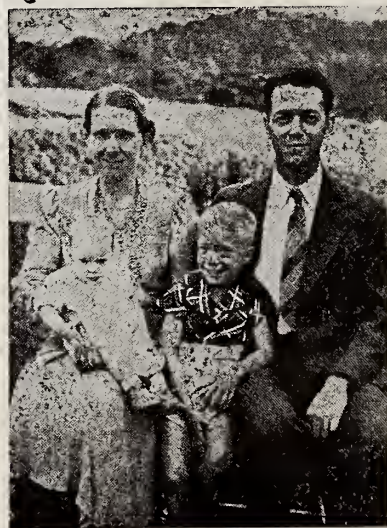
(Continued on Page 13)



The Albert Janzen Family



Rev. and Mrs. Wuthrich are also safe.



The Marvin Dirks Family They now have a third child.

Will a Man Rob God?

By Edmund J. Miller

In an effort to make them face facts about themselves, the prophet Malachi figuratively gripped his listless people by the shoulders and shook them into wakefulness by asking a most searching question, "Will a man rob God?"

Man will rob the coffers of the city that elected him to a position of trust. He will rob banks, stores, cars, and people, but will he rob God?

"Certainly not," one is ready to answer with horror. "Man would not be so mad as to rob the all-seeing God himself!" But facing the facts we find we are wrong. Man WILL rob God.

He did so in the days of Malachi. This man of God declared, "Ye have robbed God in tithes and offerings. You have cheated God of His dues." It was the conviction of the prophet that to refuse to tithe was to be guilty of robbing God.

How Did These People Become Guilty of Robbing God?

They could not excuse themselves by pleading ignorance for they had known from infancy that the tenth of all their increase belonged to God. They could not plead poverty, though many of them were poor, for poverty does not prevent people from tithing. In fact, it seems that tithing is more difficult when one's income increases, probably because one is impressed by the amount to be given and forgets the far greater amount that will be left.

They did not withhold their tithe because they had thrown their religion overboard. They still attended church and gave "after a fashion," but their gifts were small and cheap. This was the case because they had lost all sense of God's love, and having ceased to love, they had lost all zest for giving. Love delights to give and is heartbroken when it cannot.

These people no longer asked, "How much can we give?" but, "How little can we give and get by?" They no longer brought the best of their flocks but those of least value . . . the torn, the sick, the worthless. Of this the prophet said scornfully, "Offer such gifts to thy governor. Take your sick sheep to the minister of Artaxerxes and see how he will receive them!" Having lost their love, they were offering to God what they would not have dared to offer man. They had adopted a financial system by which they were robbing God and themselves.

Is this not true of many Christians today? Are not many well-meaning people robbing God in tithes and offerings?

Some of you may reply, "The law of the tithe is an old Jewish law. It is not binding upon us who

are Christians under grace." No, it isn't binding on us, but we, who are privileged to know the wonderful grace of Jesus, should give at least the tithe required under the law. The tenth is the minimum. It belongs to God. Our real gift of love is that which is above the tenth.

Why Should We Tithe?

Tithing is scriptural. It is taught emphatically in the Old Testament, and here are solid facts on which it rests:

1. *God is the absolute owner of everything.* "The earth is the Lord's and the fullness thereof, the world, and they that dwell therein." Every foot of land, every bushel of wheat, "the cattle on a thousand hills" are His, and so are we by creation and by the right of redemption. One of the first convictions that came to the Spirit-baptized saints after Pentecost was that God is the absolute owner of all—"Neither said any of them that ought of the things that he possessed was his own."

2. *Since God owns all we should set aside a certain part of our income in acknowledgement of His ownership.* This is reasonable and right. We need to make this acknowledgement as an act of obedience and gratitude, need to make it for our own good and the good of others. If we fail to do so we come to believe that we are the owners of our wealth rather than the *stewards*, a conviction that always leads to spiritual impoverishment.

3. *Since God owns all and since we should acknowledge His ownership, we should follow His Word as to what proportion is to be set aside for Him.* The law of the tithe was not made by Moses but by God who knew it fitted into human need. Those who refused to tithe were accused of dealing dishonestly with God.

In the *New Testament* we find a fuller and clearer teaching about our relationship to property, wealth and income. A Bible teacher once made a study of the sayings of Jesus and found that Jesus had more to say about the right use of money than He did about repentance, regeneration, heaven or hell. Almost half of Christ's sayings relate directly or indirectly to money and its right use. In His teachings He reaffirmed God's ownership of everything, and there is no indication that He repealed the law of the tithe but rather that He sanctioned it.

Jesus further taught by implication that we ought to give a tenth as a minimum. He declared that to whom much is given, of him much is required; the greater the opportunity, the greater the responsibility. The Jews of Malachi's time did not have as great an

Sunday, March 11, Is Stewardship Day

opportunity as we have, yet the tithe was required of them and they were accounted guilty of robbery when they withheld the tenth. Do you suppose less is expected of us with our much greater light and opportunity?

To say that, because we no longer live under the law but under grace, we hence are not obligated to give the tenth is to make the grace of God minister to our stinginess. We are assuming that the greater the opportunity, the less the obligation. This is flatly contradictory to the spirit and teachings of Jesus and the New Testament.

Tithing Is a Sane and Sensible Way of Financing the Work of the Kingdom

Naturally this is the case because it is scriptural.

1. *Tithing is business-like.* It does not leave our support of the interests of the church to feelings or moods. There are some who pay if approached by the right individual; others pay if their emotions are stirred; still others pay if they like the pastor. Such giving is too largely a matter of chance—too little conscience in it, no system at all. The man who tithes is able to give intelligently to and through the church, being free from high power pressure from individuals, free from undue emotional appeal. Tithing is a business-like way for the giver and it enables the church to be business-like.

2. *Tithing makes for cheerful giving.* There are those to whom any sort of an appeal is an offense, to whom giving is almost as painful as a surgical operation. This is not true of those who tithe. When money comes into their hands the tenth is immediately put aside for the Lord and is not regarded as their own. When needs are mentioned they do not have a battle with themselves. The money is waiting and ready

to be used. Such giving is a pleasure.

3. *Tithing is a means of grace to him who practices it.* This is the plain promise of the prophet Malachi: "‘Prove me now herewith,’ saith the Lord, ‘and see if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.’" It is natural that tithing, when rightly done, should result in spiritual enrichment, for it is an act of faith and obedience. It brings a sense of God into our daily tasks. God and the tither are partners.

It also brings grace because the hand that is open to give will also be open to receive. The hand that is closed cannot receive the infinite treasure that God longs to give.

A boy once was playing with a costly vase. He put his hand into it and could not get it out. The repeated efforts of both he and his father failed to set him free. At last the father reluctantly took a hammer to break the prized vase, but before hitting the fatal blow said, "Now son, try once more. Open your hand wide and pull straight out." The little chap looked at him in amazement and said, "I can't do that. If I open my hand wide as you say I will drop my penny."

God is saying to us, "Open wide your hand. Get free from the clutches of selfishness, self-centeredness and indifference." But so often we refuse lest we drop our penny. And so, by our close-shut hands we do not rob God only, but we cheat ourselves of His blessing.

Edmund J. Miller is pastor of the Menno Mennonite Church, Lind, Washington. As far as we know, this church for the past few years has had the highest per member giving record in our General Conference.

Protestantism Faces the Peace

By Don. E. Smucker

One of the most representative assemblies of Protestant leaders in recent years convened at Cleveland, January 16-19 to discuss a "Just and Durable Peace." Four hundred and eighty-one members of the conference came from almost every conceivable background, religiously and vocationally.

While the conference was organized by the Federal Council of Churches it was, by no means, limited to that constituency. One of the prominent leaders of the Southern Baptist Convention was in my section. More than once he made it clear that he was there *not* as a Federal Council supporter but from the largest communion in America which refuses cooperation to the Federal Council. There were some leaders present from churches I had never known, such as the Polish National Catholic group, a Protestant and definitely evangelical denomination. The Salvation Army and the Episcopalians, the colored and the

white, the conscientious objector and the man in uniform, yes, the Mennonite and the Quaker—all were there. The Mennonites, by the way, attended as "observers" rather than active participants in the sessions.

Among the delegates were a number of well known individuals, including Charles P. Taft, son of the late President Taft and brother of Senator Taft; Chief Justice Bakke of the Colorado Supreme Court; Congressman Walter Judd, former missionary to China, E. Stanley Jones, Stanley High and many others, both clergy and laity.

Truly it was an impressive assembly! Yet, it did not claim to speak officially either for the several denominations or for the Federal Council. It was unofficial because many communions would have refused cooperation if the convention had attempted to

commit them to this or that program for the post-war world.

I have two very definite reactions to this amazing experience: (1) *The Protestant churches have come a long way toward Christian principles since the wild-eyed militarism of World War I;* (2) *The Protestant churches are still committed to a policy of willful compromise.* Consider these two reactions.

First, the gains of Protestantism. Meeting in the midst of war, and with the vast majority giving real support to the war, there were no speeches of hate and revenge. In regard to Germany and Japan, they pled for the collaboration of all nations, including these two enemy countries, the proper economic development of them, and opposed the partitioning of Germany. Speaking of hate, may I say there were no attacks on conscientious objectors; indeed, the rights of C. O.'s were defended.

Moreover, the Protestant churches are gloriously becoming aware of the fact that God's Great Commission impels them to view the whole world as our "parish". A. L. Warnshuis of the Dutch Reformed church had just returned from a trip to Continental Europe. He reminded us of the great suffering of European Christianity, its return to the Word of God, its great desire for a faith (the root) and works (the fruit) testimony. In personal conversation he gave me the thrilling story of how the Dutch Mennonites have refused to join in persecuting the Jews of Holland. From Asia, too, came men like Bishop Lee of Singapore, William Axling of Japan, Stanley Jones of India, warning the delegates that no narrow Americanism is adequate for missionary-minded Christians.

These and many other facts could be given to show that Protestantism has come a long way since 1914-18 when preachers presented arms, when Christ donned the khaki, when hymns of hate were sung to words of carnal strife.

Note, however, my second reaction: Protestantism is still committed to a policy of willful compromise in relation to the political order. The words of Hebrews 10:26 came to me during these sessions: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Which is to say, that compromise takes away the significance of Calvary!

One leader in my section said, "Our job is to state the Christian ideal and then *step it down to reality.*" Broadly speaking, Protestantism took a position like this: get the best you can but do not withdraw support if you cannot get the perfectly Christian answer; all compromises short of the ideal are to be accepted provisionally and temporarily in the hope of gradual triumph. When your nation is the helpless victim of this sub-Christian policy then compromise looks bad.

As a case in point, the Polish leaders at the conference were very bitter about United Nations' policy in connection with Poland. That land has been partitioned by the Soviets and a phoney pro-Communist government has been placed in the saddle at Lublin. I also heard the leaders from the Baltic nations of Latvia, Estonia and Lithuania protesting Russian ruthlessness. Yet, most Christians would probably be forced to say: this is unfortunate but it must be supported if we are to have the help of Russia.

The pivot of this whole issue was the now-famous Dumbarton Oaks proposal of the United Nations. It is a world organization to be dominated by America, Russia, England—the Big Three—and possibly China and France. They are to keep the "peace" of the world by force, a proposal which non-resistance cannot accept. The Dumbarton Oaks plan, to be sure, was splendidly amended to insure greater justice. That the nations will adopt these amendments is highly questionable. As I write the newspapers report that Stalin, Churchill and Roosevelt have just concluded their meeting at Yalta. It would appear from this meeting that these nations are to dominate the world in the name of peace, a combination more likely to lead to further strife and ill will.

The whole Cleveland experience, in my opinion, confirms the traditional Mennonite analysis of the political order: *it is a fallen order ordained of God to keep order among sinners through sub-Christian standards.* Every issue in politics is a choice among relativities which fall short of the Gospel. Some political choices, quite obviously, are better than others. But, to achieve a complete, totally satisfying expression of Christ in the political order is virtually an impossibility. The articulate pacifists of the conference were willing to support Dumbarton Oaks *with* the nine amendments—I heard no dissenting voice. Yet, even with the amendments Dumbarton Oaks is based on force, colored by the trimmings of organization. I cannot square this with *New Testament* ethics.

I have the deepest respect for those noble Christians who seek to apply Christian ethics to politics. I tried it for ten years in various parts of the peace movement. I wish it could be done. But, until governments openly embrace Jesus Christ at the very heart of their life, this effort will remain noble but illusory. Menno saw this four hundred years ago. Maybe we haven't outgrown him after all!

—Don E. Smucker visited the Cleveland Conference 1939 to 1942 he was connected with the Fellowship as a member of the M. C. C. Peace Section from of Reconciliation. He is now pastor of the Wadsworth, Ohio, Church. This week he is holding evangelistic services at the Eden Church, Moundridge, Kansas.

Our Ministry of Education

Persecuted But Not Defeated

By J. H. Langenwalter

Jesus had done His best to train those who had manifested a willingness to learn from Him. As the test of His life came to a climax, they were amazed and afraid. That cut them off from Jesus at a point of deep interest to Him and of vital importance to them. Then Jesus told them the plain facts which confronted Him, and did so very frankly.

He was going back to Jerusalem for the last time. This city had stood as an emblem of hope for an entire people for many centuries. Jesus had done His best to show the leaders of this city what confronted its people both as to opportunities and dangers. Men in positions of large opportunity were doing things in small ways. The people were down-trodden in body, mind and spirit. Their laws were openly violated by men in high places. The traditions of these leaders were exalted above the rights of men, women and children. Fear had become the great motivating power. Love was looked upon as a sign of weakness. There was brazen violation of the will of God in the light of better knowledge. There was rising ill will against the Son of man who had come that men might have life and have it abundantly for all time.

These things, and more, were the result of misrule by the religious rulers of Jerusalem, the city which still bore the name of promise and which broke all promises given to the people. What had once been known as the habitation of peace had now become the stronghold of violence. The name Jerusalem, once a name revered and honored, had become a byword.

No wonder that Jesus saw the inevitable outcome. These nominal leaders would condemn Him to death. They would deliver Him unto Gentiles—outsiders. These would mock Him—always a trying ordeal for a great Spirit. They would treat Him shamefully. They would spit upon Him as an object of derision. They would scourge Him—a terrible form of vengeance which had been invented by minds who had sold themselves to evil. They would finally kill Him—cut Him off from the right to live in this world.

This recital of things to befall his Master was so unbelievably terrible that Peter, the spokesman for the twelve disciples, had tried to dissuade Jesus the first time He had announced what He saw coming. The third announcement brought no remonstrance. Some of the disciples had ceased learning from Jesus and were seeking selfish preferment. That left them unprepared to understand the forces of evil arrayed against Jesus, as well as the people to which they belonged.

Into this atmosphere Jesus sent a note of hope. This was not understood any more than was the statement of moral corruption in high places with its dire consequences of evil. "And the third day rise again!" Strange words in such a setting. There was neither fear nor apology. If ever Jesus stood alone it was when He announced the forces of good that were still present in a world full of corruption. There was no bravado about this announcement. It was the calm assurance of one who saw far beyond the threats of men in power. He knew that they feared Him. He also *knew* that the Father, whom He had served so well, would not leave Him to ultimate defeat.

In such an attitude lies the reasonableness and assurance of true faith. Given a group of evil-minded men who formally taught the truth, and then lived in ways that denied the truth, and the result would necessarily be what Jesus had portrayed. On the other hand, given Him whom Jesus had called, My Father, and Himself as a fully devoted Son, and one can scarcely expect anything other than that which Jesus foretold—that He would rise again. Men might dispatch Him with the greatest cunning of which they were capable, but they would have to reckon with Him again. Men simply cannot dispose of such relationship as existed between Jesus and His Father as though it were of little consequence. When men had done their worst and were looking upon the results with mingled fear and sordid satisfaction, they discovered that their ways were merely the ways of death and that the ways of God are the ways of life! Jesus had tried to show men this distinction throughout the days of His teaching. Now He calmly faced the supreme demonstration of what He had taught as one who had lived as He had spoken.

The life of Jesus had been no parade. The following statement shows that He had no illusions about any change for the better in the future. "And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; but some as they followed were afraid. And He took again the twelve, and began to tell them the things that were to happen unto Him, saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn Him to death, and shall deliver Him unto the Gentiles: and they shall mock Him, and shall spit upon Him, and shall scourge Him, and shall kill Him; and after three days He shall rise again."

Sponsored by
the Young People's
Union of the
General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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"We" - The Church

By Laurine Quiring

"For no man ever yet hated his own flesh, but nourisheth and cherisheth it, *even as the Lord the church*: For *we* are members of his body, of His flesh and of His bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: *but I speak concerning Christ and the church.*"

This passage has been taken from Paul's letter written from Rome to the Ephesians by Tychicus. The passage represents us as the church and bride-elect or wife. Christ is portrayed as bridegroom or husband.

Someone said to me the other day, "If that First Mennonite Church is the bride-elect of Him, she certainly is the most sedate bride-elect I ever saw! She isn't making any plans. Half the time she appears quite lethargic. Often she seems sullen and distressing. Such an accented indifference has caused me to wonder whether she actually loves Him. Perhaps the

trouble lies with the prospective groom."

It might be well to look into the status of this groom! Whose son is He? Yea, He is the son of the virgin, Mary and of God, the Father.

Is He educated, does He have a profession? Listen, friends. He is a builder, the chief shepherd, a teacher, an author and interpreter. He is a judge, a governor; lo, He is King of kings! Yes, but even such high titles may be filled with vice and corruption. But He is minister, a great prophet, The Great High Priest, lo, He is the Saviour of the world. Yes, but He holds no militaristic titles. Today bride-elects point with pride to the militaristic rankings of their respective grooms. We, too, can point with pride to Jesus Christ. He holds the appellation of Ensign, Captain; lo, He is Commander of the entire host. My! what omnipotence.

What kind of personality does the groom display? The Precious Word tells us that He is merciful, faithful, holy and harmless, undefiled, perfect, glorious and exalted, mighty and justified. He is the same today, yesterday and forever. My! what a radiant personality!

Does the prospective groom possess any wealth? Paul wrote, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the *unsearchable riches* of Christ." Psalm 104:24 says, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is *full of Thy riches.*" Proverbs 8:18 states, "*Riches and honour are with Me; yea, durable riches and righteousness.*"

What does the bridegroom look like? Did you ever delight in a lovely rose? Did you ever admire the lilies of the valley? Did you ever marvel at the stars in their courses? Remember, Jesus Christ has been referred to as the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star. Jesus Christ is a Diadem of Beauty; yea, He is altogether lovely!

Here, then, we have a very sketchy picture of the groom of noble parentage, of profound brilliancy, of sparkling personality. His riches are beyond the comprehension of our frail minds. The luster of His beauty strikes one blind. Why are "we," the First



Laurine Quiring—Bethel graduate of '44; now clubworker at Wesley Community Center, Chattanooga, Tennessee.

Mennonite Church, the *chosen bride*, so glum, so somnolent?

Friends, let's wake up and live and get ready! The bridegroom cometh. Make haste for the ceremony!

Whom shall we invite? The bridegroom says that we shall tell it to all peoples of all nations. Let him that is athirst, come. Let him that is enhungered, come. Let him that lacks clothing and shelter come. Let him that is laden with burdens and the cares of the world, come. Let him that rejoices in the Lord, come. We make out our invitations. "Whosoever will may come."

It seems that when you invite people, it doesn't take long and they get hungry. What shall we serve at our reception? In this world there is food enough for the bodies of all men. There is food enough to enable every individual to partake of well-balanced meals everyday, if we would only do things in the right way. If we follow out this analogy, we shall also see that there is enough spiritual food, and the injunction from God is that we feed this food to the souls of men.

John 4: 31-34 inclusive says, "In the mean while His disciples prayed Him, saying, "Master eat." But He said unto them, "I have meat to eat that ye know not of." Therefore said the disciples one to another, "Hath any man brought Him ought to eat?" Jesus saith unto them, "My meat is to do the will of Him that sent me and to finish His work."

"Whither Thou goest, I shall go." We, too, shall have meat.

Usually when you have meat, you enjoy bread, do you not? If we continue to study the Gospel of John, our eyes fall upon these precious words in the sixth chapter: "And Jesus said unto them, I am the bread of life: He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. I am that bread of life. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." So we're going to have bread to go with our meat.

By this time our guests will want something to drink. We read in John 4:14: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." We won't need any flavorings or spices or ice to prepare it for use. It is a nectar fit for the greatest ruler who ever lived, lives and shall live on the face of the earth. It surpasses all the punches and pops and cokes and rootbeers and limeades and lemonades and wines and coffees and teas and *what have you*, and we're going to be sure to serve it at this grand and glorious reception.

Since we have our meat and bread and our drink to go with it, why not top it all off with a dessert? It's a simple recipe and we find it in Galatians 5:22 and 23. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Isn't that the best fruit salad you ever heard of?

My! what a sumptuous-loaded table we can offer our friends. This is not a mere fanciful dream. This is a fact; it is something fundamental, real and essential!

Now, we have our invitations planned and also our reception. What are we going to wear? The typical American bride chooses the long, white gown and the veil of bridal illusion. There is no reason why we can not have such an attire. If we are living a consistent Christian life, already we are weaving the fabric of that gown, so pure, so white. If we are living a life in favor with God and men, already we are purchasing for ourselves the veil flowing in voluminous folds from our heads, the veil of righteousness.

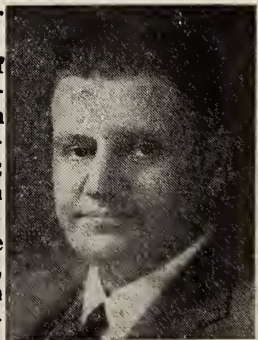
The bride will approach the altar to the music of a great harp. I like to think of the strings of that harp as made up of Christian souls. Let us have those strings tuned by the Hand Divine. Then, as the angels pluck those strings, every note and every chord shall fall in perfect, heavenly, holy harmony.

As the bride approaches the altar, the bridegroom meets her with smiling face. In His hands He carries, no, not the typical wedding ring; this is far lovelier and invaluable. It glitters in gold and is inlaid with stars. As He claims His bride, He places on her head the Crown of Life.

You are a part of this church! You are the bride-elect! Are you inviting as many as within your power lies? Are you planning the right kind of reception? Are you weaving for yourself that robe of salvation and purchasing for yourself the veil of righteousness? Are you saying, "Come"?

"The Spirit and the bride say, "Come." And let him that heareth say, "Come." And let him that is athirst come: and *whosoever will*, let him take the water of life freely."

Dr. Rufus Bowman, lecturer annual Bible Week, Bethel College; outstanding leader of the Church of Brethren; minister and pastor since 1926 in churches like Roanoke, Virginia, and Washington, D. C.; leader in Christian Education for many years; Pres. of Bethany Biblical Seminary since 1937; author of recent book, "The Church of the Brethren and War." Frequent Bible lecturer. A man with a message.



FOREIGN MISSIONS

P. H. RICHERT, Secretary

South America—Open or Closed?

By Gerald Stucky

It is now almost a year since Rev. W. C. Voth and I have returned from our survey trip through Latin America. Since that time the Board of Foreign Missions has accepted the report, and has made definite attempts to open the work in Colombia, South America. You may be wondering why the progress has been so slow; in fact, you may have heard that Colombia is closed and that it will be impossible for our missionaries to enter that country. So that our church may be informed about the facts and so that you may pray more effectively we wish to present the following information:

Missionaries are today getting into Colombia. The State Department in Washington issued to the missionary candidates for Colombia their passports in August and September, 1944—after a delay of about three months. Visa applications were sent to Colombia immediately thereafter—but after much delay the Colombian government refused to grant the visas. The basis for the refusal was this: The Vatican and the Colombian government have entered into agreement that all the leper work in Colombia is to be in the hands of the Roman Catholic Church, and that the Roman Catholic church is to have sole jurisdiction over all the lepers *and their children*. It takes a long time in the United States to get permits from our government—it seems to take even longer to get permits in the South American countries. Recently we have been informed through a friend in Bogota, Colombia, that the Colombian Government does not now oppose our coming to Colombia for missionary work—only to our work among the leper children. As a result of this information, visas are being reapplied for, and missionaries will be sent to Colombia just as rapidly as the doors open. It seemed formerly that the work outlined for us was clear—now it seems more obscure. We are planning on going by faith, trusting the Lord to lead us step by step, believing that He will open the doors to the work which He has chosen for us. The work is His, not ours—we know not the way, but we are going with One who does. Please pray for us.

HOME MISSIONS

A. J. Neuenschwander, Secretary

"Seel-Sorge" in a Chicago Hospital

About three weeks ago I made it a point to visit some of the patients in the side-rooms of the hospital,

where the more seriously ill patients are kept. There I contacted a patient who had heart trouble. He appeared to be too sick to converse with me so I just gave him a *Testament*. The following Sunday he was in the ward, feeling much better. His wife, who was standing near by, was a Christian, but he had never made a decision for Christ. When asked whether he didn't want to accept Christ as his Savior he replied in the affirmative, "Yes, I'd like to." Here again it was my privilege to point him to the "Lamb of God, who taketh away the sin of the World."

It was possible for me to make several additional visits to this patient. The last time as I left, after having prayed with him, I realized that he was not doing so well. Between gasps he whispered, "Come again soon, don't stay away too long." Two days later his bed was unoccupied. The nurse said that Rufus had passed away at seven that morning. It was quite a thrill to think that I had had the privilege of bringing Rufus to Christ.

Another one of my contacts was with a farmer from Wisconsin. In his peculiar affliction his knees were drawn up to his chest. He was not crippled before entering the Hospital, and his case puzzles the physicians. This patient, though a Christian, has many problems. His wife is an unbeliever and seems to have created many difficulties in the home. He is earnestly praying that she may accept Christ soon. Will you not join in praying for this couple. He asks the question, "Why do I have to suffer when many godless people are unafflicted?" So it has been my privilege to discuss with him many of his personal problems.

Altogether there have been about sixteen decisions for Christ in the hospitals, thus far. There have also been quite a few consecrations to Christ.

Yours in Christ,

Henry A. Toews

4221 So. Rockwell Street

Chicago, 32, Illinois

(If friends desire to give special gifts for this work, please mark "Seel-sorge" fund. Thank you.—A. J. Neuenschwander, Secretary of Board of Home Missions.)

INVITATION

Invitation for the Observation of the Seventieth Anniversary of the Hoffnungsau Mennonite Church, March 11, 1945

The Hoffnungsau Mennonite Church extends a hearty welcome to all former members of the Church and all others interested to the seventieth anniversary of the organization of this church, to be held March 11, 1945, in three sessions... Morning 10:00 A. M.; Afternoon 2:00 P. M.; and Evening 8:00 P. M. Come let us praise God for all the blessings during these seventy years. Lunch will be served to all at the noon hour. —A. J. Dyck, Pastor; C. H. Voth, Secretary.

DAILY DEVOTIONAL MESSAGES

By A. S. Rosenberger, Dalton, Ohio

MARCH 9—"We love him, because he first loved us." I John 4:19. At the heart of the Christian religion is God's love for man expressed through Jesus Christ. Many religions have man seeking for God. The truth is that God is seeking man more than man is seeking God. We must never lose our sense of that love of God which is ever expressing itself for the good of man, and of what that love has done for us in the great gift of Jesus Christ. Our appreciation of our parents, grandparents, teachers and others who have influenced us, grows throughout life. So our appreciation of Christ, the gift of God's love, should ever increase.

MARCH 10—"When I meditate on thee in the night watches." Ps. 63:6. Evidently the Psalmist had the experience of lying awake at night. He used the time for meditation. An elderly Christian man once told me that he was glad to lie awake at night for awhile. He said that he used the time to pray for others. He prayed for every person and every cause that he could call to mind. During the day he was too busy to do this; at least, it seemed that he could not get around to all the praying he wanted to do. Thus he rejoiced in the opportunity that came to him at night. There is always a right way to use up the moments of our waking time, day or night.

MARCH 11—"Rest in the Lord." Ps. 37:7. This counsel is given as an antidote to fretting. Rest is necessary for every human being. There are times when we must relax and get away from our problems in order that we may renew the resources of life. Psychologists are giving us some wise counsel today as to how to relax. One suggestion that has impressed and helped me is that of a journey via imagination to some stimulating experience. This journey of the mind may be to a favorite beauty spot in nature, to visit some friend, to participate in a worship service, or anyone of countless pleasant experiences.

MARCH 12—"O Lord, revive thy work." Hab. 3:2. There are times when we need to think of relaxing. But there are also times when we need to think of strenuously putting forth our every effort to serve the Lord, and to do our work. We need revivals, not only of others but of our own activities and efforts. The story is told that at one time a bishop wrote to a minister in his territory suggesting the need of a day of retreat. But the minister, thinking of the indifference in his parish, wrote back that what was needed was not a retreat but an earthquake. May God ever give us the revival of effort we need in Kingdom building activities.

MARCH 13—"I am the Good Shepherd." John 10:11. The Good Shepherd knows his sheep. We are the sheep of his pasture and are known of him. Daily we are in the care and keeping of the Good Shepherd. A good friend of mine is a shepherd who loves his sheep. He told me at one time that if I were to go into the sheep barn and one of the sheep were to bleat, that he, even though he were standing outside, could tell me which one it was. We did not try this out, but knowing his intense interest in his sheep, I believed him without further question. So our Good Shepherd knows his own.

MARCH 14—"Go ye into all the world." Mark 16:15. What an inspiration comes through those brave souls who go into all the world to preach the gospel, to do relief work, or to be of service to their fellow men in any way. Their courage is like that of the captain of a Coast Guard vessel which came to the rescue of a ship in distress near the shore. The wind was offshore and the tide was running out. Said one younger member of the Coast Guard crew, "We can go out but what good will it do? Against the wind and tide we cannot come back." The captain replied, "Launch the boats. We have to go out. We don't have to come back." That is the challenge of duty for courageous souls.

MARCH 15—"The Lord, the righteous Judge." II Tim. 4:8. A day spent in a courtroom recently was of much interest and value. A young man stood before the bar of justice. He was not a criminal type, but in weakness had committed a deed which caused him to be brought before the court. His case seemed to deserve special consideration, and he got it. The judge proved himself to be a very wise and understanding individual. He took an hour and a half to consider every aspect of the case and really tried to help the young man. So the Lord is the righteous judge. There are no mistakes made in the divine courtroom.

MARCH 16—"Let your light so shine before men." Matt. 5:16. There are always ways of letting people know where we stand with respect to the great principles and questions of life. There are limitations to the teaching of religion in the schools, and yet many a teacher has found ways of Christian influence. A certain school superintendent comes to mind. By his support of the church, his Christian references in the talks he makes, the scriptural level of his Christmas greetings which are extensively circulated, the general Christian kindness and sympathetic co-operation that characterizes him, no one need question by what ideals his life is shaped.

Meditations on the Mennonites

By J. Winfield Fretz

PUBLIC SCHOOLS EMPHASIZE MILITARISM

Mennonite parents whose children attend public schools will not find it news to be told that their children are being militarized and nationalized in numerous and subtle ways. Public schools do not confine themselves to teaching reading, writing, history, spelling, geography, and strictly academic subjects. They are the instruments of propaganda for purposes of promoting the aims of the State. Not only do they promote militarism, but in many other ways public schools are either creating or encouraging situations counter to the ideals of the Christian Church.

A Concrete Illustration

Not long ago I saw a headline in a paper that circulates rather widely in a Mennonite community. It read: "Schools Stress Sale of War Bonds." The article went on to say that for two days special war bond selling contests would be conducted in the school in connection with the local theatre. Solicitations were to be made in the neighborhoods and from the families of the students. Bonds were not to be sold in the homes, but only orders for bonds were to be taken. The bonds themselves were to be purchased at the local theatre. The campaign for the sale of bonds was conducted from the fifth grade on up through senior high school. The students in each grade selling most bonds were to be given prizes in the form of passes to the movies, the top prize being a three-month pass to all moving picture performances in the local theatre. Thus from the Mennonite parents' standpoint as well as from the Mennonite churches' standpoint, children subjected to this kind of influence would be encouraged to violate two practices in sharp contradiction to the teachings and interests of parents and church.

Cancellation and Conflict

This illustration brings into focus in a very clear way how much of our public school education is in direct contradiction to the highest Christian ideals. The things which children and young people are taught in the home, the Sunday School and the church are thus cancelled out by many of the things which are taught and practiced in the schools. It would be wrong to give the impression that the above illustration applies to every public school, but the above or similar situations apply in a great number of schools at which Mennonite children attend. There are drives for paper, for metal, for fats, and numerous other instances in which our children and young people are subject to pressure to do things against their consciences and against the teachings of home and church. Those who are too conscientious to participate in such school functions become the objects of ridicule. Only the most courageous are willing to stand up against ridicule for any length of time. It is obvious then that such conflicting education results in very significant conflicts in the minds and lives of our young people. They somehow seek to solve their conflict, and usually

it is in favor of a compromise with their ideals. It is easier to go against the will of a forgiving church and loving parents than to go against the unforgiving ridicule and mockery of a crowd of fellow-students. What can the Church expect in the years ahead if it continues to allow a secular state to educate its young?

Missionaries Eat, Write, and Dream of Home

(Continued from Page 4)

We just received your November letters and this permission to write via U. S. Air mail—What a treat!! Please take this letter to Albrechts, possibly the secretary of the board . . . with our greetings to each and every one. May I add, there is now no cause for you to be anxious for our welfare. We have no definite news as to date of leaving, but believe it to be only a matter of several weeks.

We were moved here from Baguio by the Nips on Dec. 29th suddenly, and, of course, without explanation.

The coming of the American soldiers was quite some experience, especially for Marv. Jr. Gen. McArthur was here this morning. During and because of our various moves we have managed to lose everything except for a few changes of clothing. We have learned many a new lesson. We're looking forward to seeing you all soon.

*Trusting in God's loving care,
Frieda and Marvin Dirks and children*

THE HEALING TOUCH

Lord, for all hearts by conflicts torn
Let pity in my own be born:
I fain would have the healing touch
Which those should have who love Thee much.
That some may learn, through care of mine,
That greater thing, Thy love divine.

Margaret G. Townsend

Vacation Bible School Work-Shop

We wish to remind our churches of the proposed work-shop for prospective teachers of vacation Bible Schools. One day has been set aside in which an intensive overview will be attempted of the curriculum, methods, handwork, and aids to be used in the schools. In order to make our Work-shop most effective we shall appreciate the names of those who will be present. Letters and forms have gone to ministers of the Western District Conference. This will make a report of your plans rather simple. The Work-shop will be held at Bethel College on Saturday, March 17, beginning with 9 A. M.—Western District Conference Education Committee: P. S. Goertz, Chairman; H. N. Harder, Secretary; E. E. Kaufman, Treasurer.

RELIEF

Two Far East Appointees Awaiting Passage

Wilhelmina Kuyf, former missionary to China, and **Titus Lehman**, a registered nurse, have received their India residence permits. Both these workers have been appointed for China but will serve India until entrance into that country is obtained. Bro. Lehman has been appointed by the Mennonite Relief Committee (Elkhart) but has been granted temporary service in India under the M.C.C. Sister Kuyf for the past year has been assisting in the Relief Research Section at Akron.

Relief Director Appointed

J. N. Byler, who has recently returned from the Middle East as relief commissioner, was appointed Director of Relief and Relief Candidate Secretary at the M.C.C. Executive Committee meeting in Chicago, February 17. This office during the past sixteen months was filled by C. L. Graber. Bro. Graber had been serving past his term for the past several months to assist with the work until Bro. Byler returned to Akron. Bro. Graber has returned to Goshen College, where he is Business Manager. Bro. Byler has been connected with the M.C.C. program since his appointment to relief service in France in 1941.

Order Curbs Clothing Collection

All relief agencies in Canada, including our own, were notified by the Prices Board on February 7 to discontinue the collection of clothing for foreign relief and were asked to submit applications to continue their campaigns. While this order has resulted in a temporary cessation of relief clothing collecting in the Dominion, it is believed that permits will be granted to continue the former work. The Government of Canada has announced that the purpose of the order is to co-ordinate and control the collection of supplies for war sufferers. In this respect the control is similar to the authority exercised in the States by the President's War Relief Control Board, by which the M.C.C. has been given permission to collect clothing and funds for foreign relief in the States.

Passport Validation for France

Henry Buller, along with **Sam Goering**, has now had his passport validated for France. Both of these workers are engaged in relief work in England but will enter France as soon as French visas can be procured. Bro. Buller was a relief worker in France from 1941 until he was interned early in 1943. He is quite eager to return to the work and people he had served earlier.

"Kits for Children" Clothing Program

"Kits for Children" are the keywords for a newly inaugurated phase of the M.C.C. clothing drive. Organizations, especially junior organizations, and individuals have requested a method for packing

and sending in a complete outfit for a child needing relief. A folder has been printed to present itemized lists of essential articles and clothing needed by a war-victim child to replace the meager, ragged belongings to which he tenaciously clings today. An organized method of assembling each child's bundle is also presented. Copies of the printed folder, "Kits for Children," will be sent, without cost, to anyone making their request to the Mennonite Central Committee, Akron, Pennsylvania.

C. P. S.

Regional Directors Meet

The regional directors of M.C.C.—C.P.S. camps are in conference at Akron, February 20 to 22. First on the agenda for their consideration is what the Mennonite Policy should be regarding the operation of side camps, particularly in the West.

Institutes on Peacetime Conscription

Following the institute at Powellsville, over the weekend of February 24-25, similar meetings will be held in other areas for the benefit of C.P.S. men in Mennonite camps. **March 10-11** such as institute will be held at **Newton, Kansas**, and **March 17-18**, a third conference will be in progress at **Medaryville, Indiana**. The purposes of these conferences, as announced before, will be to share thinking and concerns with church leaders and to clarify what the Mennonite attitude toward conscription should be.

Recent Staff Appointments Made

The following appointments were made at the February 17 Meeting of the M.C.C. Executive Committee:

Tena Heinrichs—Nurse-Matron, Grottoes, Virginia
Orin Beechy—Dir., Hagerstown, Maryland
Donald J. Liechty—Dir., Buckingham Side Camp, New Raymer, Colorado
New Raymer, Colorado
Paul T. Guengerich—Dir., Luray, Virginia
Katherine Duerksen—Nurse-Matron, Luray, Virginia
John W. Schmidt—Director, Downey, Idaho
Lola Schertz—Nurse-Matron, Powellsville, Maryland
Harold K. Mishler—Unit Leader, State Hospital, Mt. Pleasant, Iowa
Mildred Basinger—Nurse-Matron, Terry, Montana
Hubert Moore—Ed. Director., State Hospital, Ypsilanti, Michigan
Dwight V. Yoder—Area Supervisor, Wisconsin Dairy Farm Unit

CONCERNING THE UNITED NATIONAL CLOTHING COLLECTION

Newspapers across the country have been announcing the United National Clothing Collection. This campaign for the collection of clothing for relief is to be conducted throughout the nation during the month of April. United Nations Relief and Rehabilitation Administration (UNRRA), in cooperation with various voluntary relief organizations, is sponsoring the drive. National civic, educational, industrial, and religious organizations have been asked to promote the drive and assist in the collection of clothing. The appeal for donations is to reach

See "Work-shop" Announcement, Page 13

every home throughout the nation. The goal is set at 150,000,000 pounds.

The Mennonite Central Committee is not a participant in the national drive, but is registered by the Government as an organization having its own continuous relief clothing collection, processing, and distributing program. Facilities have been set up by the three collection centers at Akron, Newton, and Kitchener to receive and process all the clothing donations Mennonite and Brethren in Christ groups may wish to contribute. Our churches have been contributing liberally in the past and we believe they will want to continue to do their part in giving clothing for war sufferers. Some of our people may wish to contribute clothing through the United National Clothing Collection, but the Mennonite collection centers stand ready to handle all clothing our churches will be able to give.

The Mennonite collection centers also welcome clothing contributions from sources outside those of our own group.

Released February 22, 1945

M.C.C. Headquarters, Akron, Pennsylvania

JOTTINGS

—The **Kauffman Museum** is an attraction that should not be missed by visitors to Bethel College Bible Week. Again and again visitors who have gone through it express their appreciation for the opportunity. This museum is unique. Charles Kauffman, the curator, certainly ranks in the forefront of Mennonite artistic ability. His versatility is reflected in paintings, carvings, in the mounted animals and birds, and in many other ways. He has spent a life-time in building up this museum. He will be glad to conduct visitors through it. Those who intend to visit the museum should plan to spend if possible an hour or more. Experience shows that those who take at least this much time get the most out of their visit. Plan your time now, and you will very likely not be rushed during the many activities of Bible week.

—**Wadsworth, Ohio:** G. A. "Dad" Lehman returns on March 18 to sing and lead a singspiration. On Easter morning will be the annual breakfast and another one of the appreciated dramas at the Sunrise service.

—**Bethel Church, Mountain Lake,** recently observed Prayer and Gift Day for Freeman Junior College. The choirs will join in a fellowship supper on March 14.

—**Bulletin, Immanuel Mennonite Church, Los Angeles:** The Women's Missionary Society is sorting clothing for relief. A shipment of 280 pounds was sent recently. Mrs. Willis Rich, who has been visiting C.P.S. camps, was guest speaker March 1. The church council has opened a fund for the purchase of a parsonage.

—**Miss Martha Burkhalter,** missionary on furlough from India, attended the session of the Foreign Mission Board recently. She spoke in the chapel

of Bethel College on February 22. On the evening of February 25 she spoke in the West Zion Church, Moundridge. Tuesday she addressed the women of the Bethel College Church, who had met for all-day sewing for relief. Miss Burkhalter is now attending Biblical Seminary, New York City, from which she has her M. R. E. degree. She entered missionary work in India in 1917. Later this year she may visit some of the churches.

—**Bethel College:** Rev. Arnold Regier is slowly recovering from an illness which kept him in the hospital two weeks. The annual Fellowship Committee Dinner Meeting will be held at 5:30 P. M., March 11. Dr. J. H. Langenwaller spoke to the Student Volunteers on February 6. He related how he had hoped to become a foreign missionary, but was turned down three times by the doctors. Since then he has served in schools and churches and has had the satisfaction of seeing thirty of his students go into the foreign field.

—**Winton, California:** Rev. and Mrs. Leonard Haynes gave us a nice service on February 8. Rev. J. M. Franz and wife started a series of meetings in our church on February 11. Our church was his last church in California. From here he left for his home in Salem, Oregon. He and his wife are consecrated Christians, and Rev. Franz discussed some deep subjects. He held two interesting Bible study meetings in the morning. We expect Dr. Suckau with us on March 4. Rev. Clarence Hofer from Reedley is to be with us on March 11. —N. A. Koehn, Corr.

—**Rev. Gerald Stucky** traveled to Oklahoma after the session of the mission board to visit five or six churches there, before he proceeded on to California.

—"Psychologists, whose life work is devoted to examining the minds of men, agree that **individuals who attend a church get along better with themselves and with others than those who do not.**"

—Rev. P. K. Regier.

—Vol. 1, No. 1, of the **West Zion Visitor** lies before us. It is the organ of the West Zion Church, Moundridge. The four multilith pages are full of interesting items. They are easy to read. This paper is for keeping up fellowship with the one-third of the church membership which lives away from home. It is to be a bi-monthly.

—A number of Bluffton College students attended International Day (February 12) at Wilberforce University in Ohio. This is a negro school.

—**West Zion Church, Moundridge:** Verney Unruh, a ministerial student at Bethel College, has been serving as a ministerial intern in our church since last November. He comes twice a month on consecutive Sundays. Some Sundays he preaches, other Sundays he leads the worship service, often he teaches Sunday School classes and in the evening he helps along in the C. E. programs. The worship service on February 11th consisted of five short three-minute messages on the great teachings of the "Teacher Come from God." Each message was followed by a special song.

—The small group of Mennonites at Lynden, Washington, has recently purchased a two-room school

building with three acres of ground and other improvements. This has been quite an undertaking for this group. . . almost \$3000 outlay with the changes which will be made to make it a place of worship. The Home Mission Board of the General Conference loaned them \$1100 and they received a gift of \$400. —Workers' Exchange.

—A new Mennonite community is springing up near Lancaster, California, seventy-eight miles northeast of Los Angeles. There are eight Mennonite families there at present. Their chief industry is the raising of alfalfa hay under irrigation. A community church had been quite inactive until the Mennonites came and took hold. Now a good work is being carried on. The Sunday School attendance is ninety and the church membership is sixty. They plan to build an \$8000 church. Half of this amount has already been raised. The Mennonites are taking a lead in the whole thing even though it will remain a community church for the benefit of the many denominations represented and the 3000 unchurched people thereabouts.—Workers' Exchange

—Wayland Iowa: Remodeling of church basement is in progress; the side walls and ceiling are all given two coats of paint. The kitchen is also being painted, and a partition placed between it and the furnace. Most of the work is being done by the men of the church. The improvement, when finished, will make the basement a much more pleasant and attractive place for Sunday School and other activities. It is expected that all the work will be finished by next Sunday. — By a vote of sixty-nine to thirty-nine, a bill providing for "local option" on the sale of beer, passed in the House of Representatives at Des Moines. It now goes to the Senate.

—The Twentieth Century Sunday School Class of the Bethel College Church enjoys a fellowship (pot-luck) dinner in the home of one of the class members about once every two months. On February 25, the class accepted the invitation to meet with the Reverend and Mrs. Hostetler at the parsonage. About twenty members together with Dr. and Mrs. Langenwalter and their host and hostess, enjoyed the dinner and fellowship. The afternoon was spent in visiting and listening to some of Reverend Hostetler's fine phonograph records.

—First Mennonite Church, Halstead, Kansas: On January 7, our assistant pastor, Ernst Harder, who is a student at Bethel College, began serving us. He will be with us the remainder of this school term. Also on January 7, the Young People from the First Mennonite Church at Newton were the guests of our Christian Endeavor and presented a fine program. On the evening of January 14 the Angelina Mission Society presented a play, "White Unto the Harvest." This society is composed of the girls of the church. The first Sunday School teachers' study period was held on February 9. The group plans to meet twice each month. Ernest Mueller is our superintendent. Our pastor, Rev. D. C. Wedel, brought the message at the Bethel Deaconess Hospital in Newton on Sunday morning, February 25. On February 28 he left for Chicago

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

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Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weimbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to **MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.**

FOR ALL MANKIND

By J. H. Langenwalter

A minister says:
This book draws ten thought-provoking lessons from the Beatitudes. It is a timely stimulant for peace as Jesus presented it, a peace that will be real peace and lasting peace. It is something all mankind is very much in need of today.

Another reader says:
"Every Mennonite ought to read it, especially in these times."

Order copy from the Mennonite Publication Office, 722 Main Street, Newton, Kansas. Price twenty-five cents.

for a meeting of the Emergency Relief Board. On the Sundays when he is absent, our assistant pastor has charge of the entire worship service.—**Corr.**

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, MARCH 13, 1945

NUMBER 11

A Short History of the Walton Church

New House of Worship to be Dedicated March 25

Mennonites have always possessed a pioneering spirit. Perhaps that is why a large number of families have for the past seven years been moving into the community of Walton, a little village seven miles northeast of Newton, on U.S. Highway 50 S. They have come from various Mennonite churches and have sought to establish permanent homes.

Beginnings

In the fall of 1939, a number of these families decided to meet together for worship as it was too far to drive to the home churches. With the help of the Home Mission Committee of the Western District Conference, two students from Bethel College, Erwin Goering and Pete Goering took charge of the meetings and provided for ministers to come in and preach. These meetings were held in the Walton Community Building, as the old Presbyterian church building, which had been rented for this purpose, burned down the Saturday before the first meeting was scheduled. In the fall of 1940, Mr. Jacob Enns, then a ministerial student at Bethel was asked to take charge for the coming year, and in the fall of 1941, Ronald von Riesen, also a student at Bethel, was asked to be in charge of the group for that year. Since the attendance during the years had been growing to about eighty, a number of young people were desiring to receive some special catechetical instruction and so Rev. Gerhard Friesen, of Newton, was asked to teach

this class and also preach every other Sunday.

Organization

The group at this time felt more than ever the need for organization to carry on its work more effectively. They met with the Home Mission Committee, and it offered to lend its support to this new enterprise. The church committee then took definite steps in bringing about this organization. First, a constitution was drawn up and discussed by the people and then adopted on April 16, 1942. It was further decided that on June 7, there was to be an opening day at which time they would sign the charter.

On June 7, 1942, the Church was officially organized by forty-seven members signing the charter. In the afternoon, Rev. Ronald von Riesen was installed as pastor of the new church.

Building Program

Soon after the organization, plans were under way to obtain some place of worship more suitable than the Community Building. The Home Mission Committee bought for us a large livery stable at Burns. The church tore it down and moved the lumber to Walton, to be used in the construction of a new building. In March, 1943, a permit was secured from the War Production Board to begin building. Work



Mennonite Church, Walton, Kansas



Interior of Walton Church

was begun in August, and the cornerstone was laid on October 3, 1943. The building has recently been completed, and much credit should be given to the members of the congregation who so faithfully gave of their time and means.

We are grateful to our heavenly Father that He has permitted us to build this house of worship in His honor. We dedicate it to God and to our Savior Jesus Christ, "who has called us out of darkness into His marvelous light." Like the Psalmist of old we also pray, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart crieth out for the living God." (Psalm 84:2)

PROGRAM FOR THE DAY

Dedication Service, March 25, 2:30 p. m.

Morning Worship at 10:30 A. M.

The Dedication Service will begin promptly at 2:30 o'clock. Rev. Lester Hostetler, pastor of the Bethel College Mennonite Church, North Newton, Kansas, and Rev. A. E. Funk, pastor of the Bruderthal Mennonite Church, Hillsboro, Kansas, and member of the Home Mission Committee of the Western District Conference, will deliver the dedication addresses.

Five-minute talks on the subject, "What the Church Means to Us," will be given by Mrs. Ernest Peters, president of the Mission Society, and Miss Irene Schmidt, a representative of the young people.

Others contributing to the program will be Rev. O. K. Hobson, pastor of the Methodist Church of Walton, Kansas, and Albert Meetz, Mayor of Walton, Kansas.

Music will be furnished by the local church choir.

Evening Program, 8:00 p. m.

A Mission Program has been planned for the evening, beginning at 8:00 o'clock. Dr. P. A. Penner, former missionary to India, and Dr. P. P. Wedel, pastor of the First Mennonite Church of Christian, Moundridge, Kansas and chairman of the Foreign Mission Board of the General Conference, will bring the messages.

We extend a cordial invitation to everyone to join us in these special services. We covet your prayers for our church that this day may truly be a day of spiritual feasting.

The Ladies of the church are planning a meal to be served after the dedication service for all those who wish to stay over for the evening program.

Special Evangelistic Services, March 18 to 23

Rev. Lester Hostetler, will hold evangelistic services beginning Sunday evening, March 18, through Friday, March 23. The services will begin each evening at 8:00 o'clock. Everyone is invited.

The General Conference to Meet May 31, 1945

Upon returning the Application Form and sending it in on February 14, 1945, the following approval was received March 9.

• *War Committee on Conventions*

Washington 25, D. C.

General Conference of the Mennonite Church of North America
C. E. Krehbiel, President
Newton, Kansas

Dear Mr. Krehbiel:

Your application for a permit to hold a conference in North Newton, Kansas, May 31—June 5, 1945, has been reviewed. The Committee recognizes that this meeting is for transaction of essential Church business, and for that reason a permit is hereby granted.

However, the Committee earnestly requests your cooperation in doing everything possible to minimize attendance at this meeting, if it cannot reasonably be deferred.

Very truly yours,
(Signed) Frank Perrin, Secretary.

Let us make it a point to heed this request as much as possible without detriment to the cause of Christ and His Church. And in line with this it is suggested:

1. That—as some churches have already done—all others elect their delegates or make other provision for representation at once.

2. That all Boards and Committees, that have not already done so, prepare their triennial reports without delay, affixing recommendations and questions for consideration at the session. Since the reports likely were made to cover the regular triennium of 1941 to 1944, it may be desirable simply to add a supplement bring reports up to date. (All treasurers' reports should preferably be for the triennium.)

3. The Business Committee published a tentative program in 1944 and now will want to publish it more in detail, including two proposed amendments to the Constitution and the names of the Nominating Committee. Suggestions from Boards and Committees should be sent the Business Committee immediately. (Rev. Walter Gering, Moundridge, Kansas, is secretary and Prof. J. S. Schultz, Bluffton, Ohio, is chairman of this committee.)

May He, whose we are and whom we serve, grant wisdom to do His work acceptably!

March 7, 1945

C. E. Krehbiel, President

EDITORIALS

THE FORGIVENESS OF SINS AND THE CROSS

Assurance of sins forgiven is something needed by everyone. Living cannot abound with life as long as there is a sense of unresolved guilt. Guilt is the headache of a man's moral nature; it indicates that something is wrong. It is a warning to become right with God. The human heart longs to know that there is nothing between it and God. Man is made in the image of God, and he is discomfited when out of harmony with God. Feelings of guilt may lie buried ever so deeply, but like the rubber ball pushed far beneath the surface of water raises the water level, so buried feelings of guilt act upon the whole volume of life. They may be hidden, but their effect manifests itself in disrupted, disintegrated living. They swell life with unwholesome compensatory behavior.

The guilt-laden person longs to know that there is someone who can become fully aware of all the ugly sinfulness that pollutes his life and yet love him greatly. That man has plenty of reason to fear that this is an impossibility is evident in the lack of God-like love among men. Man feels that he must be of certain worth to be acceptable to others. He may despair of meeting such an exacting requirement. Mankind is not noted for forgiveness. Jesus told us in a parable how a servant was forgiven a debt of \$10,000,000.00, but refused to forgive one of \$20.00 owed to him. Today man goes to war against fellowman to collect the \$10.00, while he likes to believe that his debt of \$10,000,000.00 is being cancelled. No, man does not forgive easily. No wonder that a sense of unresolved guilt becomes to many people a burden that must be borne because of a fear that fellowman, lacking love will not forgive.

And so to those who are guilt-laden and unrelieved comes the message of Christ and Him crucified. To them the cross is not a stumbling block or foolishness. To them it is the message of salvation. For in the shed blood of Jesus Christ there comes to them the experience of a love that forgives to the uttermost. In the cross of Christ they see the full fury of sin in all its ugliness and repulsiveness storm upon the One who hangs there, and then they hear him say in matchless words, "Father, forgive them, for they

know not what they do." Where is there greater solace for the sinner than that? This love was great enough to cover the guilt of the Centurion who stood by. This love is great enough to forgive the most depraved sinner. This love is not given according to the worth of an individual as usually considered. The most worthless can claim it. It is divine, not human.

This love cleanses from all sin. As the sinner confronts him who was blameless, the stark ugliness of his own sinfulness is glaringly revealed. In the righteousness of Christ, he sees himself for the miserable sinner that he is. His ego is given a knock-out blow. The desire for sinning is taken out of him.

But Christ does not allow him to remain stooped at his depravity. With the love of God he raises the sinner with the assurance of sins forgiven and a glorious future ahead. The saved sinner is enraptured to know that Christ has accepted him. He becomes filled with a knowledge of that love that is self-giving, not self-saving, and he goes forth into the world to lose his life and thereby find it.

Men and women saved by Christ have the privilege of leading guilt-burdened persons to Him who saves from sin and self. It is their privilege to possess a love that is God-like, that is not horrified by the awfulness of sin, a love which does not depend upon the worth of the individual as measured in human terms. It is their privilege to let their righteousness, imparted by God, be a mirror that helps reveal sin in sharp outline. It is their privilege to lead others into a personal saving relationship with Christ by granting to others a personal relationship that reveals Christ and makes him plain and real and gripping, and Saviour of all. It is their privilege to live a life that is an invitation to others and not an imposition.

There is a way out for the man or woman burdened with a sense of unresolved guilt. It the way of the cross.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9

"Other foundation can no man lay than that is laid which is Jesus Christ."

From Pioneer Days to the Present

A Short History of the Hoffnungsau Mennonite Church, near Inman, McPherson County, Kansas,
1875 to 1945

The first *Mennonite Church* to be organized in McPherson County in the state of Kansas was "The Hoffnungsau Mennonite Church." On March 11, 1945 this church was permitted to celebrate the seventieth anniversary of its organization. This was a day of great blessings for both old and young. The old members, of whom there are more than twenty above the age of seventy were vividly reminded of the pioneer days of long ago and of the various events connected with the early history of the church. The younger members heard again of the history of their church and of the sacrifices their fathers and forefathers made for their religious convictions and were thankful for all. The present pastor and the minister as well as others who had served here previously served on the program. Enriched was the day through special music from the celebrating church, the Buhler Mennonite Church and the Inman Mennonite Church. These two were formerly a part of this church. The pastor presented the history of the church by a chart under a *Stream of Blessings* and its tributaries, the stream widening as it goes on through time.

Eventful Years of Church Life

In October, 1874, a group of Mennonites from the Molotschna Colony in southern Russia came to settle on the fertile, grassy plains in southern McPherson County, northwestern Harvey County, and north-eastern Reno County of the state of Kansas. In the group were about one hundred families who came across the Atlantic on a ship named "Teutonia." On its journey the ship caught fire, and for a while it seemed as if the vessel with all on board would be destroyed and all would perish at sea. But the flames

were finally brought under control and all were brought safely to the shores of America. On the return trip, however, the ship sank into the depth of the ocean, and our Mennonites were those who had made the last safe journey on it.

Here in America they settled on land of the Santa Fe railroad company. This land was bought very cheaply (\$2.50 - \$5.00 an acre) and part of this on credit. The company also gave two sections for the poor in the group and had two large, but simple immigrant houses ready to be occupied when they came.

In one of these religious meetings were held from the very first Sunday that they arrived. Among those who came were three ministers, and they at once proceeded to make arrangements for the organization of a church. A simple constitution was drawn up, a confession of faith presented, and thus the organization began and was effected in February, 1875. On the twenty second day of said month and year, the first persons signed their names as members. Just how many is not definitely known. Soon steps were taken to have their own elder. So in addition to the ministers who settled, Peter Balzer, Peter Ratzlaff, Dietrich Gaeddert and Gerhard Kliever, two more were elected, viz. Johann Ratzlaff and Johann Warkentin. However only Johann Ratzlaff was ordained, for on the day of his ordination Brother Johann Warkentin lay in the casket and was laid to rest.

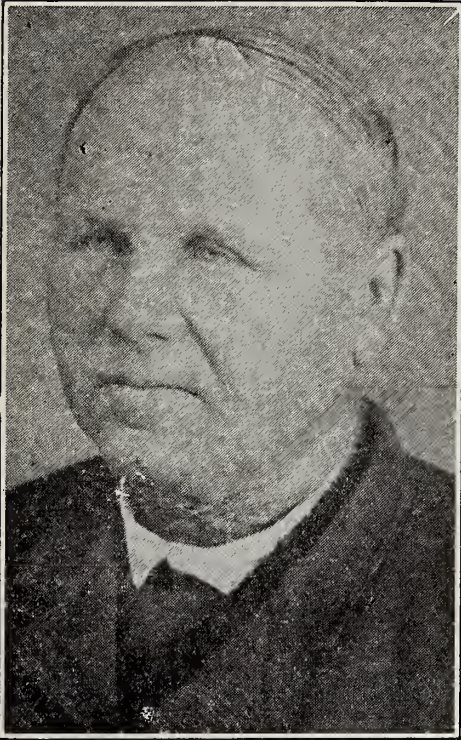
Out of these ministers Rev. Dietrich Gaeddert was elected as elder on April 17 and ordained on May 14. He served till the day of his death on December 31, 1900. As second elder Abraham Ratzlaff was then elected on April 8, 1902, and ordained September

(Continued on Page 6)

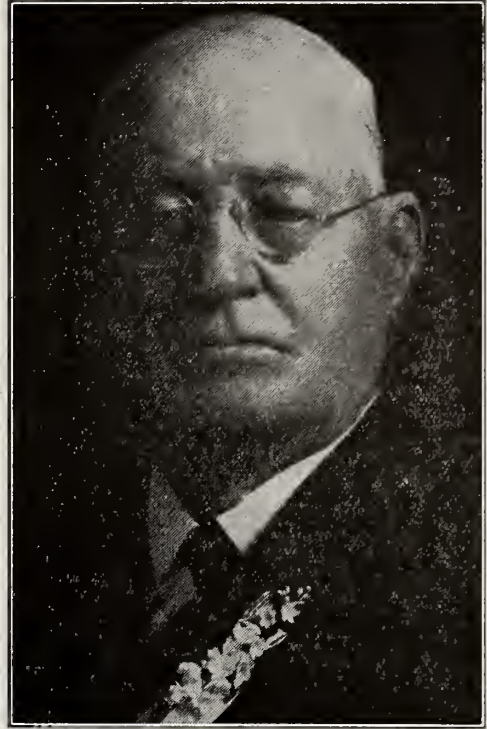


This adobe building served as the first house of worship.

The First and Second Elders

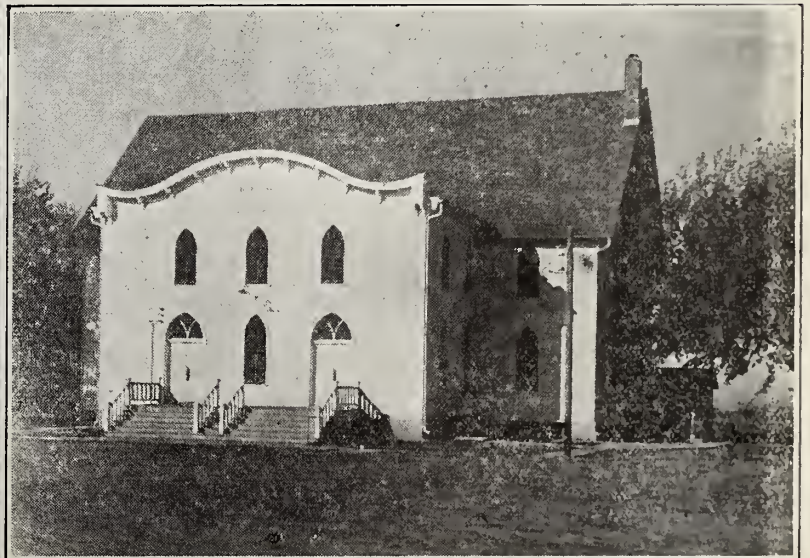
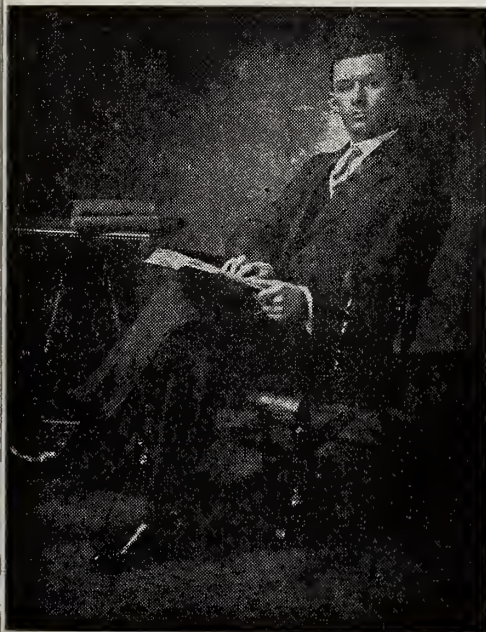


Elder Dietrich Gaeddert



Elder Abraham Ratzlaff

The Third Elder and Present Church Building



Left: Present Elder, A. J. Dyck, when a young school teacher. Above: Present Church Building.

28, 1902. He served faithfully till December 26, 1925, when he ordained the third elder of the church, A. J. Dyck, who still serves the church to this day. Thus our church has had only three elders and always from among their own group.

The following have served as ministers at one time or another besides those above mentioned: Rev. David Unruh, Rev. D. D. Unruh, Rev. Peter Flaming, Rev. Peter Heidebrecht, Rev. C. H. Voth, Rev. Peter Goertz, Rev. J. H. Epp, Rev. Abraham Albrecht, and Rev. Albert M. Gaeddert.

The church has also had the following deacons: David Unruh, Johann C. Dyck, Heinrich Schultz, Peter J. Wiens, Johann Buller, Abraham B. Reimer, Solomon P. Ediger and John J. Dyck.

The following ministers have served others from our church: Rev. J. H. Epp as missionary among the Cheyenne Indians and later churches in our conference, Rev. Jacob B. Ediger for thirty-eight years missionary among the Cheyenne Indians in Oklahoma and still on the active list, Rev. Johann Ratzlaff organized and served the Immanuel Mennonite Church near Moundridge and later the Meno Mennonite Church near Meno, Oklahoma. Rev. Jacob Dirks, the Friedensfeld Church near Turpin, Oklahoma, Rev. Peter Heidebrecht the Ebenfeld church near Syracuse, Kansas, Rev. Peter Goertz, a group in Carn-duff, Saskatchewan, Canada, Rev. Abraham Albrecht

as elder of the Inman Mennonite Church, and Rev. P. K. Regier various churches of the General Conference. Rev. Albert M. Gaeddert at present is in the MCC service. So is also Mr. Harry E. Martens. Two deaconesses, Sister Katharine (Voth) and Sister Sara (Dirks) have also come from our church.

The church at present has a well organized Sunday School, two C. E. societies, one young people's league, a choir of about 60 voices and three mission societies. The Buhler Mennonite Church and the Inman Mennonite church are daughter churches from this church, organized in 1920 and 1921 respectively. In all 1028 people have been baptized since its organization, this is an average over the seventy years of almost fifteen per year.

During these seventy years it has built four churches. From 1874-1880 it had its meetings in the immigration building mentioned above. Then the storm destroyed this building and an adobe (sundried brick) building was erected where our present church now stands. It served until 1898 when our present building was erected and under which a basement was built in 1935. Besides these it built the first Buhler Mennonite Church and the present Inman Mennonite Church:

May God continue to bless our church in the future as He has blest it in the past is our continued prayer.

A. J. Dyck, Pastor

"Behold We Go Up to Jerusalem"

A Lenten Meditation by Walter H. Dyck

Our Lord had just taken His disciples apart and explained to them what His last trip to Jerusalem would mean to Him. It would mean being mocked, spit upon, scourged, crucified, but being raised again.

But when He said, "*Behold, we go up to Jerusalem,*" (Luke 18:31) what did it mean to His disciples? We are told "they were amazed" and afraid. They had an idea what it might cost.

We, too, have professed that we are His followers. We want to be near Him. What did Jesus still intend for His friends to learn on this last journey?

There were at least seven definite happenings along the road "up to Jerusalem" which can be helpful to us as "we go up" with Him. What, then, should this Lenten period encourage us to do?

1. "*We Go Up*" to deepen our consecration. A faithful time-piece begins losing time. The regulator is turned ahead without results. By and by it stops. It needs more than stimulating; it needs cleaning. We try to "keep going" by multiplying pleasures and amusements, but find that diversion may be neither food for the mind nor inspiration for the soul. We need to pause before life's Time-keeper and be cleaned, reset, and started again. "Jesus was going before

them." This set them to thinking. It was when Peter "thought" that he "wept."

2. "*We Go Up*" to test our humility. Jesus had no more than finished telling what the coming days would bring when two ambitious, but rather tactless, brothers James and John, asked to be permitted to sit to the "right and left" in Christ's kingdom. They needed to be reminded of what true greatness consisted. Jesus did not brush it aside as an impossible request. It is a worthy desire to be near Christ. But mere wishing will not do it. To be near *then* means to be near *now*. The cross goes before the crown. "He that overcometh shall inherit all things." (Rev. 21:7)

3. "*We Go Up*" to improve our vision. Next the disciple band met the blind men on the road from Jericho. Their cry, "Lord, have mercy on us" should have given the disciples an illustration of their own blindness. Jesus' question, "What will ye that I should do unto you?" brought what should be your and my answer today, "Lord, that our eyes may be opened." "Where there is no vision, the people perish." May we sing with the poet, "Open mine eyes that I may see glimpses of truth thou hast for me."

4. *"We Go Up" to share our faith.* While near Jericho our Lord, mindful as ever of the need of sinful men, paused to spy a "small but mighty" man sitting in a sycamore tree. Zacchaeus wanted to see who Jesus was but he "could not for the crowd." The disciples were a part of that crowd. Do we share our faith as we should or are we but part of the selfish crowd that hinders the seeking soul? Is Jesus able to say when we return from a visit, "Today is salvation come to this house?"

5. *"We Go Up" to try our stewardship.* Zacchaeus had suggested a very good point at which we all need to try ourselves. He now devoted fifty per-cent of his holdings to help others. The disciples must be further impressed with such sacrifice, so Jesus tells the story of the "ten pounds." The poor disciples owed their all to him. Consecration must be complete. They had left all earthly goods. But they were also stewards of time and talents. To use was to gain; to hoard was to lose. Shall we ponder this parable today?

6. *"We Go Up" to prove our devotion.* Why must the disciples be but examples of failure, a part of the crowd, following afar off, when Mary of Bethany spends her costliest gift upon her Lord? Accused of waste, the Lord himself intercedes for her, in the words, "Let her alone, she has done a beautiful thing to me." (Moffatt) A personal devotion must be shown at all cost. We and the disciples should not

proceed from Bethany without that spirit of devotion. We will never stand at the cross without such whole-hearted love for our Master.

7. *"We Go Up" to proclaim our loyalty.* We will call Sunday, March 25, Palm Sunday, in memory of the triumphal entry into Jerusalem. It was triumphal outwardly. Because of the event that had transpired, were the disciples now more consecrated, more humble, more enlightened, more trustful, better stewards, more devoted, actually more loyal than the crowd that waved palms crying, "Blessed is he that cometh in the name of the Lord?" Are we beyond the mere shouting stage in our Christian profession? In our spirituality?

In these days before Passion Week and Easter we are asked to go up with Jesus, at least in spirit, to learn what His disciples were so hesitant to accept. Each of the seven incidents are pointers to deeper spirituality. Jesus "steadfastly set his face to go to Jerusalem." (Luke 9:51b) Dare we go up with Him? If we deny yourselves, take up His cross, and follow Him. Let us set our heart steadfastly upon Him, in this Lenten season, and be prepared for both cross and crown, both Good Friday and Easter, as the Apostle Paul confesses, "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me." (Gal. 2:20)

Walter H. Dyck is pastor of the first Mennonite Church, Beatrice, Nebraska.

The Case Against Conscription

By Frank L. Wright

Both houses of Congress now have before them bills providing for universal compulsory military training after the war. These measures have the support of the army and the navy. After hesitating for a long time, President Roosevelt has at last given his approval to this radical change in American military policy. The likelihood is therefore that a historic decision will soon be reached on this issue. Since this decision will affect every person in our society, no citizen can afford to be indifferent to it or to neglect to register his opinion concerning it. My own study has convinced me that peacetime conscription must be rejected for ten reasons.

First, peacetime conscription is contrary to American democratic principles and practices. It does not contribute to self-control, to love of country or to patriotic devotion. Military training is inimical to freedom of inquiry and to a high type of intellectual and emotional development. Compulsory patriotism is in danger of breaking down into unpatriotism. Says Maxwell S. Stewart, a veteran: "Our conscript is not patriotic, he is cowed and submissive though inwardly

seething with rebellion. This attitude may, as military men insist, make a good soldier. It does not make a good citizen." In a comparison of veterans with others, is there any evidence that military training instills democratic self-control?

Second, peacetime conscription will prove a serious economic burden to a nation already staggering under an enormous debt. A committee of the United States Chamber of Commerce estimates the cost at three or possibly four billion dollars per year. Government management is almost universally expensive. The money expended on a million conscripts in one year would easily provide four to seven years of academic, professional or technical training for these same youth. Then, too, a one-year delay in the entry of all men into education, industry or other productive activity would prove a serious economic loss.

Third, a year of military training will make no material contribution to the physical health of the nation. Men with physical defects are not accepted by the army. Colonel Loehler, who received the Distinguished Service Medal for his part in the physical conditioning of men in the First World War, has said: "I deny absolutely that military drill contains one

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worthy feature which cannot be duplicated in every well regulated gymnasium in the country today." Induction age is too late to check and correct health defects. A health program from birth is necessary.

Fourth, compulsory peacetime training is not justified from the standpoint of the education afforded. Any type of education other than autocratic discipline—even military training if desired—can be given in schools and colleges at from one-tenth to one-third the cost of that under government control. To lose one million man-years of education each year is a serious matter. No educational organization has gone on record for peacetime conscription, whereas the National Education Association, the Educational Policies Commission, the American Council on Education, the American Association of Colleges, the National Congress of Parents and Teachers and the U. S. Assembly of Students have expressed opposition to peacetime conscription. Do we want to inject into our civil educational system, with its decentralized local self-determination, this military camel's nose of a regimented year of goose-stepping education directed from Washington? Let us be careful lest we sell our democratic educational birthright for a mess of military pottage.

Morale vs. Morals

Fifth, military training, whether little or much, has never been known to develop the moral or spiritual life of an individual. An army man wrote: "The average soldier is pretty much the same as he was in civilian life except that his morals are lower, his conversation coarser and his religious outlook more casual." Army officers very generally do not care about morals. Brig. Gen. Henry J. Reilly says: "Morale is more important than morals to the soldiers. Leave the morale to the army and to hell with morals. Some people want to keep the young soldier from women and liquor. That's what he needs."

Sixth, compulsory peacetime training would grant the government—through prejudiced super-patriotic officers—arbitrary control of individual thought and conscience. The present draft law, although explicitly providing non-combatant alternative service to any person who is conscientiously opposed to participation in war, has resulted in prison sentences of from six months to five years for more than 4,000 conscientious objectors. Men physically or psychologically unfit for military service are sent back to civil life with the hope that their abilities will be used to the best advantage. But the man who is unfitted by conscience for military service, regardless of his ability for civil service is packed off to a Civilian Public Service camp or to prison. Then, too, racial discrimination, now rampant in the army, will be aggravated by peacetime conscription, and progress toward peace will be choked off by indirect federal control of educational agencies including the schools.

No Guarantee of Peace

Seventh, conscription does not and cannot provide national security. In spite of its claims, it gives no assurance that war will be prevented or victory won. France has had twelve wars and Germany ten while under peacetime conscription. France has lost five of them. In 1926, prominent citizens of fourteen countries called upon the League of Nations "to propose the abolition of compulsory military training in all countries." "It is our belief," the manifesto continued, "that conscript armies, with their large corps of professional officers, are a grave menace to peace."

Eighth, the legislating of military conscription before peace is established might do more than almost any other factor to cause allies and neutrals to lose confidence in the United States and to isolate her from the rest of the world. The adoption of peacetime conscription now would indicate that we have no confidence in the principles we have pronounced and supposedly are fighting for. It would cause our allies to question our good faith. Demand for a conference in which smaller countries would have a voice in shaping regional and global plans for the maintenance of peace should precede the demand for peacetime training. An important element in any world organization should be a treaty abolishing conscription in all countries simultaneously. That, instead of a permanent draft law, is the way to insure peace.

Ninth, no law imposing peacetime conscription on the American people should be enacted at a time when war psychology is at its height. Over 12,000,000 citizens are already trained and in the armed services, with nearly half of them overseas. Those in service at home are not permitted to speak out in opposition to the army's official position. These men have a right to be heard, but they cannot speak until the war is over. Surveys reveal that 58 per cent of the school administrators who are veterans of World War I are in favor of postponing a decision until after the present conflict is ended. No nation on the globe will recuperate sufficiently, physically and economically, to become a threat to world peace for twenty to thirty years. If peacetime universal military training should become necessary, all efforts at world organization having failed, then the time to start the program would be 1960 or 1965. Training and materials would then be up to date when war came, if it must come again.

New Education Needed

Tenth, universal military training is not the type of education which will best serve the needs of democratic society in the postwar world. Military training gives evidence of hopelessness for a better world. Forward-looking education is needed. World War III is not inevitable. Education should be extended

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Sponsored by
the Young People's
Union of the
General Conference

EDITOR

R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Christ - Stumbling Stone or Cornerstone?

By Maynard Shelly

In erecting a new home the first step in the actual building is to secure all the necessary materials that are to be put into the structure. These materials are brought to the site of construction and distributed on piles according to their kind. As the builder requires material, he chooses it from these piles. Upon completion of the task there are often some materials that still remain which were rejected or not used. An untidy caretaker often permits these unused materials to remain where they were first placed and they become eyesores and are often in the way and we stumble and trip over them as we pass in and out.

Of course, we would not let something like this happen to us. For we, too, are all in a way builders of our lives. We are given certain materials and elements that are to be used in the building of our lives. These materials are laid out on separate piles according to their kind. There are those materials that we will use for the framework, others for the foundation, and still others to decorate the building. Some of these materials are love, kindness, faith, self-respect, determination, and courage. But the most important things given to us to build our lives is a cornerstone which is Jesus Christ. This is the same cornerstone that was used by God to establish his church. It is to be feared that this cornerstone is not advertised widely enough, but we know that it is wise to use it because we have God's own recommendation and opinion as we read in I Peter 2:6, "Behold, I lay in Zion a chief cornerstone, (Jesus Christ), elect, precious; and he that believeth on him shall not be confounded." It might be added that here we have also a money-back guarantee.

In building we are not confined to a standard plan or pattern that is used for all lives. The type of house we build, the type of architecture we choose, and the proportion of materials used often depends not only on the builder but the use to which the building will be put. Peter, Paul, and John built their lives from similar materials, yet they were very different for they were chosen to do differing

Maynard Shelly is a ministerial student at Bluffton College. He is a member of the West Swamp Church, Quakertown, Pa.

tasks.

Thus we find many Christians whose lives are not alike because they were created for varying purposes. But all of them are beautiful and all add to the glory of God. It is not up to us to say which life is best and which is more beautiful. It is not for us to criticize or mar the construction which has been built for the Lord's work and for his use with the material he has given.

But, sad to say, there are those lives that have not used the materials given them by God and have left these things where they were first placed, and they are becoming eyesores causing much trouble and worry. These lives are often built according to a plan contrary to all rules of construction. They have used only one kind of material or have substituted cheap and worthless things for the enduring things of God. Worse yet they forgot to use the chief cornerstone, Jesus Christ, which is most necessary. Everything else may seem all right and almost perfect, but if the cornerstone is withheld the building is not complete for it does not have that which gives it stability, strength, and purpose.

If Jesus is not used as the cornerstone and if he is not placed within the structure of our destiny, it means that he has been left without. As we use this building of our life and go in and out we see the rejected cornerstone, because even if we would tidy up our work we cannot remove this cornerstone from our lot. The longer it remains the more annoying it is, but still we cannot rid ourselves of it. Finally, the cornerstone, Jesus Christ, becomes a stumbling block as well as a rock of offense as we are told in I Peter 2:7.

To avoid having Christ as a stumbling block and rock of offense in our lives we must see that he is given his proper place. If he is not put into that place we will always have difficulty in explaining his omission in the building, and it will be in all things most uncomfortable. The only place that we can put Christ to avoid stumbling over him is to use him as the chief cornerstone of our lives.

Serving in this office Christ will be able to bind

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Ranks High in Prince of Peace Contest

Miss Marilyn Steiner, daughter of Mr. and Mrs. Ralph Steiner of Mt. Cory, Ohio, has won first place in the district contest of the Prince of Peace Contest conducted by the Ohio Council of Churches.



She took part in the semi-finals of the state, but she did not place among the first three who went to the state finals. Miss Steiner is a member of the Grace Mennonite Church of Pandora, and she represented this church in the local, county and district contests. She attends the Mt. Cory High School where she is a senior. As a reward for her achievement Miss Steiner was presented with bronze and gold medals and a scholarship from Bluffton College amounting to \$150.00.

The Prince of Peace Contest has been conducted by the Ohio Council for the past twenty years. It is open to all young people between the ages of fourteen and eighteen. This year there were nearly eight hundred separate contests in churches and in schools with about four thousand young people taking part. Miss Steiner was among twenty young people who competed in the semi-finals in Columbus. An increasing number of Mennonite young people are taking an interest in this annual contest because it is an active and a challenging way of educating for peace. It is an encouraging sign of the times that even during the process of a world war four thousand young people representing many different denominations were thinking along the line of their responsibility toward peace.

YOUTH JOTTINGS

—“It does not occur to an eighteen-year-old boy that some day he will be just as dumb as his dad.”

—“How can greater interest be stimulated in young people’s work?” is a question that appears in the current issue of the **Northern Light** (Northern District). Mrs. Erwin Klassen suggests 1. prayer. 2. exchange programs. Pete Regier Jr. mentions 1. exchange programs. 2. knowledge of conference activities by leaders. William Dahlenburg points to 1. the need of personal and practical work.

—The **Butterfield, Minnesota, C. E.** gave \$50.00 for C. P. S. and the **Salem young people, Freeman,** gave \$10.00 to the Y. P. Union of the General Conference. —From the **Northern Light.**

—The **Camp Mack retreat** will be a dual one this year with one section for grades five to eight and another for high school and older. The date: June 18-24. Rev. William Stauffer will be one of the teachers.

—The young people of the **First Church, Sugarcreek,** are planning on a **week-end youth conference sometime in April,** at which Dalton and Wadsworth will be hosts.

—**Service For Peace** is the name of a sixty-four page album of the college type that has been issued by the Fort Collins, Colorado, C.P.S. camp. Besides many pictures it has a short history of the camp. “The book goes back to the life of Christ and shows His relation to our stand. It covers the courageous spirit of our forefathers and then takes the camper from the time he registers until he reports to camp. The greater part of the book portrays a typical day in a camp by showing the project work, the religious life, and the activities of the average camper in a base camp.” Cost \$2.00.

Our Ministry of Education

By J. H. Langenwalter

Some time ago the writer was asked to furnish a series of short articles for the Church Bulletin Service of North Newton, Kansas. These articles were to be of help toward a better understanding of the history and work of the General Conference, and a preparation for more efficient service in the future.

The Church Bulletin Service has kindly consented to the publication of these articles while the author is visiting a number of churches in order to be of help toward better training needed for the work to be done. May the past speak helpfully to us now.

It is well to remember that Jesus called His “Inner Circle” disciples—disciplined men, and that He spent three years trying to lead a dozen men out of lower concepts of existing into higher planes of living.

It is encouraging that, in the six months since the writer has taken over his present work, there have been a number of requests for practical suggestions for the training of leaders and teachers for Sunday Schools,

Week Day Religious Education and Young People’s Work. These things are all a part of the plan according to which we are working. We are simply working from the more general to the particular. We will welcome further suggestions and questions concerning the training problems in your churches.

A THOUGHT SEED

There is something inspiring about a seed. It may be small and unattractive in appearance, but it is a seed. That means that it has life. If given a chance that life performs wonders. Jesus points that out in a very interesting way in His parable about the mustard seed. Matthew 13:31,32.

About three generations ago a small number of people, whose name we bear, considered a thought which, like a seed, held great possibilities within itself. It was the thought of sharing a great value in their lives with others.

As they thought of the storm and stress periods through which their forefathers had gone for more than 300 years, they raised the thought that what had been good for them would be good for others. Their fathers had sacrificed that they and their children might have the privilege of freedom of conscience and of living under the guidance of the Spirit of Jesus.

There were many who had no such history as they had. They were in close contact with at least three of the world's five races. They knew that everywhere there were those whose lives were not being lived at their best because these lacked the Spirit of Him who had said: "I have come that they might have life, and have it abundantly!"

When a seed starts growing, be it a mustard seed or a thought seed, it always starts things. Those who see its value are glad. Those who only see the changes it brings are disturbed. That is why the thought of sharing the Gospel of Jesus Christ with white, black, and red people, who knew Him not, led to all kinds of misunderstandings and frictions among a people who "believed in peace." Nevertheless, the thought seed grew.

A BIT OF LEAVEN

When our forefathers of three generations ago began to seriously harbor the thought seed of sharing the Good News of Jesus Christ with others they began to realize that the thought had become like leaven which was working its way through the thinking of many. They saw the point in what Jesus had said about leaven being like the Kingdom of Heaven. Matthew 13:33.

It soon became clear that if this sharing was not to be confined to their immediate neighborhoods, they would have to send those who could carry the message to others at a greater distance. That led to the discovery that those who were to be sent would need to learn the languages of those to whom they were to be sent. It also involved the fact that those who remained at home would have to support those who were sent. That called for preparation on the part of all concerned.

Those who were to be sent would need to be prepared to enter upon this new undertaking with conviction. They would need to understand what might be involved for them as well as for those to whom they were going. They would need to be in position to understand those to whom they went as well as to be understood by them. They would need to learn to understand the language, of the tongue and of the spirit, of those to whom they were to go. How could they best prepare themselves for this important undertaking? 1. Through consecration. 2. Through thorough training for the task at hand.

Those who remained at home faced the fact that sharing with those who represented them was at

least as important as sharing with those at a distance toward whom they had become sympathetic. That also called for consecration and for thorough training for the task at hand.

IN MEMORIAM

Peter H. Schroeder, son of Henry and Sam Schmidt Schroeder, was born in South Russia, February 15, 1862. With his parents he migrated to Spring Valley Township, McPherson County, Kansas, in 1874. He attended the Balzer Preparatory School, Goessel; the Ewert School, Halstead; Canton High School, and Bethel College. He was baptized in 1880 and received into the Alexanderwohl Church. In 1887 he married Katherine Richert, who passed away in 1894. In 1897 he married Amelia Nickel. Death came February 10, 1945.

Herman J. Frey, son of Jacob and Eva Wedel Frey, was born near Goessel, Kansas, April 6, 1890, and died at Fredonia, Kansas, February 10, 1945. In 1909 he was baptized by Elder H. R. Voth and received into the Tabor Church. He and Anna Nikkel were united in marriage in 1914. For twenty-three years they lived at Watova, Oklahoma. He is mourned by his wife; four children, Mrs. Elma Schmidt, Abe, Rosella, and Elfrieda of the home; a brother, Rev. Gustav Frey, Moundridge; and three sisters: Mrs. J. J. Franz and Mrs. George Pankratz, Newton, and Mrs. John J. Unruh, Bakersfield, California.

Sarah Wiebe nee Unruh was born November 9, 1860, in Sparran, Russia. In 1877 she migrated to Mountain Lake, Minnesota, with her parents. She was baptized in 1880 by Elder Aron Wall and received into the Bergfelder Church. Later she joined the Immanuel Church. In 1883 she married Rev. Abraham Wiebe, who preceded her in death in 1938. Children who mourn her are: Abr. P. Wiebe, Mrs. C. P. Quiring, Mrs. F. F. Loewen, H. B. Wiebe, Jacob A. Wiebe, Mrs. Jacob Gosen, C. A. Wiebe, P. A. Wiebe, and Elizabeth Wiebe.

Mrs. Caroline Nightingale, daughter of David and Marie Unruh Koehn, was born in Antonofka, Poland, Russia, December 15, 1863. In 1874 she migrated with her parents to Halstead, Kansas. Later they moved to near Moundridge. In 1880 she was baptized by Elder Johann Ratzlaff and received into what is now the Emmanuel Church. In 1881 she married Henry J. Nightingale, who died in 1927. Since 1905 the family lived at Ringwood, Oklahoma, and here they were members of the New Hopedale Church. She is mourned by Mrs. Mary Unruh, Ringwood; Herman Nightingale, Edmond; and one sister, Mrs. Elizabeth Kehn, Meno.

Martha Schimnowski, daughter of Mr. and Mrs. Martin J. Schimnowski, was born December 29, 1911, at Halstead, Kansas. She was baptized in 1925 by Rev. H. T. Unruh and received into the First Mennonite Church. Her father preceded her in death in 1935. She died February 19, 1945.

Justina Simon was born August 9, 1864, in Danzig, Germany, to John and Elizabeth Ling Simon. In 1870 she left Germany to come to her sister Mrs. John Schimnowski, who was living in the United States. She married Martin Banze in 1885,

who preceded her in death in 1932. She passed away February 11, 1945. She is mourned by a son, Walter A. Banze, Great Bend; and two daughters, Clara Haury, Halstead; and Lydia Quiring, McPherson.

Mrs. J. R. Thierstein, nee Margaret M. Dirks was born in South Russia, January 23, 1867, the daughter of Jacob B. and Helena Dirks. In 1874 she came with her parents to a farm thirteen miles northwest of Newton. She was baptized by Elder Jacobi Buller and received into the Alexanderwohl Church in 1883. She attended Halstead Seminary and graduated from it. In 1895 she was married to J. R. Thierstein. After some years of teaching they went to Switzerland for two years of study. Here they adopted Fredric Novalis, but this promising youth died in 1926. Teaching took the Thiersteins to Freeman, Bluffton, and finally to Bethel, where several years ago they gave their home to the College on an annuity arrangement. Mrs. Thierstein passed away February 19, 1945. She is mourned by two sisters: Mrs. D. J. Unruh, Newton, and Mrs. P. R. Voth, North Newton.

Vernon Lee Coil, was born at Geary, Oklahoma, January 22, 1921, and was killed while on a combat flight over Italy, April 25, 1944. He was baptized in 1933 and received into the First Mennonite Church, Geary. In 1943 he married Marion Hall of Geary. A son was born to this union on January 4, 1944. He is mourned by his wife, father and mother, and one sister, Mrs. Lucile McManus of Oklahoma City.

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our foundation firmly and securely. He will unite all parts of our building into one. Everything will be centered in and around him. Without Christ as the cornerstone of our lives we will not find the true meaning of life and we will not be able to use our lives for any valuable service until it is consecrated by the installation of Christ as the head of the corner. There he will not only be a cornerstone, but a precious stone to all who pass by. If you omitted Christ in your building it is time that "the stone which the builders rejected (be made) the head of the corner." (Mark 12:10).

Marvin Dirks Reports from Manila

(The following letter was written to Rev. P. H. Richert, Secretary of the Foreign Mission Board, by Missionary Marvin Dirks on February 11, 1945.)

Released on February 4

"On the fourth we were released from Jap control by advance units of the 37th Infantry. Since that time we have been cared for by the American army, which has given us every consideration even though still in the midst of a city with much fighting—mopping up—to be done. . . We are sorry to be unable to give you particulars as to our return to the States. At present we are awaiting removal to some place of rest and quiet for the purpose of being 'built up' before boarding transports for home.

Although we have repeatedly been assured that no one will be sent home against his will, we believe it best to take advantage of the first opportunity to go home.

Health Not beyond Repair

Our health has not suffered beyond repair. Carole Kay (age three and a half) will perhaps respond most slowly to improved conditions, rest, and good food. May I make a very general statement regarding our health? We believe that there is nothing physically wrong with anyone in our family that will not be remedied by rest and good food. Already we are gaining in weight.

Have Not Heard from China Field

Since we have no way of determining conditions at home, we will necessarily make no plans for the future. We are concerned about the future welfare of the work on our China field. We have not heard from Miss Regier and Miss Goertz. For all we know, perhaps, the Board has already sent someone to the field to investigate conditions and renew the work. Unless the Board directs us otherwise, we will doubtless be in the States in the not too distant future.

Jantzens and Wuthrichs will doubtless also write to you, so I will let them speak entirely for themselves.

Three Years Far from Wasted

We have lived three years of our lives behind fences or walls, augmented by guards, which to some may seem to be just three wasted years. Actually much of this time has been spent in study and active service, for me personally in the supervision of a music program for the camp as a whole, the H. S. and the Union Church in particular.

Our equipment and personal belongings can perhaps be checked off as a total loss. At present our entire earthly goods can be packed in two suitcases and even most of that is worthless junk.

But what is left us, namely our health and the possibility of continued service in the Kingdom of God is most essential.

Many of the members of the young missionary groups interned here with us are entirely broken in health and will never see service on the foreign field.

Feel Fortunate and Blessed of God

Thus we count ourselves to be most fortunate and blessed of God—who hath blessed us with unmerited blessings.

With best wishes to all our friends and the friends of His work on the foreign field." Sincerely, Frieda and Marvin J. Dirks, Bilibid Prison, Manila, P. I.

DAILY DEVOTIONAL MESSAGES

By A. W. Friesen, Henderson, Nebraska

MARCH 17—"And after he had sent the multitudes away, he went up into the mountain to pray: and when even was come, he was there alone." Matt. 14:23. Certainly there never was a busier life than that of Jesus; his whole mission was performed in about three short years. He said to his disciples, "Let us come apart and rest a while, and again when evening came he was still in communion with the father, although the day had been full of work. There is a place of worship in the world of work. Going apart to commune with God is not a refuge from duty; it is the renewal of power to meet the duties of the day. The work of life is not to be done with a feverish and burdened mind; it is to be done with a mind calm and fortified by moments of withdrawal. The hours Jesus chose are the best that there are in any twenty-four hours.

MARCH 18—"I will hear what God Jehovah will speak; For he will speak peace unto his people, and to his saints." Ps. 85:8. In prayer it is not we who momentarily catch his attention, but he ours. So when we fail to hear his voice, it is not because he is not speaking so much as that we are not listening. We must recognize that all things are in God and that God is in all things, and we must learn to be very attentive, in order to hear God speaking in his ordinary tone without any special accent. A man must not stop listening any more than praying when he rises from his knees. No one questions the need of times of formal address to God, but few admit in any practical way the need of quiet waiting upon God, gazing into his face, feeling for his hand, listening for his voice. "I will hearken what the Lord God will say concerning me."

MARCH 19—"Blessed are your eyes, for they see; and your ears, for they hear" Matt. 13:16. One man walks with his eyes open, the other with eyes closed. It has been reported of some sailors, who had been in all quarters of the world, that they could tell nothing of what they had seen as to the beauty in nature, the big cities, and what is to be seen in the wide world. O yes, they had seen many other things, such as tippling-houses, the price of liquor and many other silly, degrading things, but for beauty and grandeur they had eyes that could not see. We probably do not have the opportunity to travel far and wide, yet this does not exclude us from seeing the things God has revealed. The Bible is a book that is read by thousands; yes, it is the best seller on the market today. Does this also indicate that those that read it see clearly what it has to reveal? "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18.

MARCH 20—"Where there is no vision the people perish." Prov. 29:18. Someone said, "Whatever

appearances may be today, whatever may be the religious outlook, however serious may seem the deadly apathy which has stolen over the spiritual natures of our fellowmen, this I believe—that if we can only multiply the number of those who have the vision of God however humble may be their power, however restricted their sphere, the future of the church, the future of the nation and the future of the cause of Christ throughout the world is perfectly safe." As we turn the pages of history we find that it has not been a time of kindness but more a time of selfishness. If those people, we call our enemies, could only feel some of that warmth of heart we profess to have as civilized nations, the future peace treaties would not look so tragic. Love will accomplish that which force never can.

MARCH 21—"Why do nations rage, and the peoples meditate a vain thing?" Ps. 2:1. The writer of this psalm, in his widespread view, discerns a perpetual restlessness, a ceaseless movement of discontent, the throbbing of a rebellion that is never appeased, of a vain, bitter, ceaseless revolt against the ruler of the universe. That rebellion against God, which in the masses is half unconscious, finds utterance in the plans and words of men of power. Why does the world fret against the order of the universe and against government of God? The psalmist clearly sees its utter futility. He would lead us to realize how in the righteous will of God, as revealed in Christ and in the laws of his kingdom, is an omnipotent purpose, which will prevail.

God is with his people when they are right. He is against them when they are wrong. His people must choose righteousness and follow it if they are to have his favor. Since God has chosen his people they are all the more responsible.

MARCH 22—"He hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained." Acts 17:31. "Jesus our judge." How terrible this word sounds to the guilty upon the first spur of the moment. Yet, why fear? It is "Jesus." The judge will be one who knows our human life. The judge will be one who is our example. The best of all will be that the judge is one who loves us. He who was called the friend of sinners will be our judge. He who prayed, 'Father forgive them, for they know not what they do' will be our judge. He who gave himself for us, even to the death upon the cross, will be our judge. He whose hands and feet and soul are marked with the prints of the passion, the evidence of his longing and his love for us, will be upon the throne of judgment. That, indeed, is at once the most comforting and most dreadful fact

about the judgment, that He who will judge us will be no enemy, nor an avenger, but a friend who loves us all.

Revolving Church Building Fund

What is meant by a "Revolving" fund and what is its purpose? This is a question which has often been asked about the Revolving Church Building Fund since the last meeting of the Western District Conference.

We must realize that there is a difference between just a "Church Building Fund" and a "Revolving Church Building Fund." Money collected, as in the past, was placed into what is called a "Church Building Fund" when it was to be used for the building of a certain church. The title to the lots purchased and the building erected remains in the same name of the Trustees of the W. D. C., and the congregation for which the building was erected in under obligation to pay the money back only if it wishes to purchase the property from the W. D. C.

A "Revolving" fund is one from which money may be lent to young and struggling congregations to assist them in putting up a church building for themselves on land which they already own. The money must be repaid so that it is again available for some other congregation. Thus, in a general sense, we may say that money paid to build churches from a "Church Building Fund" is a type of "conditional gift," while the money used from the "Revolving" fund is a loan.

The Home Mission Committee of the W.D.C. recommended the establishing of a Revolving Church Building Fund" is a type of "conditional gift," while W. D. C. adopted the resolution that each church member of our district should contribute \$1.00 to this Revolving Church Building Fund. All contributions should be sent through your church treasurer to Mr. Fred Neufeld, Burrton, Kansas, Treasurer of the W. D. C. For further details regarding this fund refer to the *Mennonite* dated October 24, 1944.—A. Theodore Mueller, Secretary of the Board of Trustees of the W.D.C.

CORRESPONDENCE

WOODLAND MENNONITE CHURCH Warroad, Minnesota

Although our church building is rather small, we have six different Sunday School classes. The total income for our church from December 1, 1943 to December 1, 1944, was \$1,591.14; C. E. \$195; Sewing Society \$196.60; Relief stamps and certificates \$87.50; C.P.S. \$141; and \$970.24 for other purposes. All of our C.P.S. dues are paid.

Here at Warroad are twenty-three Mennonite families. This makes 106 people, counting children and adults. These families are scattered between three towns. Some of us have as far as ten miles to our church. The young people get together with

it is easy for them to slide along. May the Lord strengthen them that they may not yield to temptations, for yielding is sin.

On January 28, Rev. Ackenhead from the Canadian Sunday School mission showed slides of his work and of Canada. His sermons were very encouraging. In this time in which there are so many rumors of war, it takes much courage to keep our hearts from being troubled.—Mrs. Otto Unruh, Corr.

BETHLEHEM MENNONITE CHURCH Bloomfield, Montana

The Bethlehem Mennonite Church is seventeen miles from the nearest railroad which is Richey Montana. About forty miles from the nearest hospital and good rail connections, also that distance from the nearest doctor. Eleven miles from the Postoffice by which address it is reached. This place of Bloomfield had a store, but that has now discontinued; only a garage remains which is operated by one of the "Old Mennonite" brethren.

We have a membership of 220, with about 160 resident. The Church had its peak financial year in 1944, with net annual receipts of somewhat over \$18,000 dollars, of which nearly \$9,000 went for "Home and Foreign Missions."

It was from the church that Rev. Verney Unruh, who was accepted by our Foreign Mission Board this last year, comes.

God has blessed His Word and Work here, and our prayer is that we may be used of Him for the Salvation of souls and the building up of his saints and Kingdom.
—George G. Dick, Pastor.

GRACE MENNONITE CHURCH Pandora, Ohio

In addition to our pre-Easter services which take place March 18-25, with Rev. Russell Mast of Bedminister, Pa. as speaker, five special Lenten services have been planned for the regular prayer service with neighboring pastors giving the messages.

The choir under the direction of Prof. Russell A. Lantz of Bluffton College will render the cantata, "Olivet to Calvary" on Easter Sunday.

Rev. Paul Shelly, professor of Bible at Bluffton College, recently spoke at an evening service sponsored by two Sunday School classes.

The Ladies Missionary Society for their February meeting brought used clothing and soap to the church and spent the day making comforts and bedding, to be sent to the M. C. C. The subject of their March meeting is "War Relief As Carried on by the M. C. C."—Mrs. Sidney Steiner, Corr.

LORRRAINE AVENUE MENNONITE CHURCH Wichita, Kansas

The Ladies Friendship circle meets every second Thursday of the month in the home of one of its members, where they are served by the hostess and co-hostess. An interesting program has been prepared and a special speaker invited. On February 8, Mrs P. A. Penner of Newton was the guest speaker.

The Ladies Work Circle is an auxiliary of the Friendship Circle and meets every fourth Thursday of the month to work for relief. All of the sewing and clothing is sent to the Newton clothing center. Before the Newton center opened, the Circle had sent 600 lbs. of clothing to the Akron, Pa. clothing center.

The Week-Day Bible School in our church is at

tended by approximately 230 children, although none from our own church. These children are taught by five teachers, most of them from our church.

Once a month our church sends greetings to our boys in service by means of a church Bulletin, which is edited for this purpose by the pastor, the Young Peoples Christian Endeavor and the Sunday School.

On Sunday evening February 18, a basket Fellowship-supper was held in the church. The girls from the Young Peoples C. E. served. This was followed by a splendid program given by a men's quartet of the Ebenfeld Church near Hillsboro, Kansas.

The collection taken went for the Y. P. New Church Building Fund.—Church Corr.

Workshop Program

March 17, 1945

- 9:15- 9:30 **Devotional Period**
9:30-10:45 **Presentation of the Course**
10:45-11:15 **Presentation of Supplementary Course Material**
11:15-11:45 **Additional All-Day-School Materials**
11:30- 1:00 **Free Time**
1:00- 1:15 **Demonstration: Worship**
1:15- 1:45 **Discussion: Church Music**
Demonstration: How to Teach a Hymn
1:45- 2:00 **Demonstration: How to Tell a Bible Story**
2:00- 2:10 **Demonstration: Using a Flannelgraph**
2:10- 2:40 **Subject: Teaching Our Children to Know our Faith, our Conference, and its Activities**
2:40- 2:55 **Demonstration: How to Teach Memory Work**
2:55- 3:20 **Demonstration: Handwork**
3:30- 4:00 **Problem Discussion Period**
4:00- 4:10 **Closing Minutes**

We welcome all that are interested to come to the workshop.

Mrs. J. E. Entz
Mrs. Gerhard Friesen
Mrs. H. J. Andres

C. P. S.

Camper Attacked by Hospital Patient

Edwin Krehbiel was severely wounded in the abdomen by a patient while working on a ward at the Utah State Hospital, Provo, Utah. The attack occurred February 21. Edwin was taken to a local hospital and an operation was performed. Latest reports are favorable and indicate that he is on the way to recovery. His home is at Pretty Prairie, Kansas, where he is a member of the General Conference Church.

Assignments to C. P. S.

Recent information from the C.P.S. Section at Akron indicates that during the four-month period, from November 6, 1944, to March 6, 1945, there

(Continued from page eight)
downward to include nursery school and upward to include parental and all other phases of adult education. Better educated, better paid teachers are demanded who will place emphasis on intensive physical, mental and moral training, individual self-discipline, techniques of democratic participation, health services (nutritional, dental, medical, psychiatric), nature study and travel.

Would this be too expensive? Advocates of peacetime military conscription would spend each year more than is now expended for all public elementary and secondary education in the United States. Instead of turning to conscription, we should turn to our school to develop the kind of people we want Americans to be. The survival of America and the rest of the world depends on a constructive program of education which will create in all men the will and the willingness to act for universal permanent peace.

were 836 men assigned to C. P. S. (Assignments do not always equal inductions). Of this number 531 were Mennonite, 86 Brethren, and 31 Friends. The remaining 198 were from other church groups or unaffiliated. During the month of January the number of Mennonite men in M.C.C. camps increased by 73; the number of non-Mennonites in M.C.C. Camps for the month decreased by 7. At the present time a large number of the inductees not affiliated with the historic peace churches are entering government camps.

C. P. S. Briefs

Authorization has been received to add seven herd testers, bringing the unit strength up to forty-five.

Emanuel Hertzler, director at Grottoes camp, has recently visited a number of the Mennonite camps and units in the East in the interest of Mennonite church history.

JOTTINGS

—**Johannestal Church, Hillsboro, Kansas:** Verney Unruh, student at Bethel College, brought the message on March 4. His topic was "The Fall of Peter." Peter's great mistake was to follow afar off. Many today make the same mistake. At the evening meeting on that same Sunday, Dr. G. S. Klassen spoke very interestingly of experiences in Paragay.

—**Rev. A. J. Neuenschwander** conducted special meetings at the Salem Church, Dalton, Ohio, during the week of March 4. These subjects were dealt with under the theme of "Problems of Salvation:" "Humility or Complacency about Our Sins," "Is Sin So Bad?" "Turning to God, Who Is Always Ready to Help," "Experiencing the Joy of Salvation," "Does My Church Measure up to the New Testament Church?" "How to Remain Unspotted from the World."

—**Rev. Gerald Stucky** stopped at North Newton on March 7, after visiting some of the Okla. churches. He was on his way to Nappanee, Indiana, where he will conduct pre-Easter services from March 11-18.

—**First Church, Bluffton, Ohio:** The Lenten sermons on the "Personalities of the Passion" given by Rev. Erland Waltner of Mountain Lake, were received with grateful appreciation. On Sunday morning, March 4, our former pastor, Rev. H. T. Unruh, was a welcome visitor. Thursday evening, March 8, the Brotherhood enjoyed a covered dish supper. The discussion following the meal was based on the theme, "Why Mennonite Young Men Choose Different Types of Selective Service."—Corr.

—**First Mennonite Church, Wadsworth, Ohio:** Rev. Robert W. Hartzler, pastor of the Silver Street Mennonite Church near Goshen, Indiana, a Central Conference church, brought the message on March 4 during the absence of the pastor.

—"The Mennonite Hymnary should be in each of our homes."—From one of our church bulletins.

—**The West Zion Church, Moundridge, Kansas,** has a provision in its constitution which "requires that non-resident members, unable to attend services in the home church, report annually to the church board with a letter and some financial contribution to the support of the work of the church. When this is done non-resident members remain on the active Membership List.

—**Eden Church, Moundridge, Kansas:** A choir of more than one hundred voices is to give the Easter rendition of the "Messiah." The record attendance in the new year was 705 on February 11. Rev. Donovan Smucker's evening topics during the recent week of services were: "Jesus Christ, King of Kings," "What the Bible Teaches," "Victory over Sin," "Weighted in the Balances," "The Divine-human Encounter as Seen in Paul," "Reflections on Excuses," "The Christian Dynamic for a Fallen World," "The Pocket Book, The Wheel, the Escalator, the Cross—4 figures for the Experience of Mankind," "What Think Ye of Christ?"

—**Lorraine Avenue Church, Wichita:** "... the architect is working on the plans and will soon have some sketches ready to present to the committee in charge... Because of the shortage of labor and material we find that we have many more problems to solve than we had anticipated."

—**Rev. D. C. Wedel** will conduct a week of special meetings for the two churches at Beatrice, beginning April 15.

—Mennonite Colonization by J. Winfield Fretz is available from the M. C. C. at Akron, Pa., for twenty cents a copy.

—**Bergfelder Church, Mountain Lake, Minnesota:** "Mr. and Mrs. Herbert Peters received a call from the Zion Mennonite Church, Arena, North Dakota. They have accepted and will leave for their new work in the near future."—Corr.

—**The First Mennonite Church, Burns, Kansas,** has voted to apply for admission to the General Conference when that body convenes.

EASTERN DISTRICT CONFERENCE NOTES

Deep Run—Plans for the new basement have been made and posted on the church's bulletin board for the inspection of members.

Mrs. Franz Albrocht
Rural Route 1
Beatrice
Nebraska

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Upper Milford, Zionsville—Dr. Harvey R. Bauman occupied the pulpit Sunday afternoon, February 25th in the absence of the pastor, Rev. Howard G. Nyce, who was on his way home from attending the Foreign Mission Board meeting in Kansas.

First, Phila.—The pastor, the Rev. J. J. Plenert, member of the Home Mission Board of the General Conference, conducted a week of special services and helped to organize a Mennonite Church in Toronto, Ontario, several weeks ago.

East Swamp—The pastor, the Rev. Harold Burkholder, is preaching a series of sermons centered around the Person and Work of the Holy Spirit.

Schwenksville—The congregation lost its oldest member by death, January 18. She was Mrs. Lizzie Hunsberger who reached the age of 93 years. According to the Church Secretary's report, the receipts in the Church for 1944 amounted to \$7,998.29. Receipts to the Renovating Fund were \$2,434.70

Allentown—Dr. Harvey R. Bauman was in charge of the services during the pastor's absence.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, MARCH 20, 1945

NUMBER 12

King of Kings And Lord of Lords

HIS TRIUMPHAL ENTRY

By Walter A. Gering

Strange, is it not that our Lord should yield to such a demonstration? Never had He been friendly toward any great public acclaim during those three years of His ministry. Repeatedly He had sought to avoid such demonstrations. When men were overwhelmed by a miracle performed upon their bodies they were cautioned "Tell no man." When the multitude in their wild excitement would have made Him King by force, He sent them away and departed into the mountain to be alone. So it had been throughout His ministry; our Lord sought no personal honors. Yet on this occasion He does nothing to hold back the increasing excitement. In fact, when He is charged by the Pharisees that He rebuke His disciples for their frenzied shouts He answers them with the words, "I tell you that if these should hold their peace, the stones would immediately cry out."

I

Certainly, there was no question in His mind as to the meaning of these shouts. They were acclaiming Him as the Messiah, the promised one of God; they were announcing the arrival of their King. Of that there was no question. Was it not one of their own prophets Zechariah who had foretold of such an entry upon the foal of an ass? Had not their own rabbis acknowledged that so their Messiah and King would arrive? In the mind of the multitude there was no question that the hour had come when at last their King was at hand to bring in His Kingdom. So it was that they spread their garments in His way, a custom observed through the ages by the multitude when they discovered that God had appointed a king to the kingdom. When Jehu sat with the captains of the army and Elisha the prophet came, by the order of God, to anoint him King over Israel it was so. As soon as he came out of the inner chamber into which the prophet had taken him to anoint him, and they knew what was done, every man took his garment and spread it under him on the top of the steps and blew the trumpets saying, "Jehu is King." So it was on this day of triumphal entry; palm trees and branches, emblems of victory and success, were strewn in the way. Unmistakable was the cry "Hosanna to the son of David: blessed is he that cometh in the name of the Lord: Hosanna in the highest." Yes, the mul-

titude acclaimed Him as their long sought King, and so it was that our Lord understood it.

II

Why did not our Lord rebuke them and silence their cries? Had not He already once before refused that appeal of the masses? Did not the Old Testament Scriptures present Him as a suffering Messiah and had not He repeatedly announced to His disciples in the closing months that the journey to Jerusalem was to end in a shameful death at the hands of the leaders at Jerusalem? How could He accept such an unmistakable Kingly acclaim on this day? Disciples, Galileans, children and multitudes out of Jerusalem, all joined in the wild enthusiasm and He, the one who was to suffer and die, accepted their homage and honor. Why did He not silence them and remind them of the coming Cross? Can it be that for a moment He thought He might yet be received by His own and given His rightful place?

Surely, we cannot believe that our Lord was deceived by the cries of the hour. Already He heard, over and above the Hosannas of the moment, the shrieks of the frenzied mob: "Crucify—crucify Him." No—our Lord was not deceived. The Cross already was being fashioned and erected for His agonizing hour of suffering.

III

Why then did our Lord accept such acclaim? First of all, because He knew Himself to be a King and by this royal entry He proclaimed Himself as such. Just as a few days later in answer to Pilate's question "Art thou a King then" He answered, "Thou sayest that I am a King" so now, by riding in lowly state into Jerusalem and accepting the plaudits of the people as His due, He announced Himself to the world as the promised King whom God would yet set upon His holy hill of Zion. Not in vain does John see Him riding a white horse having on His vesture and on His thigh a name written "King of Kings and Lord of Lords."

Is not this a truth which we need to learn again in these days of conflicting loyalties? Certainly He is our Saviour who stooped in deep humility to take upon Himself our sins and to redeem us by His own shed blood. Never shall we lose sight of that salvation purchased at such a price. He is our Saviour,

Case Studies in Evangelism

our abiding companion, Friend, and Elder Brother.

But He is more—He is a King, our King and as such we owe unto Him our supreme allegiance. His authority, majesty and kingship is above all. As subjects of such an Eternal King implicit obedience to His every command is of utmost importance. Let us never deceive ourselves into thinking that obedience unto our divine King is a side issue. Either He is to be Lord over all or He is not Lord at all.

Riding into Jerusalem upon the day of the triumphal entry was a clear proclamation on the part of our Lord of His kingship. So it was understood by the multitude. But it was more than that. It was the last, final public assertion of His Messiahship before the Jerusalem authorities. One of the most significant facts about our Lord's ministry is this: In Galilee He tended to keep His Messiahship veiled and often escaped from the crowds and hid Himself in some solitary place. But not so in Jerusalem; He paid only a few brief visits to Jerusalem—but He never visited Jerusalem without definitely asserting His Messiahship. The first time He did so by cleansing the Temple in a most dramatic manner. The second time He did so by healing the impotent man at Bethesda on the Sabbath and then asserting boldly His relationship to God. On His third visit He proclaimed Himself as the Light of the World. He took every opportunity of presenting His claims unto the rulers and citizens of Jerusalem that they might clearly see and understand if they but chose to do so. They should be without excuse.

So it was on this great day of the triumphal entry; once more in unmistakable terms He asserted His Messiahship and His divine right to their supreme worship as the Son of God Himself. And, so it was that they understood Him. Filled with envy and unbelief they sought to destroy Him.

IV

Once again the Messiah, God's Holy Son, the Saviour of man is riding before the multitudes presenting His claims in unmistakable terms; on every hand there is evidence of His presence. Men may once more reject His claims as they did in days gone by; once more they may give Him lip service only to turn upon Him to rend Him on the morrow. The multitude is no less fickle today than in His day. But the claim of God's Son is clear. He leaves us facing a decisive decision; we shall be found without excuse.

Palm Sunday presents anew unto us the convincing claims of a King who shall one day be crowned King of Kings and Lord of Lords, a King who shall yet establish His Kingdom in all power, glory and majesty. Let us crown Him now as King of our lives and await the day of His triumphal entry into His Kingdom.

Walter A. Gering is pastor of the Eden Church, Moundridge, Kansas.

The following story gives an account of the conversion of a four-year-old girl in one of our Mennonite homes. The father of the home writes thus about the experience:

To me the most striking case of conversion that I have observed, I believe, was that of little Joy.

Little Joy was only four years old when she came to stay at our house for several months. She had many very likeable traits and we loved her from the first, but there were also some characteristics that were not desirable. She was rather sensitive and given to pouting at times.

What gave us special concern, however, was that she made no secret of the fact that she did not love God. In fact, she was embittered toward Him, and she felt that she had ample reason for this attitude, for had not people told her that He had taken her mother away whom she loved so dearly? How could she be expected to love Him. In the evening when she asked for a bedtime story we would tell her some Bible story, especially such that showed love of God, but these seemed to make no impression her; in fact, they did not seem to interest her particularly.

In trying to train her we believed to notice a remarkable absence of sorrow for having been naughty. There was no realization of guilt. She resented any kind of correction. What she evidently most needed was conviction of being a sinner before God. How was this conviction to be brought home to her? We prayed much about the matter. Believing that the Word of God contains all that both saint and sinner needs, we asked the Lord to show us what portion of His Word to use and how to use it to secure the desired result. We finally felt led to use the story of the first sin.

So the next evening when she climbed up in our lap again with the request, "Tell me a story," we told her how the Lord had created the earth with all that is on it, how He planted a garden with all the most beautiful flowers and all the various delicious fruit, and how He put Adam and Eve in that garden, telling them that they might enjoy all the wonderful things. How happy they were and how they enjoyed to have the Lord come into the garden in the cool of the day to visit with them. And then one day the serpent came and persuaded them to eat of the one and only tree that God had forbidden them to eat, and Adam and Eve disobeyed; they ate of the fruit of that tree. I do not recall whether she listened any further than this or not, but anyhow, before the story was ended she slid off my lap saying, "That is enough, you need not tell me any more." And for several evenings she did not ask for a story again, and we wondered had

(Continued on page eight)

Need For Emphasizing That "God Is Love"

Although some modern theologians are emphasizing the transcendence of God and are nearly seeing him in an atmosphere of austerity, there are other theologians who, making room for the transcendence of God, declare that it is extremely important to emphasize that God is love. Before me lies a book with a chapter entitled "God As Agape." A Swedish theologian has written an entire book on "Agape and Eros."

In short Agape (Greek) is divine love and Eros (Greek) is the common kind of human love. Agape is defined as "spontaneous, unmotivated, value-indifferent love creative of fellowship." Eros, human love, is not spontaneous; it flows only when there is something to draw it out; is not unmotivated; it comes when there is attraction which it would like to possess; is not value-indifferent; it isn't given to the one who is unlovable; is not creative of fellowship; it is repulsed by the unworthiness in other human beings and thus makes for division.

In contrast to this emphasis has been that of God as Creator in the past decades. This has not always been expressed in words, but men have "devoted" themselves to science, (the orderly ways of God, and by emphasizing his orderly ways have brought into being new creations, which like radio and television stun the imagination. He has also been made much of as "Father," but a very easy-going Father, who by some nearly became "the old man."

The emphasis upon God as creator has brought us marvelous machines but not marvelous human relationships, witness the hell that is raging. Seeing men have repeatedly said that we have let our machines get away with us. They are dangerous tools in the hands of people too unregenerate to use them wisely and rightly. We have not so much lagged behind in creation, but in the right use of our creations in the material realm. We have not emphasized love which is a matter of human relationships, and the most important thing about them.

Now theologians point out to us that the other attributes of God all are a part of his love.

This is a much needed emphasis. Let men give their wholehearted and highest loyalty to God as love—that is, to the divine kind of love and not the human kind that rains bombs upon those who behave contrary to one's desires—and then His Kingdom will come in a way that men have not visioned. Then dynamite will be used to blast roads and not to blast people apart. The aeroplanes will be wings of

life and not those of death. Then men will work as hard at inventing for the sake of helping as they now are for the sake of destroying.

No, men have not been much moved by a God of love. They have tried to make of him at times a God of hate and murder. But they can't.

The cross took care of that. There was established for all eternity the fact that God is supremely love—a love that was and is willing to suffer to redeem. Men have not looked enough at the cross; they have not preached it enough in real, honest truthfulness, the kind that leads to changes in human relationships. We will never fathom the furthest depths of its mystery, perhaps, but we might well learn more of it.

Church Bulletin Service

As much as we know from thirty to forty churches in our conference are now putting out Sunday bulletins. It seems that a considerable number of these have been on the lookout for bulletins, the outside cover of which was already prepared in a satisfactory way. Other churches, undoubtedly, have not tackled the job of putting out a bulletin because it looked too formidable.

Now there is a church bulletin service by the Secretarial Bureau, North Newton, Kansas, that may help to solve many of the problems experienced by the churches. This service furnishes bulletins especially prepared for churches of the General Conference. Pen and ink artists are used for creating attractive designs. Writers representing various boards of our conference furnish significant, short write-ups. There are short, historical notes by a Mennonite historian. There are to be special write-ups for the great days of the Church Year. The back cover is different from Sunday to Sunday, thus furnishing a great variety of material. Improvements are being made and will be made in this service. To date ten issues have appeared.

We believe that many of our churches are interested in this service and would like to know more about it. Already about ten churches have taken up the service, and fourteen others have requested samples or indicated tentatively their intention of adopting the service. We believe it a move in the right direction with great possibilities for service.

The cost varies slightly depending on the extent of service required: The "standard" service is fifty cents per one hundred sheets. Some churches have a picture of their house of worship on the front page. This is "special" service and price would vary slightly from the above.

"Other foundation can no man lay than that is laid which is Jesus Christ."

Churches Plan To Wipe Out College Debt

The Fellowship Committee Dinner Meeting, held at Bethel College on March 12, was attended by about two hundred people. Representatives from surrounding churches and members of the college board and faculty enjoyed a meal and program and adopted the following significant recommendations:

RECOMMENDATIONS

Be it resolved that:

1. We plan to conduct the 1945 canvasses on March 18 or as soon thereafter as possible. (Knowing in advance when the canvass is to be made, the fellowship officers can give the matter proper publicity, appoint and instruct the solicitors, and plan the route for each.)

2. We recommend making personal visits as the most effective method of performing *all seven* aims of the fellowships. (There is no substitute for *personal visits*. *Monthly* offerings and public announcements provide as much income, but by using these methods only, several aims are neglected.)

3. We suggest that the size of each gift should be determined by the individual's *faith, interest, and financial ability*—not by "what others are giving."

4. We make an effort to increase the *number* of annual donors and cheerfully accept gifts of *any* size.

5. We agree to invest gifts of \$18.50 or more in Civilian Government Bonds if the prospective donors make this request.

6. We make our financial aim this year to liquidate Bethel's indebtedness and enter an expansion program on a "go-as-you-can-pay" basis.

7. We remember to tell those students with no financial resources to investigate the combination work-and-study opportunities at Bethel before giving up the idea of attending college.

8. When a committee member leaves the community and becomes inactive, a substitute should be appointed by the Fellowship Committee chairman. This substitute should hold office until the next annual election, and notification of the change should be sent to the Central Committee at the college.

9. We suggest that congregations call for reports of and elect Fellowship Committee members at their regular annual business meetings, thus making this a standing committee of the church organization.

10. We urge every church in the Western, Pacific, and Northern Conferences to join us in the seven aims of the Fellowship Committees even though the church has not organized a regular Fellowship Committee. Until sufficient interest is developed to conduct an annual, every-member visit, the aims may be partially realized by the following methods: a. See that every family in church receives a *Bethel College Bulletin*. b. Keep a supply of Bethel College descriptive leaflets available in the church lobby. c. Plan

for regular free-will offerings for Bethel College. d. Preach sermons on the importance of praying for, attending, and supporting our own church colleges to help preserve, purify, and strengthen our Christian heritage.

AN OPEN LETTER TO THE CONSTITUENCY OF BETHEL COLLEGE

We share with you the hope that the old College debt can finally be wiped out this year. During the last fiscal year from August 1, 1943, to July 31, 1944, friends contributed a total of \$122,012.89 to the College. For this we praise our Heavenly Father, the Giver of all good and perfect gifts. This exceptional record deserves the sincere gratitude of everybody interested in the school. These contributions were used per instructions of the donors as follows: \$60,562.83 coming mainly from larger bequests was restricted for endowment and building funds; \$21,071.57 was needed to balance the current annual budget; and the remaining \$40,378.55 was used for debt reduction. During the last year special emphasis was put on the debt and it was reduced from \$73,646.53 to \$33,267.98.

For the current fiscal year, August 1, 1944, to July 31, 1945, we need \$60,000 to balance the budget and pay the remainder of the debt. If more unrestricted gifts come in than necessary to cover that amount, the balance is to go for the much needed new building fund as per corporation resolutions. *If friends of Bethel do as well during this fiscal year in contributions as last year, again making it a total of \$122,000 for all purposes, it would not only pay the debt, but otherwise also substantially improve the financial condition of the school.*

After the debt is paid let us move forward on a "go as you can pay" basis. But first let us pay the debt and then stay out of debt. How grateful we all will be when that is once accomplished. We are thankful for whatever contributions you may already have made or still will make to that end this year. In our concern over material needs may we never lose sight of the fact that after all our greatest needs are of a spiritual nature. In your giving as well as in all other contacts with the College, we especially desire your continued intercessory prayers for a greater measure of the Spirit of our Lord and Saviour Jesus Christ.

Gratefully yours,
BETHEL COLLEGE

Ed. G. Kaufman, President

(From time to time our church colleges put added emphasis on their financial programs. We hope to present the financial program of each college as it is emphasized. In this issue we present the campaign of Bethel College to wipe out the remainder of its debt.—Editor)

A Visit to Our Mennonite Missions in India

By Ralph C. Kauffman

I have just visited three of our General Conference Mennonite Missions in India: one at Champa, where Rev. and Mrs. P. W. Penner, Rev. and Mrs. Orlando Waltner, Rev. and Mrs. Harold Ratzlaff, and Miss Alida Schrag are stationed; another at Jagdeeshpur, where Rev. and Mrs. J. Thiessen, Rev. and Mrs. Duerksen, and Dr. and Mrs. H. E. Dester are stationed; and a third at Janjgir, where are found Rev. and Mrs. F. J. Isaac and Rev. and Mrs. S. T. Moyer. The experience was an interesting and instructive one and one in which I wish many of you could share, especially the many of you who through gifts have made this work possible. The "dryness" often associated with missions and missionary work vanishes as one sees this work first hand. Often I found myself remarking as I was shown about the various compounds, "I only wish some of our young people back home could see this."

The Kingdom Comes

At Champa I saw the general Indian-Christian community of about four hundred members, their church and the compound hospital; also the leper colony begun and largely built up by Rev. P. A. Penner and now under the direction of Rev. Orlando Waltner. The names of Missionaries P. A. Penner and P. J. Wiens, incidentally, came up repeatedly in connection with the missionary work of our conference in India. I worshiped with the several hundred lepers in their colony church, ate with them at a rice "banquet," saw others turned away from the colony whom available facilities could no longer accommodate, and through it all gained an impression of the magnificence of the work done at this place. I rode on through jungle territory to the mission at Jagdeeshpur, located in an area which, less than thirty years ago, was itself a part of the jungle. Now it harbors, besides the

homes of the missionaries living there, a large church, a fine hospital, a school, and a number of gardens, orchards and rice fields. Luxuriant gardens were in typical Mennonite agrarian fashion a feature of every mission compound. They supply the missionaries with many foods difficult or at least costly to obtain on the market and, perhaps of even greater importance, serve as "Exhibit A" to the surrounding villagers as to what can be done along this line with proper diligence and agricultural methods. The Christian school found here serves Indian children on both the primary and high school levels. It is a place where pupils study, but also work with their hands. There was a weaving department, a printing press, a small paper mill, a carpentry shop, and a school garden.

Driving to Conference in India

It was while at Jagdeeshpur that we got into a Model A Ford and drove out to visit a conference, convening at the time, of the Christian Indian churches of that district. It was a trip of only twenty miles, but took over two hours to make. It involved jumping ruts, dodging rocks, fording streams—in fact it was the sort of a trip for which I think a Model A was originally devised. Children from villages along the way would come running out to gaze at our 1930 automobile as though they were seeing a B-29 bomber. Some, terrified, hurried back into the house as quickly as they had come out; others followed behind like little pups—and kept up for as much as a mile, which gives you some idea of our speed—or theirs! When we arrived, the conference was already in session. It was being carried on in the vernacular, so I could not understand what was said, but I was impressed with how orderly and capably those Indian Christians, some only a short time ago ignorant and illiterate outcasts, took charge and proceeded. The entire procedure reminded me much of a conference at home, though there was perhaps less "rising from the floor." I was told that one of the points discussed and urged was that they make themselves independent of financial assistance from America. Coming from the group itself, it was the sign of a maturing church.

Indian Christians Keep Indigenous Customs

I was a new-comer in their midst and was given a royal reception. In their own fashion, they put a garland of flowers about my neck and struck up a song and dance with tom-tom drum and cymbals. It was a lively but, I felt, very genuine affair. One thing that interested me as revealed in this incident and others as well, was the extent to which Indian Christians are permitted to keep their indigenous customs, that is of course, in so far as they do not actually interfere with Christian character. I had



R. C. Kauffman, formerly professor of psychology and sociology at Bethel College, now on leave of absence, is directing relief work in India. Cut, courtesy Bethel College.

often heard the criticism, and in a measure shared in it myself, that missionaries, failing to discern between Christianity and "civilization," tried to impose Western culture upon a people who, like these, live under radically different circumstances. I didn't find this true of the missions I visited. Indian Christians continue to live in the same general type of house, to use "cow-goleum" floors and plastering, to wear the same sort of clothing (though, to be sure, a bit more of it), to eat the same foods and to enjoy much of the same music as before. In other words, their cultural characteristics are in so far as possible respected, and the Christianizing process is one of addition more than of denial. It is predominantly an enrichment and expansion of their lives, not a restriction.

The Highest Form of "Relief Work"

The last mission I visited, at Janjgir, demonstrated many of the same things I had already observed. Here again there was a fine Christian community, a well-built church edifice and, in this case, a girls' school of some eighty students and taught largely by young Christian-Indian ladies trained for their position.

While I came to India for the purpose of relief work, I left these mission stations with the feeling that the real relief work was being done right there. If the purpose of relief is to establish the personal and social independence of a people, this was it. Through a transformation of the inner self, these folks were being made spiritually, morally, and economically free and independent. Through their soul-quickenning acquaintance with the Master, they gained an inner light, an inner poise and control, which displaced the external controls of sin and society under which they had hitherto existed. In comparison with this, our task as relief workers can be only superficial and of the nature of an emergency measure. The real work in helping India, despite the recently expressed opinions of such notables as Ghandi and Nehru, is being done by Christian missionaries.

The change wrought in the lives of Christian converts is difficult to describe and must be seen to be fully appreciated. It is perhaps for this reason that missionary talks often fail to convey to us the vitality and significance of their work. But the change itself is there and expresses itself not only in the spiritual outlook and moral fibre of a people. It reaches into areas not specifically religious and thus, once again, into the area of relief work. I saw where Outcastes of the lowest order, formerly subservient and on the verge of starvation nearly always, become hopeful and industrious. They start saving and soon achieve economic independence, buying their own land and building their own homes. I saw where they become intellectually liberated and invigorated. People

who formerly lived little above the plane of animal existence and who were assumed by others and themselves to have been by heredity deprived of normal human intelligence, come to life and function as capable, intelligent leaders within their Christian communities. They lacked not in native endowment, but in opportunity and incentive.

Prevention Rather Than Cure

Many of our young people today, especially among those in C.P.S. camps, I know are thinking in terms of doing relief work as soon as given the opportunity. That is fine. Emergency assistance is in line with our Christian concern for the needy and will always be necessary. But I hope there will be those of you too who think in terms of the more permanent—the long-run—policy of missionary work. An ounce of prevention is worth a pound of cure. Relief work is of the nature of a "cure" and shares in its dramatic elements. Missionary work is in some respects less dramatic, but it partakes of the quiet forces of prevention. Apart from missionary efforts, relief work is like dipping water out of a damaged and sinking vessel without stopping up the hole through which it comes.

We Must Christianize the World

For those of us who have grown complacent in our acceptance of the benefits of Christianity and of Christian society, it is well to remember also that there is something about Christianity, even as about democracy, which makes it impossible to confine it to one's self without losing the thing itself. We are aware of how near we came to having this very thing happen in the present world crisis if, indeed, in the fact that we as a nation have once more gone to war in defiance of our Christian precepts, it has not actually happened. In order to remain "Christian" in an unchristian world, we are "forced" to engage in tactics which we all know to be unchristian. This will continue to be true, and increasingly so, until our efforts to disseminate the Christian Gospel keep pace with the dissemination of Western technology. If we, under present day circumstances, are to remain a Christian nation ourselves, it is a practical necessity that we Christianize the world. Those same circumstances which lead us to speak of "the fallacy of isolationism" in matters political and economic, must be seen to apply with equal cogency to matters religious. Thus even from the viewpoint of our own self-interests it is urgent that we recognize, support and promote the work of our missionaries in foreign fields. We must not let the fact that they are far away and that we seldom have an opportunity to see their work lead us to forget them. They are doing a splendid job and I have written this in the hope that there will be others of you to join them and to carry on the work they have so nobly begun.

Divine And Human Triangles

By Cornelius Krahn

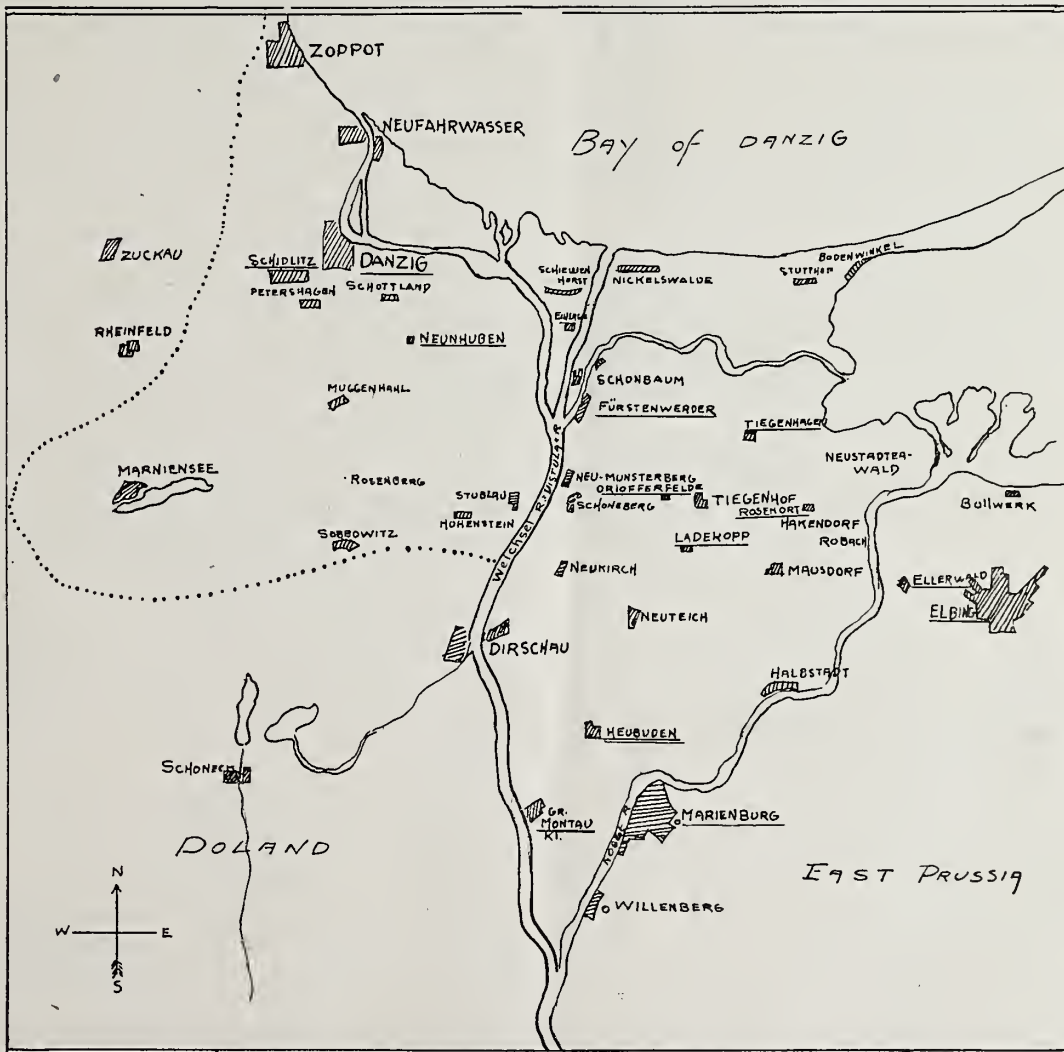
Even though we have become almost calloused to the destruction of life and property, let us pause at this triangle for a little reflection. Like the German mechanized war machine moved into Poland and Russia at the beginning of the war, so the Russians are moving into Germany now. Königsberg in East Prussia has been encircled by the Red Army cutting through to the Baltic Coast near Elbing. Another drive to the Baltic Coast near Stettin has encircled the entire Vistula Delta, formerly the Free City of Danzig.

Mennonites in Danzig

One third of all German Mennonites live in this triangle. The city of Danzig has a Mennonite congre-

gation of approximately 1400 members. Other large congregations are located in Heubuden, Ladekopp, Tiegenhagen, Elbing, Ellerwald, Rosenort, etc. Why do some of us become sentimental when we hear these names, especially now that they are in the war zone? Here are the reasons.

Four hundred years ago when the little democratic country of The Netherlands was an intolerant, persecuting country, many of our forefathers lost their lives because they differed from the majority in their religious beliefs. Others went east and settled on the above mentioned triangle of the swampy and flooded Vistula Delta. For generations they struggled with frequent floods, which they had learned to master through the building of dikes in their home country. Gradually they succeeded in restricting the river to its



The Free City of Danzig has the shape of a triangle (see map). Roughly speaking the boundary lines run southeast from the city of Danzig to Marienburg and from there northeast to Elbing. This is the Vistula (Weichsel) Delta. Here World War II had its beginning and after more than five years of unparalleled struggle is back to its starting point.—Drawing by John Lingenfelder.

(Continued from page two)

course and in draining the swamps. The Christian triangle of faith, hope, and love enabled them to make the delta the garden spot of the country. The "sweat, blood and tears" of our ancestors make us sentimental about this triangle.

Struggle with Growing Militarism

Growing Prussian militarism during the eighteenth century and the jealousy of the neighbors made it hard for the Mennonites to stay on their land and maintain their way of life. Some gradually yielded and gave up some of their principles. It was at this time that the Mennonites expressed themselves, in a petition to the government, thus: "*We have become strangers on the land which our forefathers conquered from the sea with much toil and labor and many of us have been forced to leave their beloved homeland with tears in their eyes.*" They gave up their homes and went to new frontiers with plow and shovel in order to do constructive work. In this manner they fought Prussian militarism, or as far as that is concerned, any militarism, centuries ago. That is what they did 150 years ago when thousands of them went to the steppes of Russia to found new homes. Groups after groups have since done the same. Approximately seventy years ago the last group to protest against this militarism came to Kansas and Nebraska.

A Divine Triangle

When Napoleon besieged and occupied Danzig 6000 people were killed and much property was destroyed. The Mennonites contributed 30,000 Danzig dollars for reconstruction. Numerous other illustrations could be cited which illustrate the divine triangle, faith, hope, love, in action.

Of the one hundred thousand Mennonites of Russia who suffered from revolution, starvation, and persecution about one-third escaped. Most of them found new homes in Canada. Some went to Brazil and Paraguay. The last of these, a few thousand, crossed the Russian border in 1929. During their temporary stay in Germany, a Mennonite World Relief Conference was held in the Free City of Danzig. Mennonite delegates from all over the world met there. They reported on relief which had been done in the past, which was being done, and which was to be done in the future. None of the participants could realize how great the need would be fifteen years later.

The shape of the Vistula Delta is a symbol. The floods of the river formerly made it inundated, swampy and uninhabitable; only faith, hope, and love could make it a garden spot. The waters of fear, despair, and hate have flooded our world of today. This human triangle seems to be leading us to self-destruction and chaos. Only the divine triangle of faith, hope, and love can restore order. It is our duty and our heritage to lend our services to Christ for this great task. His creative forces are still at work. Dear Lord, fill our hearts with faith, hope, and love so that we may do our share in this work.

Cornelius Krahn is professor of church history and German at Bethel College.

we made a mistake? We prayed much about it and for the child.

Several evenings went by. Then one evening she climbed into our lap again with the request for another story. Again we told the story of creation and the fall as we had a few evenings before, but this time she listened attentively to the end and when we had finished she had many questions to ask. "Why did Adam and Eve disobey God? Why didn't they do what God told them? Do we ever disobey God, and are we then punished for it?" etc.

Now the opportunity had come for which we had been praying. Now the child was ready to listen to how the Saviour left His heavenly glory, was born as a little Babe, lived a perfect life, did much good, and finally died on the cross in our place, bearing our guilt that we might be forgiven and enjoy Heaven at last. Much of this we had tried to tell little Joy before, but it did not interest her; now, however, she listened with rapt attention. Her conscience had been awakened; she realized her guilt and therefore her need of a Saviour.

What a change came over this little four-year-old. And we were sure it was the Spirit's work, for she had never heard of or observed a conversion in anyone else; nor was it due to any prompting on our part. She danced around for joy, saying, "Oh, I am so glad that Jesus loves me. Are you so glad too?" And at once she was concerned about those whom she loved. "Has my mother gone to heaven? Will daddy go to heaven? and brother? The first time her father came to see her she asked him whether he loved Jesus too. Unfortunately he at first tried to evade her question and then gave not too certain an answer. The child's life was completely changed.

Soon after this experience she attended the daily vacation Bible school, and how she enjoyed it. She could hardly wait from one day to the next to go again. How she liked the songs and choruses they sang, like,

"I am so glad that my Father in heaven
Tells of His love in the Book He has given,
Wonderful things in the Bible I see,
This is the dearest that Jesus loves me."

Soon after this the father came to get the children as he left his locality. Where is little Joy now? We wonder. Is this tender little plant that the Father planted being nourished and cared for? Or are the weeds growing around so rank and thick that it is in danger of being smothered? We believe that the Divine Gardener will watch this little life and see to it that in spite of all disadvantages it will some day blossom and bear fruit for life eternal.

—The Evangelism Committee

Sponsored by
the Young People's
Union of the
General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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The Task of Mennonite Youth

By Jacob D. Goering

When speaking of the task of youth, one is overwhelmed with the immensity of the many of the perplexing tasks involved in living itself. Isn't it the business of Christians to live life at its fullest and best? Christ "came that we might have life and have it more abundantly."

This living at its best involves ever so much more than merely satisfying the physical desires. The life in Christ is spiritual as well as physical, with the spirit controlling the body. Primary emphasis therefore must be given to spiritual development. John 1:12 points to an interesting meaning of this development. "But as many as received him, to them gave he power to become sons of God." The word "become" seems the important word here, and Mennonite Youth need to get acquainted with what it means. To become sons of God individually and collectively can truly be called the task of Mennonite youth.

The Need for Growth

Such pious platitudes are, however, meaningless to the majority of our young people and therefore need to be defined clearly. The word "become" is fraught with a great deal of meaning. It signifies growth, development, and creativity. Becoming Sons of God is a matter of growing out of our selfish and ego-centric selves into a psychologically and spiritually mature and unselfish being. In order to become and take on the qualities of unselfishness, we must give out, and be willing to give even when there may be little or no promise of receiving anything in return. One of the strange paradoxes of the New Testament is this, namely, that we must lose life in order to save it. Dr. Weatherhead says that only idealism trans-

lated into action results in character being built. And that is precisely what Mennonite Youth and youth all over the world want to know; what action and activities individually or in groups will contribute to our growth towards becoming sons of God? The following paragraphs are an attempt to make a few concrete suggestions.

Vital Y.P. Meetings

Vital young people's meetings in the church should be intelligently planned and with great care and a great deal of forethought. Topics of real and vital concern should be faced squarely and without hesitation or fear. Questions which perplex youth should be settled, and the young people's meetings in church should be one avenue through which the young people of the church can work out their philosophy of life and of religion, and a sound theology. Topics such as "The Purpose of Life," "What Is Progress," "Meaning of Unselfishness," "Creativity In The Home," "Our Obligations Towards Other Minorities," "What Is Man," "Issues of Peace and War," and countless others, all of which are vital and which need to be wrestled with.

Well Planned Retreats

Well planned retreats for various age groups including young married folk should be part of the larger program of the church. That should call for retreat grounds for each state or similar area small enough so as to enable everyone to attend at some time or other. In order to get acquainted across the state lines, there could be a system of exchange of several retreaters with a neighboring state. Needless to say these retreats must be of the best planning, and the leaders must be stimulating and challenging.

Local Educational Institutes

At the local churches there should be some educational institutes held regularly—one every three months or so. Authorities in the field could be secured, and a series of ten or twelve sessions or discussions could be held on any of the following topics: Courtship (for the proper age groups, and perhaps for some parents), Marriage, Home Life, Children in the



Jacob D. Goering was formerly educational director at the Lapine, Oregon, C.P.S. camp and then later at the North Fork, California, C.P.S. camp. He is now director of the latter camp. The men in camp feel that "Jake" has their welfare at heart. Counselling is one of his major interests. Cut courtesy Bethel College.

Home, Proper Methods of Rearing Children, The Purpose of the Mennonites, Our Economic Life, Various aspects of Private and Community Health, and a host of others. This type of education could be carried on in each community and be a service performed by the church college. Of course, this is possible only if the churches first of all support their colleges and make them strong. Such a system of education would give those not able to attend college an opportunity to benefit from her more directly than is now possible.

A Youth Center for Each Community

In a recent conversation with one of the more alert young men of our church, the following conclusion was reached: In our homes we shower upon our children an over-abundance of attention with gifts and toys, and often succeed in spoiling them very decidedly. When they become old enough to be of some economic value in the home, we insist that they work instead of play. One of the best things that can be done for any youngster is to introduce him to performing certain duties about the home even when he is quite young. However, often too much is expected of the pre-adolescent and adolescent youngster by way of work, and he is expected to give up play altogether. During this critical period, however, he needs play as much as he needs work, and it is most important to keep a proper balance between the two if his personality and character are to develop normally. It is in this "Boy Scout" and "Girl Scout" age where, especially in Mennonite communities, probably the greatest atrocities are committed by parents against their children. There just isn't enough to do of a recreational nature that is challenging and growth stimulating. To meet the needs of this group and those of older age groups, each community needs a Youth Center with at least one full time director with duties comparable to a YMCA secretary. Such a Youth Center should contain a gymnasium, bowling alley, leather and other craft shops, woodworking shop, library, possibly a swimming pool, and other facilities. There might well be a good program of educational movies, and perhaps some inter-community activity along some of these lines could also be developed.

Oh yes, it would cost something—quite a bit, but not more than any community could well afford. Which is worth more, a large bank account or young people who have a wholesome, Christian outlook on life and who live an abundant Christian life? Who would rather save his money than keep even one young man or woman from a life of indulgence in worldly sin and lust?

Mennonite Youth who see this as their task will need to establish such a church program for the present and oncoming generations if Mennonite Youth is not to be lost to the world.

YOUTH JOTTINGS

Mennonite Bible Academy, North Newton, Kansas:

Sunday night, March 11, a group of students went to Walton, Kansas, to give a program in the Mennonite Church, where Rev. Ronald von Riesen is the pastor. After the program the group was invited into the basement for some light refreshments.

During the chapel periods of this week, March 11-16, Rev. Phil. Wedel of the Alexanderwohl Church is bringing messages on "Christian Living" to the student body.

The Academy chorus is going to give an Easter cantata "Darkness and Dawn," by Fred W. Peace, in the College Chapel at 8 o'clock on March 23. The public is cordially invited.

Freeman Junior College: Monday, April 2, is the Annual Music Day. Plans are for the churches to join for the morning program as formerly and for the College to give a program in the afternoon. There will be no evening program.

—Christian Youth Volunteers at Freeman Junior College. This organization, active on the campus, is made up of Christian young people who are interested in active Christian service. The group meets weekly in the chapel for an inspirational program. It sponsors a weekly prayer meeting for students and has given a number of programs in the surrounding churches. On occasion smaller groups also go to visit sick people, reading Scripture and singing for them.

Along with the Christian Youth Volunteers group other young people help to give programs in the various surrounding churches. Rev. C. F. Plett of the Bible Department, has charge of this work. For the rest of the school year almost every Sunday will find some of the students from school giving programs. We are grateful for the opportunity the churches are giving our young people for this active Christian service. On the other hand, it also affords the churches a fine opportunity to become more intimately acquainted with our young people and the work of our school.

The Question

*I saw the Son of God go by
Crowned with the crown of thorn.
"Was it not finished, Lord?" I said,
"And all the anguish borne?"*

*He turned on me His awful eyes:
"Hast thou not understood?
Lo! Every soul is Calvary,
And every sin a Rood."*

Rachel Annand Taylor

March 20

Our Ministry of Education

By J. H. Langenwalter

All Kinds of Ground

In order to grow, a seed needs ground. Good seed cannot do its best in ground which is not fit to give it nourishment. That is as true of a thought-seed which is to be entrusted to human soil as of plant-seed to be planted in earth soil.

This fact was one of the early and difficult lessons to be learned by our forefathers of three generations ago as they turned their attention to the preparation of youth who might represent them in sharing their Christian values with others. Jesus, who had brought them their values, had told men long ago about four kinds of ground encountered by one who went forth to sow (Matt. 13:1-9). One has a feeling that Jesus might have described many more than four kinds of soil. However, four were enough to make clear his point.

Our forefathers found many kinds of opinions which had little to do with the service they wished to render. That did not keep them from going ahead. They believed that they owed it to others to share with them what the teachings of Jesus had come to mean to them. They built a school at Wadsworth, Ohio. A goodly number of the youth of a widely scattered group came to learn. These became leaders in and supporters of the work of the church for two generations. There were the difficulties of a lack of experience. There were also the difficulties of stubbornness, shallowness, and half-heartedness. Over against these there was the good ground of a genuine interest and a generous support.

Those who reaped the benefit of the school at Wadsworth were and still are the best evidence that it was well worth while for our forefathers to sow the thought-seed of their convictions, even though only some of the ground proved to be good soil for the seed.

Sowers

In order to assure a good harvest, it takes good soil, good seed, and good sowers. In Matthew 13:24-30 we find a story told by Jesus about a man who sowed good seed. When he had done his work, another man came and, "While men slept," he sowed tares into the same field. He was not a good sower.

The soil supported both kinds of seed. Men could not see what had happened until it was time for the heads containing the new seed to appear. They were disturbed and inclined to accuse the sower of the good seed. He was the one who suffered most and yet seemed least disturbed. He knew what to do to make the best of the situation. He knew what kind of man he had to meet. When harvest came he would burn the tares (our early pioneers used to call that

kind of weed "cheat" when they found it in the wheat) and he would save the grain for its intended use.

Our forefathers who built the school at Wadsworth, Ohio, in order to train youth to help the Church share its Christian benefits with others, also had experiences with different kinds of sowers. That is why the school ceased after only ten years. The students did not stop the school, nor did those who had the great idea which lay back of its existence. Some of these sacrificed to the limit. They sowed better than they knew. They worked in the open. Many of those who did not "see" the value of the undertaking "worked," mostly talked, "while men slept." That produced a sad bit of history for many concerned.

Nevertheless, there was a worthwhile harvest. Many future leaders had learned to know each other, as well as learning some valuable lessons in the school room. Their fruit still lives.

Western District Conference Funds

For the past few months contributions have been coming in generously for the Revolving Church Building Fund of the Western District Conference. This is in response to the resolution passed at the last session of the Western District Conference.

We must remember, however, that such contributions as well as some other funds which are on hand cannot be used for current expenses. Some expense bills for printing will be coming in soon, and they can be paid only by cash from the General or Current Fund. Our Treasurer should be supplied with more money for the Current Fund if he is to pay the bills promptly after the printing is done.

May we ask the congregations of the Western District to prayerfully consider taking contributions or a collection in the very near future for the Current Fund of the Western District Conference. We must take care of our current needs. Please, send your contributions through your church treasurer or direct to Mr. Ferd Neufeld, Burrton, Kansas, treasurer of the Western District Conference. Please, be sure to mark the contribution for the General or Current Fund.

—A. Theodore Mueller, Secretary of the Board of Trustees of the W.D.C.

SPRING IS INTRODUCING HERSELF

Spring is making herself known to Kansans. The March winds are blowing. But this morning as I walked to work, the wind was only a soft, warm breeze that stole caressingly over one; somewhere there was a rippling frog chorus. Some robins were pecking out short, sharp enunciations. The air was moist, the sidewalks wet. God was revealing the wonder of his creation in a change of season.

DAILY DEVOTIONAL MESSAGES

By A. W. Friesen, Henderson, Nebraska

MARCH 25—*"But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus."* Acts 20:24. We are moved to repentance for our self-indulgent lives as we read of our Lord and Saviour turning with steadfast will toward Jerusalem and the cross. Remembering his sacrifice for us, and the spirit of heroic consecration that animated the apostles and that has burned in the hearts of great Christian leaders of later days, we are bowing in humility and shame. O Lord, beget in us something of this same spirit. May we truly deny ourselves and take up our cross and follow Him. May all our thoughts be pure and our words truthful and loving.

MARCH 26—*"Even as the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many."* It is impossible to keep the law toward our neighbor except we love him. We are not made for law, but for love. Love is law, because it is infinitely more than law. God is the ungrudging bestower, and men are his stewards to distribute these blessings. So far as they enter into his mind, the delight will be in spreading abroad, not in accumulating. Their reward will be a continually growing knowledge of his character and purposes. Their treasure will be in whatever things are good, pure, true; their heart will be occupied with these. May the time come when all who labor and all who engage in trade shall think of their work and business, not as means of private gain, but as means of serving their fellow men.

MARCH 27—*"If it be possible, as much as in you lieth, be at peace with all men."* Romans 12:18. Often we are letting miserable misunderstandings run on from year to year, meaning to clear them up some day. We are keeping wretched quarrels alive because we cannot quite make up our minds that now is the day to sacrifice our pride. It seems hard to bear one another's burdens so as to fulfill the law of Christ. Do we remember the words of our Saviour, that it is more blessed to give than to receive? Before we can pray for a speedy enlightenment and conversion of all nations, we must first learn to appreciate and love those with whom we come in contact daily. May we be more like Christ who rejoiced in the faith of the Roman centurion and praised the noble deeds of the good Samaritan.

MARCH 28—*"He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder."* Psalm 46:9. Men pray for peace, and still retain and express those racial prejudices that are one of the most prolific causes of war. They

ask for human brotherhood to come, but they are most unbrotherly to the foreigners within their own communities. Many piously frame petitions in behalf of the day when there shall be no barbarian, Scythian, bondman, freeman, but Christ all and in all. Still all the while they violate every Christian principle in their dealings with their servants over whom they exercise power. Do you, do I, when we pray for peace, purge our own hearts of that rancor that lies behind all war?

MARCH 29—*"In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee."* Isaiah 54:14. Let us not forget the religious character of our origin. Our fathers were brought here by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate its principles with the elements of their society and to diffuse its influence through all their institutions—civil and political. Let us cherish these sentiments and extend this influence still more widely, in the full conviction that this is the happiest society which partakes in the highest degree of the mild and peaceable spirit of Christ.

MARCH 30—*"The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor."* Luke 4:18. Each day we should see more and more of ourselves in the lives of others; we should identify ourselves more closely with those who are in need. In the crowded city wherever we walk and wherever we look we should ask ourselves, "How would I behave if I were to live in such circumstances?" People in all vocations do not work for themselves so much, as they are engaged in preparing some commodity for others. When we see a man toiling under a heavy burden of work, do we see that he is working for us? Are we willing to give these folks of our "Best" that God has given to us? We are only stewards and not masters of these earthly goods.

MARCH 31—*"By this shall all men know that ye are my disciples, if ye have love to one another."* John 13:35. Love as many persons and as many creatures as you possibly can. Love is the only power by which we can make ourselves rich. We may, if we choose, make the worse of one another. Everyone has his weak points; everyone has his faults; we may make the worst of everything. But let us not forget that with the grace of God we can also make the best of it. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven, and we shall be a follower of Him whose name is love.

*Not only once, and long ago,
There on Golgotha's side,
Has Christ, the Lord, been crucified
Because He loved a lost world so.
But hourly souls, sin-satisfied,
Mock His great love, flout His commands.
And I drive nails deep in His hands,
You thrust the spear within His side.*

John Richard Moreland

IN MEMORIAM

Jacob Jantzen, son of Heinrich and Barbara Hamm Jantzen, was born November 17, 1863, in the village of Hansau on the Trakt, Russia. There he spent his youth and received his education. In 1880 he emigrated with his parents and many others to Asia, in order to gain freedom for conscience sake, from military conscription. This pilgrimage was connected with great hardships.

In March, 1881, he was baptized upon the confession of his faith, by Rev. J. K. Penner.

In 1884 the family continued their migrations, coming to America, and arriving in Beatrice, Nebraska, on September 12th of that same year. There the deceased made his home until he was united in marriage, on January 24, 1895, to Helena Klaassen. Immediately the following February the young couple came to Washita County, Oklahoma, filing a claim near the present town of Bessie, and establishing a homestead on the same site at which he so recently breathed his last. The pioneer years required much strenuous labor.

In September, 1889, the Herold Church was organized, of which he became a charter member. He was also at once ordained as deacon.

On June 3, 1900, he was elected into the ministry. With two other brethren he served the congregation. The task was an arduous one, for in addition to serving the church, the family had to be provided for.

When the two other ministers moved to Canada in 1918, he was left alone with the work of the church. In 1921 the congregation voted to have him

serve as elder; so on October 2 he was ordained.

He served the Church for forty years, until 1940, when, due to his age and failing strength, he informed the congregation that he felt it necessary to resign. So on July 7, at a special service, he gave his retiring sermon on Matthew 16:18. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." He served several times since then, the last time being December 24, 1944, the last Sunday before Christmas.

Their union was blessed with nine children, four of whom preceded him in death, three in infancy, and Gertrude, Mrs. H. H. Horn, in 1937.

In 1935 his beloved wife was taken from his side by death. For the following three years his youngest daughter kept house for him, after which he lived alone in his little cottage until a year ago, when an attack of the flu caused him to make his abode with his son, Henry. The Lord gave grace not only to his recovery, but he regained his full strength and remained vigorously active until four days before his death. Sunday night, on February 4, he had a topic at the Christian Endeavor, this being his last public appearance. On Tuesday forenoon he had a sudden attack. After recurring a number of times that day, his condition seemed to improve, but on Friday it became worse again. Except for brief moments he was fully conscious at all times, and recited many hymns and passages of scripture for his own consolation and the inspiration of others. Saturday, February 10, he grew weaker and weaker, but the Lord granted him presence of mind until his last attack, to which he succumbed in a few brief minutes.

He leaves to mourn his departure one son, Henry; four daughters: Marie, Mrs. Ed Schmidt; Frieda, Mrs. Ben Reimer; Katie, Mrs. Barney Regier; and Martha, Mrs. H. H. Horn; one daughter-in-law, four sons-in-law; 24 grandchildren, one great-grandchild, all of whom live in this immediate vicinity. We mourn, yet not without hope.

The Children



Rev. Jacob Jantzen



Rev. Franz Albrecht served the First Church, Beatrice, Nebraska, for thirty-six years, first as assistant pastor and then as Elder. See issue of January 9 for obituary.

RELIEF NOTES

Relief Workers Serve at El Shatt and Tolumat Camps

The three Mennonite workers who arrived in the Middle East, February 5, report having been assigned to El Shatt and Tolumat as follows:

Marie Brunk, at El Shatt writes, "... according to my present understanding, I will be dealing with the registration of displaced persons. Before returning home all refugees must be accounted for by name, occupation, number, etc. Errors occurring during this registration will have to be corrected and cards kept up to date to facilitate repatriation."

Esther Detweiler, assigned to Tolumat, writes, "I visited the camp and the hospital at Tolumat where I will be located. There is a laboratory and some equipment in the hospital and I believe that I will be able to make a contribution there."

Bertha Fast is to supervise children's activities at Tolumat but withholds comments, for the various phases of her assignment may change considerably when put into actual practice.

Coffmans Directing Taxal Edge Home

A shifting of M.C.C. relief workers became necessary with the transfer of Peter and Freda Dyck to the new camp opening at Hull, England, for Dutch evacuated children. John and Mrs. Coffman transferred from the London Center to Taxal Edge to succeed the Dycks as directors of this home for convalescent boys. Mabel Cressman and Vernon Toews are now at the London Center, to carry on there.

Assistance Given Y. M. C. A. War Prisoners' Aid

John Thut, in late December, transferred from Taxal Edge to the London Center. He has joined Henry Buller in the War Prisoners' Aid Section of the London office of the Y. M. C. A., where an acute shortage in staff and equipment has been requiring their services practically full time. Glen Miller reported that Brother Thut has a responsible position in promoting and directing recreation, shop work, and music for German prisoners in England, and has been making a significant contribution in that service.

Reliefs Briefs

Willard and Mrs. Smith, spending some time in Argentina, met Mrs. Elvin Souder, her daughter, and Elizabeth Keeney in Buenos Aires when they docked, February 21, and intended to travel with them up the Parana and Paraguay Rivers to Asuncion.

The following persons have arrived recently to fill vacancies at Akron Headquarters: Isla Zine, La Junta, Colorado, secretary to John Snyder, and Mildred Blauch, Pinto, Maryland, assisting in the kitchen.

SAM GOERING IN FRANCE

The M.C.C. relayed the following cable message to Mrs. Sam Goering on March 10: COMPLETING ARRANGEMENTS TO LEAVE 17TH SEND COMMUNICATION LYON ADDRESS DUPLICATE TO LONDON INFORM FAMILY signed SAM.

The Lyon address is 27 Rue Sala, Lyon (Rhône) France.

J. N. Byler of the M.C.C. went on to say, "We have no information as to how long he will be staying at this address, but it is likely that mail sent to this address will reach him for some time."

C. P. S.

Hospital Units Open in New York State

The first C. P. S. units or mental hospitals in New York State have been approved. Under Mennonite administration a thirty man unit will be placed at the Hudson River State Hospital, Poughkeepsie, New York. Plans have been made to organize a relief training unit at this hospital.

The State School at Wassiac, New York, has been approved to receive a twenty-five man C. P. S. unit. This institution is a training school similar to the schools at Vineland, and Woodbine, New Jersey.

Hospital Unit at Cleveland

Permission has been received to place a unit of thirty men at the Cleveland State Hospital. Earlier in the history of C. P. S. a unit under another agency had been placed at this hospital but was withdrawn because of problems related to the hospital administration. Since that time the administration of the institution has changed and the new superintendent has requested the re-establishment of a C. P. S. unit.

C. P. S. Cooking Schools

A cooking school in the East is scheduled to open at the Luray, Virginia, camp the week of March 18. Mrs. Harry Wenger, dietitian at Luray, will be in charge of the school with approximately fifteen men enrolled. The cooking school in the West at the North Fork, California, camp, with Mrs. Jacob Goering in charge, opened the latter part of February with twenty-seven men enrolled.

Summer Service Units for Women

Summer service units for women will again be administered by the M. C. C. for a twelve week period during the coming summer months. In a general way the pattern established by the units last summer at Ypsilanti and Howard will be followed. Arrangements are being made to organize a unit at Ypsilanti, Michigan, and at three or four other mental hospitals where C. P. S. units are located. Matrons to be in charge of the units are being secured from the faculties of Mennonite church schools.

The purpose of the program is to provide a channel for Christian service for women who desire to serve in a manner related to our peace witness. Quite a few young women in the churches have expressed their desire to share in the C. P. S. experience. Educational activities will be organized for hours off, and in at least one unit opportunity for relief training will be provided. While the emphasis of the program will be focused on Christian service, members entering the units will be able to earn between \$150 and \$200 during the twelve week period. A bulletin describing the program in detail will appear in the near future.

Cheering News From India

Reports that come from our India mission field are most cheering. During the India Conference which convened in Janjgir in January of this year, a Mr. Motilal, an Indian Christian, gave to the hundreds of Christians soul-stirring and soul-winning messages. One missionary writes, "An indescribably blessed conference with the Indian constituency." "This brother, Motilal, digs into the Scriptures . . . We have seen him in his tent kneeling before his bed with the open Bible before him."

"During the above named Conference two more churches were added to the General Conference. These are called Philadelphia and Smyrna."

Our India Mission Field now has thirteen organized churches, some of which are supplied with full time Indian pastors. The names of these are: Bethel, Eden, Emmanuel, Antioch, Bethany, Salem, Bethesda, Champa, Korba, Mauhadih, Janjgir, Philadelphia, Smyrna.

The last name church is rightly described "poverty" and "tribulation" from the non-Christian neighbors. "During eleven months of 1944, over two hundred baptisms."

JOTTINGS

—A daughter, **Martha Lynna**, was born to **Dr. and Mrs. Marden Habegger**, Visalia, California, on February 22.

—**Burrton, Kansas**: Rev. P. P. Tschetter will conduct a week of pre-Easter services at the First Mennonite Church.

—**Rev. and Mrs. John F. Schmidt**, Pueblo, Colorado, attended the Ministerial Conference and Bethel College Bible Week. Brother Schmidt was formerly pastor of the Buhler Mennonite Church, Buhler, Kansas, and then director of C.P.S. camps at Marietta, Ohio, and Fort Collins, Colorado.

—**First Church, Newton, Kansas**: On March 4 the church held an offering for the Mennonite Bible Academy, North Newton. It totaled \$91.91. The Dorcas Sunday School class recently had a "Toothbrush and Toy" shower for the Puerto Rico Hospital. Miss Martha Burkhalter spoke and showed pictures at the Bible Class Hour on February 28.

—**First Church, Burns, Kansas**: Rev. Ronald von Riesen is to conduct a series of evening services from March 26 to March 30. He is also to serve in the morning on Good Friday. Mennonite Bible Academy students gave a program on March 18. This congregation has started a church building fund. It hopes to join the General Conference at the coming session.

—**Rev. Elbert Koontz, Beatrice, Nebraska**, has put on the bulletin board of his church a copy of the proposed peacetime conscription bill and a copy of the German conscription law as in force before the present conflict.

—**Pastor**, could we have your church bulletin? It may contain good news for others. Thanks to those who are sending theirs regularly and promptly.

—**Subjects used by Rev. Gerald Stucky** at the recent services in Nappanee, Indiana, were: "Walking with God," "The Atonement of Christ," "The Forgiveness of Christ," "Praying Through," "The Believer's Relation to Christ," "We can Know," "The Eternal Christ," "Losing Christ," and "The Judgment of Christ."

—**Freeman Junior College**: "Dr. John D. Unruh spoke in the morning service at the Bethany church, February 25. That Sunday was designed as College day in the surrounding churches of the communities. His subject was "A Well Rounded Education," emphasizing especially the need for a Christ centered education . . . On March 1st, during the chapel period, the men's club from the North church (Salem) gave a very fine program. . . The students always look forward to outside talent. In this way community and school serve each other and promote interest."—"Freeman Courier."

—**Geary, Oklahoma**: "The congregation voted last Sunday to entertain the Church Work Conference of the Oklahoma Mennonite churches on April 6-7. The ministers, deacons, and Sunday School superintendents have been invited to attend."

—**The First Mennonite Church, Halstead**, is another church which has adopted the 100 Per Cent Church Paper Plan.

—**The Bethel Mennonite Church, Inman, Kansas**, has been contributing towards the work of the General Conference. A number of our missionaries have come from this church. But all the while it was not an official member if the Conference. Rev. Peter T. Neufeld now reports that the church at its last business meeting voted to join the Conference and that it is applying for membership.

—**Rev. P. H. Richert** is visiting churches in Ontario, Canada.

—**Berne, Indiana**: Rev. J. P. Suderman has gone to Oraibi, Arizona, to hold evangelistic services and attend to mission business. He took along copies of "The Messiah" and of "The Seven Last Words." An organ recital, by him, was to be given at Oraibi on March 18. He plans to return March 24.

—**Zoar Church, Goltry, Oklahoma**: "On March 4th the choir gave a farewell program for Rev. and Mrs. Marvin Eck, who are to sail for Africa, the Lord willing, March 24. Rev. Eck is a member of our church, from which he is also being supported. Mrs. Eck is a member of the Inola Church and daughter of Rev. S. Mouttet. Her church and the broadcast by Rev. Theo. Epp are supporting her."—Mrs. J. W. Bergen, Corr.

—**Bethel Church, Mountain Lake, Minnesota**: The Y. P. Choir, the Male Chorus, and the Ladies' Choir and organists were recently invited to a fellowship supper—husbands and wives of choir members also. A discussion of various problems in church music followed the supper.

—**A letter from Mrs. Albert Janzen in the Philippines** expresses the hope that they can get to the states in time for the children to attend school this term. It mentions fresh eggs from California, and a meal of eggs, bacon, toast, fruit, and coffee.

—**Rev. Phil. A. Wedel** gave a series of messages at the Mennonite Bible Academy, North Newton, March

Rural Route 1
Beatrice
Nebraska

12 to 16. March 18 he began a week of special services at the First Mennonite Church, Mountain Lake, Minnesota.

—Bethel Church, Mountain Lake: "An unusual opportunity is in store for the music interests of our church in that Professor W. H. Hohman of Bethel College has consented to come to our church for a Music Institute during Holy Week. While details are yet to be worked out, it is planned that he will meet with the choirs each evening, beginning Tuesday night and train the group for an Easter concert to be given on the evening of Easter Day. Professor Hohmann is widely recognized as an organist, choir master, and has also done some composing.

—Butterfield, Minnesota: "At the annual business meeting of the Brotherhood of the First Mennonite Church, north of Butterfield, it was decided that the minister support for the coming year shall consist of free-will offerings taken three Sundays a month. The first Sunday of the month is set aside for the mission offering. Whenever there is a fifth Sunday in the month, the collection for that day goes for relief."

—Garrett Biblical Institute, Evanston, Illinois, is again sponsoring an "Interdenominational School for Rural Leaders," July 23 to August 24. Rural pastors who attend will have the privilege of taking such courses as "The Program of the Rural Church" by Rockwell C. Smith, "Counselling, Individual and group" by Regina Wescott Wieman, "Rural Community Organization and Development," "Research in Rural Life" by Rockwell C. Smith, "Drama in the Church," and other courses. The school approaches ministerial work from the rural angle.

—The First Mennonite Church of Paso Robles, California, requests that parents or ministers send the names and addresses of their boys stationed at Camp Roberts, California, and of any other individuals having come or coming into this area, to the church. A little information regarding their background and their abilities and interests would also be appreciated. (Address your letters to the First Mennonite Church, Paso Robles, California). To the young men and any others in our community we extend a cordial welcome. The address of the church is 24th and Park St. The Sunday morning services run as follows: Sunday School, 10 a. m. and Morning worship, 11 a. m.

Dr. Hartzler in Easter Services at Kingman, Kansas

—Dr. J. E. Hartzler, Lecturer in Philosophy and Ethics in Hartford Seminary Foundation, Hartford, Connecticut, will appear in Kingman, Kansas, from Monday, March 26 through Sunday, April 1, in a series of pre-Easter services.

Services will be held each evening at eight o'clock in the Presbyterian Church. These services will be union services with the other churches participating. The climax of the week of services will be the Sunrise Service on Easter Sunday with Dr. Hartzler as the principal speaker.

Dr. Hartzler holds degrees from Goshen College, University of Chicago, Union Theological Seminary, Hamilton College of Law, and Hartford Seminary Foundation. He has taught in public schools, was college professor and president for eleven years, lectured two years in The American University of Beirut, Beirut, Syria, and has made repeated lecture and study tours to Europe and the near East.

The Kingman Ministerial Alliance and the Men's

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to **MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.**

Cooperatiive Christian League of Kingman are bringing Dr. Hartzler for these services. These two organizations join in cordially inviting everyone to hear this outstanding lecturer in this series.

BETHEL COLLEGE

Mrs. Willis Rich returned from her trip through the West. She has been visiting C.P.S. Camps in Montana, California, Utah, and Idaho, speaking on Christian Family Relations. She is at present visiting the C.P.S. Farm Units at Lincoln, Nebr. Mrs. Rich expects to go from Nebr. to Mt. Lake, Minn., from where she will return with her two younger children, Martha Sue and Carol Ruth. The children have been visiting their grandparents, A. A. Penners, and attending school and Kindergarten while their mother was away on the trip.

Dr. Walter H. Judd, congressman, missionary and doctor will be on the campus on April 5 as the next lecturer on the Memorial Hall Series. The committee is also able to engage the Apollo Boys Choir as an extra number. The concert is scheduled for April 14.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, MARCH 27, 1945

NUMBER 13

What Means This Cross?

By Edmund J. Miller

The cool of the morning was passing into the heat of the day as the soldiers took Jesus and led Him away to be crucified; and the sun was low in the western sky when He bowed His head and gave up the ghost. In the six hours between lay the crisis of the world—its judgment and its salvation. The great conflict of the ages was concentrated in these lonely hours of agony. In these few hours were the very core and kernel of the gospel of "Jesus Christ and Him crucified."

I read again those words of Jesus spoken some weeks before His death: "And I, if I be lifted up, will draw all men unto me." In these words Jesus was throwing out a challenge . . . "You cannot defeat me. You cannot stop me, even if you put me to the cross." The religious leaders of His day accepted the challenge and ordered the soldiers to nail Him to a cross. Then they jeered, "You saved others, now save thyself . . . let's see you draw all men," and Jesus made good the challenge, for within three-hundred years He had conquered the Roman Empire. Today hundreds of millions of people have been drawn

from all over the world to Him, and they worship Him as Lord and Saviour.

But what means this cross to us this day? Is it a symbol to be placed on a church steeple or on an altar and forgotten, or an ornament to be worn around the neck? Or is it something precious worn in the heart to remind us of our sin, of Christ's great sacrifice, of the infinite love of God?

Let us consider the cross as a symbol of the law of sacrifice. This law operates in every realm of life. Plants sacrifice their lives that animals might live. A grain of wheat falls into the ground and dies to produce bread for the world. A tree is cut down to provide many necessities for man.

Human life, spiritual and physical, follows this law. We come into this world at the cost of sacrifice and suffering. The individual who lives for selfish motives, looks out for himself alone, is frowned upon and despised by men, and is soon forgotten when he dies. Those who obey the law of sacrifice, who bear a cross, who give up selfish interests for a larger loyalty, are loved and respected. Losing their lives they find them. This is the paradoxical law



THE WALK TO EMMAUS—GIRARDET

THE CROSS and then the Resurrection

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. 14 And they communed with each other of all these things which had happened. 15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him . . . 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures? —From Luke's Gospel.

of sacrifice. It is the meaning of the cross.

Jesus did not draw men unto Himself that they might live lives of ease and safety, but rather for sacrifice and unselfish service. This is one of the great 'ifs' in the Gospel upon which the salvation of the world depends. The other is, "If I be lifted up." This is, "If any man would come after me, let him DENY SELF and take up his cross." This is the challenge of the cross today. What does it mean to you?

THE RESURRECTION

By Rev. Phil. A. Wedel

Jesus said, "I am the resurrection and the life."
John 11:25

The first thought to be remembered about the resurrection *it is that it is very certain.* According to the Word of God nothing is more certain than the resurrection. The Lord said that we shall all rise from the dead. The Word of God says, "But now is Christ risen from the dead and become the firstfruits of them that slept." I Cor. 15:20. Notice, they did sleep, but now have arisen. Then St. Paul continues and says, "For since by man came death, by man came also the resurrection of the dead." Jesus rose from the dead—and the angel stood at the tomb and said, "He is not here, He is risen" Again the Word of God says, "Marvel not at this for the hour cometh in which all that are in the tombs shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment." Jesus also said, "I am He that liveth and was dead and behold I am alive forevermore and have the keys of death." John saw the dead great and small stand before God ". . . and they were judged according to their works."

Put the emphasis on the word *God* and every difficulty vanishes. He who made man once can make him again. Looking abroad in the agony of grief we ask, "Is there no power that can give us back our loved ones?" and He to whom all power in heaven and earth is given answers, "I am alive forevermore and have the keys of death." And when my house of clay shall be laid away I can have this assurance that I shall arise again from the dead. *The resurrection of the dead is very certain.*

Secondly, the Resurrection is very wonderful. There was an earthquake and rocks were torn asunder, and an angel stood by the grave and said to the holy women, "He is not here, He is risen." The resurrection is always very wonderful. We have many wonders upon the earth, but the keystone of all is the resurrection of the dead through the power of Christ.

It will be wonderful in the way of doing it. The change itself of something that is dead no matter what it is to a live one is always wonderful. As

Jesus stood by the grave of Lazarus and called him back to life, so it will be just as if He were standing by your grave and mine and every grave, calling each one of us by name, to come out of the grave. And every one called will come forth. How wonderful that will be! He that made man once, can make him again.

In the Grosvenor gallery of London is a picture of a battlefield where a whole company of dead soldiers are lying in the field. Only their heads are visible, while their bodies are covered by the long grass of the field. It is a dreary picture. Desolation and

(Continued on page eight)



WHEN SPRING AWAKES

*within a wooded glen,
When birds fly northward, low,
o'er moor and fen,
When every tree and bush
stands clad in freshest green
And 'gainst the white of picket fence
a tulip lends her sheen;
When melted snow falls from the heights
down jagged mountain steep
And through the warming earth
the raindrops seep,
When winter's crusted earth rolls back
within a garden bed
And waking jonquils, hyacinths,
a rainbow quickly spread;
When on the softer hills
the verdant meadows bloom,
Or on some sunkist slope
the crocus wakes so soon;
When then its milliard eyes
turn upward to the sun
The early morning lark soars far and, lo,
its hymn begun,
When every single blade of grass
spring's miracle can tell
And through the quiet of a dawn
there tolls an Easter bell—
Then would my soul join in the song
to greet the risen King!
"I know that my Redeemer lives,"
so would my heart then sing.
And I would fall to clasp His feet
as women once on earth
And bid Him touch my waiting soul
to give a spring its birth.*

—Joanna S. Andres

EDITORIALS

And He . . . Wept Bitterly

"And he went out, and wept bitterly." *Wept bitterly.* Proud, self-reliant, egotistical Peter "broke down." He "went to pieces."

In the look of Christ he at last saw himself for what he was. Peter had not owned up to Christ's estimate of him before; he had refused to face his own egotism and boastfulness. Oh no, he would not forsake Christ. The other weaklings might, but not he; he Peter, the natural leader, was far too brave and great a fellow for that. Peter was a deeply religious man; he was a follower of Christ. Yet there was something within him to which he would not own up—something which continued and continued until a crisis brought it out naked before Jesus Christ. All the while that he made his mighty declarations and even wielded the sword, there was within that which finally under increased pressure burst out in denying, swearing, and cursing.

"And the Lord turned, and looked upon Peter." Christ did not have to say a word. In the searching, convicting, and cleansing look of Christ, Peter saw himself for what he was, a miserable, egotistical, bragging sinner. Now he had to own up and confess. But he saw more.

He saw the love of Christ and in that love the kind of Peter that should and could be. He wept bitterly and a great, great change came over him. His self-reliance faded and he became small in his own sight. To see oneself objectively—as one is—is a great experience. Peter saw himself, but he also saw Christ. Sinners need to come to the place where they see themselves as they are, where they feel themselves guilty, unworthy, and at the end of a dead-end road. They need to experience through Christ the Love of God which forgives to the uttermost.

Sinners of today are addressed by A. C. Oldsen in *Voices of the Passion* as he writes, "You of the twentieth century weep so little over sin. You cry at the movies or while you read a touching story or over the consequences of sin; but how many of you have shed tears over your sin? Your remorse is mild and moderate. Your hearts are so dry, they never want to relieve themselves by tears. I am not encouraging you to affect religious feeling. God does not want it. But God does want you to recognize the damnable difference between what He in His mercy wants you to be, and what you actually are. When you understand that clearly, your eyes too will be moist."

When Hearts Burn

Christ may not seem very real and alive to us, for sin may stand in the way—sin about which no other human being is to know, no not a single one. That sin blurs the vision of Christ that might be ours. "Blessed are the pure in heart; they will see God." (Moffat) Let that sin be confessed. The greater the sin (recognition of it) the greater the forgiveness; the greater the forgiveness, the greater the love for Christ, and therefore to all human beings. The greater one's love, the more real, the more intimate, the more personal is Christ. Our hearts truly burn within us with the revelation, the insight into the workings of the human heart and mind, which he gives us as we walk together down the road of life. We look into the eyes of Him who is Love, utter Love and into the eyes of those through whom He comes to us, and we find cleansing and inspiration. And we like to look into all people's eyes. Our hearts burn within us, for the risen, living Christ has talked to us and given us precious spiritual insight.

Why They Are Different

The Scripture lessons in the *Junior Quarterly* are different from those in the *Senior-Adult Quarterly* for the purpose of making them more understandable and meaningful to the juniors.

Let us turn to the public school field and see how we do the same thing there. In the public school system we do not seek to teach long division to a first grader, regardless of how valuable long division is. It must be given to the pupil when he is ready for it. Ones might attempt to explain it ever so simply to a first grader, but by its very nature it is above his capacities. So we give the first-grader something that is on his level. The same thing holds true in reading. Fifth grade stories do not have the kind of an interest appeal that first grade stories have for the first-grader, regardless of how simply they are put. Of course, simplification helps, but it does not make them as acceptable as the stories which were actually written for the first grade level.

So it is with teaching the Bible in Sunday School. Regardless of how important a section of the Bible may be, if it is above the capacity of a first-grader, it might well be postponed until the pupil is more ready for it. In the meantime there is plenty of other biblical material that may be offered.

"Other foundation can no man lay than that is laid which is Jesus Christ."

What about the opening exercise? In the first place, this is something that can be changed. The children can and maybe should have their own opening exercise in which they themselves participate very actively. Some churches in our conferences have such opening exercises for children. Really, of course, they should not be exercises. It should be a carefully planned worship service.

Examine our policy and let us have your reactions.

Let Him Take up His Cross

By Carl J. Landes

In the Heart of God, and at the center of the Christian faith there stands The Cross. No human study, interpretation or theology will ever fully fathom its mysteries. Nor can we ever fully understand why that bridge of Grace between God and Man, "from the foundation of the world," should find its clearest revelation in one of the thousands upon thousands of Roman crosses raised throughout the empire. But there it stands, in the center of our Faith, in the midst of injustice and exploitation, rising "O'er the Wrecks of Time"—lighting the way for a sin-sick, stumbling Humanity, reconciling man to God and man to man.

Our concern in these paragraphs is to discover what distinguishes The Cross from the legion of crosses which have dotted history; and to see if it has a bearing on the Mennonite *practice* of Non-Resistance.

"He that would follow after me, let him deny himself, and take up his Cross and follow me." So, the Cross stands not only at the center of our Faith, but also at the very center of all our *living*. From God's side, the Cross is his redemptive grace, showered upon all humanity. From man's side, in a very real sense, the Cross becomes a *way of life*.

The Three Crosses

All crosses which bring suffering into our lives are not a part of the Cross of Redemptive Love. "My, how England, France, Germany, Russia and all of Europe and Asia are being crucified," said one person recently. True, humanity *is* being crucified on the cross of war, selfishness, and greed, but the cross of war is like the two on either side—hard, cruel, unredemptive suffering, caused by past sins, and born blindly, without hope. *That cross can never redeem humanity, or bring in The Kingdom of God.*

"I guess that is just my cross," said a mother recently, when suffering came to her home, and especially to her. But suffering which comes to us by the natural processes of life, deserved or undeserved, is not the cross.

The Cross in the Heart of God, the Cross at the center of our Christian Faith, the Cross which Jesus asks us to "take up . . .", is not cold, blind suffering, not a *load to be carried*. On the contrary, that Cross

Editorial Policy

The articles in this paper do not always represent editorial opinion. We don't see how all parts of an article could always be identical with the editor's thought. We don't want to be a popish editor. However, on the other hand, it would be both unwise and impossible to include in the paper everything that might be contributed. There must be a limit to articles, for our space is limited.

of Redemptive Love, is (1), a *joyful experience* of sharing in God's plan of redemption—an experience which *carries us*, "for the joy that was set before him . . .", and that joy is ours. (2) That Cross is not one which is *thrust upon us* by our sins, others' sins, or by a stern "judge of Fate;" that Cross is *deliberately chosen, voluntarily accepted*. (3) Through that Cross we bring our own guilt to the Heart of God, but in addition, we *consciously* accept the guilt of others as our own, "*at the points where we are innocent.*" (4) When we "take up that Cross," we consecrate suffering "for His sake," and dedicate it to the reconciliation of man to man and man to God. Then, and only then, do we "drink the Cup" and accept "His Baptism."

Words and Practice

We have an easy (and fatal) way of letting *words* deceive us. Because we are "the children of Abraham," and use the same words Menno Simons used, we take for granted that we follow in his train. But I am totally convinced that, though we use the same *words* Menno Simon used, and repeat the same *phrases* found in Simon's writings, we do not put the same *experience* into those words. Men are not imprisoned, burned at the stake, or crucified because they *practice* passive non-resistance; men are imprisoned, burned, crucified precisely because they do resist with some force in some way. The fact that Jesus was crucified, Menno Simons hunted for eighteen years, his followers put to death by the thousands, while most of us today are safely tucked away in C.P.S. camps, on the farm or in our own homes where we "keep still," while voicing loyalty to the same doctrines, is evidence that whatever our *words*, our *practice* is not the same.

Mennonites and Government

That Cross must find its way into the heart of government. When Jesus "set his face steadfastly to go to Jerusalem," I am thoroughly convinced that he was as much concerned with putting the Cross into the civil government as he was in having men and women in the Church "take up the Cross. . ."

Furthermore, I am certain that when he called on authorities—civil and religious—he was not calling upon them to see what the easiest terms of "alternate

service" might be, or if he could buy "civilian bonds" to pay the president's salary so that Mr. Du Pont's taxes might swell the total of his war bonds, in providing machine guns and tanks.

When Jesus "set his face steadfastly . . ." He wanted the Cross at the center of life at Jerusalem—in the temple and in the government.

Mennonites delude themselves when they pay their taxes, and think they have "rendered unto Caesar." When part of our money—either in taxes or civilian bonds—is given to the government, a part of us is already in government. That money represents our toil, our sweat, our life, it is a part of our very self. We can cut off that part of ourselves, and give the responsibility to someone else. But that doesn't settle the score with God, Whose stewards we are. Can you imagine Jesus paying taxes with money He earned in the carpenter shop, and saying, "I have no further responsibility?" How can we withdraw at the point where the spirit of the Cross is needed most?

What God could do with *one nation*, if that nation brought its own guilt to Him, and in addition voluntarily, consciously accepted the guilt of all other nations as its own! To die, as a nation, if necessary so that God and Humanity might be reconciled! But that can never happen until those who bear the Cross in Church and individual life will also help the light of the Cross to shine at the center of government, at any cost.

Mennonites and Injustice

This all strikes hard at the present-day Mennonite practice to withdrawal from the areas of tension and conflict. I think one Mennonite leader was speaking for the vast majority, when he said, "To Mennonites, C.P.S. is a God-send. For what Mennonites really desire is to be put out of sight, and be left alone to follow out their faith unmolested until the war is over." If we take up our Cross, we cannot follow our Faith "unmolested," for we too must take that Cross, and "set our faces toward 'Jerusalem'," and in the heart of conflict say, "Father forgive them . . ."

At "Jerusalem" greed, selfishness, corruption, special privilege are entrenched! At "Jerusalem" decisions are made which crucify or bless the masses who are "scattered as sheep having no shepherd!" We dare not take the word "Non-Resistance" in the life of Menno Simon to mean passive withdrawal, while injustice, selfish privilege, sin crucify the multitudes. With love and forgiveness in our hearts, we must set the Cross in the very thickest of the conflict, and pray "Father, forgive them . . ."

Striking at the Heart

Mennonites must identify themselves with the exploited and underprivileged. When a negro is refused a seat because he is black, we must stand with him, even though there may be a seat for us; if he is refused a meal because he is black, we must go

TO ALL CONFERENCE CHURCHES

Kindly elect your delegates to the General Conference session without delay; please have delegates write Bethel College, North Newton, Kansas, at once. They should give their names and state that they are delegates so that the Lodging Committee may place them first before others who are not delegates are assigned places. Delegates who are making arrangements to be entertained by relatives or friends are also requested to send in their names and to state where they expect to be entertained.

Inquiries are already being received, so please do not delay. The matter is urgent.

Note Church Leaders: Please send the names and addresses of delegates to the Conference Secretary, Rev. Phil. A. Wedel, Goessel, Kansas immediately, as he is to have them in point for distribution.

C. E. Krehbiel, Conference President.

hungry with him. If he is denied a bed, we must share his sleeplessness.

Mennonites must carry the Cross into the "Labor Problem"—which, of course, is just as much (or more so) and "employers' problem." Between employer and employee, we must raise the Cross, accepting the guilt of both, bringing the Redeeming Love of God to bear on their selfishness and injustice—even if we should be "crucified" by both sides.

Mennonites must raise the Cross between those who profit by war, and therefore promote it under the guise of "ending war" or "making the world safe . . .;" and those who trustingly, though blindly, go out to be slaughtered. We must accept the guilt of both as our own, and then carry the Cross to the thickest of the fight.

The Cross is the greatest force God has given to man. But to be effective, it must be set in the midst of the thickest battle, or we lose the experience of the Cross, while voicing its praise. My plea is that Mennonites—with their rich heritage—move into the very heart of local and rural conflict. My plea is that Mennonites will move into the very heart of the Fellowship of Reconciliation (and other pacifist movements) and leaven and be leavened. My plea is that Mennonites will carry their Cross where things are happening. Or, will we permit someone else to move in?

"The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43.)

In the Heart of God there is the Cross ("from the foundation of the world"); at the center of our Christian Faith there stands the Cross; at the center of all abundant living there beckons the Cross.

"God, during this Easter Season, open the doors of our hearts, that Thy Cross may find a place in our lives."

Reactions to Bethel College Bible Week

"The inspirational and the informative aspect of the Bethel Bible week meant much to me. The sincerity with which both men spoke was an indication to me that they were both speaking of vital things. I liked the frankness with which they spoke as well. There was nothing covered up, and they were willing to expose themselves to every wind that might blow."

Elbert Koontz

"Words fail me to express my appreciation of what I received at Bethel during Bible Week. Never enjoyed a series of lectures more than those inspirational talks given by the two brethren. Was impressed by the seriousness of Dr. Bowman in his expositions of such deep Bible truths. Perhaps, was too ignorant to find any unorthodox statements in it, and thus did not miss the blessings. Dr. Eitzen, as a wise teacher, spoke of things unknown to me through things known. Christ spoke in parables. Passing events became the vehicles of abiding truth. Secular illustrated the sacred. There is no loss of dignity or impropriety in such mode of instruction. Some people were shocked by Christ's methods. But they were people that needed just such shocks. God bless Bethel."

J. H. Epp

"A word of appreciation is due those who were responsible for the challenging leadership of the Bible Week. Both Dr. Bowman and Dr. Eitzen, spoke with courage and conviction and their message integrated completely. They pointed out that Jesus came to reveal God; His teaching is paramount; and the basic teaching of the Bible is peace. The plea was made that we keep our peace testimony clear and purposefully live out our heritage. We have a mission, and who knows, but what we have come to the Kingdom for just such a time as this?"

Mrs. J. J. Siemens

I feel that this last Bible Week at Bethel College was again very good and helpful, a rare privilege to such who could attend. The educational and inspirational addresses were indeed edifying and challenging. The clear-cut statements on our Mennonite principles, so well grounded in the Word of God, were most timely and needed. The pointing out and the powerful proclamation of a way back to the faith of our fathers was heart searching and clearly showed the path to be taken. It was indeed a season of refreshing and strengthening in the presence of God.

J. E. Entz

"The series of lectures presented to the student body were unique in the fact that they were representative of both differing yet inter-related phases with which humanity is in contact. The studies on Personal Counselling placed into the vanguard of our minds the necessity of such a program and the vast possibilities that the continuance and growth of such

would have in our schools and churches. As Dr. Eitzen stressed the necessity of catharsis before we could most fully realize our personality, so Dr. Bowman in his presentation of the character of Christ gave to us the type of personality that should be cultivated when the catharsis through personal counselling has taken place. To me the underlying purpose of each speaker was to help us to become better aware of our potentialities."

Orpha Schrag

"Inasmuch as the collection plate did not reach me Friday evening because I sat on the balcony of Memorial Hall, I am herewith sending my contribution toward expenses connected with Bible Week. May I congratulate you upon securing men of the type of Dr's. Bowman and Eitzen for this occasion. Doubtless, our churches have been blessed and encouraged by the services of this past week."

A Friend

Dr. Eitzen's lectures were very helpful, showing us how in seeking to be of help to people we do well to learn from Ezekiel in the captivity when he "sat where they sat" (Psalm 137:1-4 and Ezek. 3:15) and get their point of view. Merely analyzing people is not enough; we must be able to help them through to a release and integration of personality. But first of all any frustration or "block" in our own life must be removed. We are grateful to Dr. Eitzen for new light shed on many a Bible incident and life situation from the standpoint of psychology.

In his Bible discussions Dr. Bowman spoke often about the "winsomeness and radiance of Christ" and in his own personality radiated that winsome Christianity most beautifully. He emphasized the need of guiding our people in the faith of our fathers through an educational program throughout the church

—*Mrs. W. C. Voth*

"Both visiting ministers presented very thought-provoking studies. I was happy for the plain but forceful presentations of scriptural truth by Dr. Bowman. Also for helps in pastoral guidance by Dr. Eitzen. Both are wide open fields. We must both sow His Word and carefully tend His vineyard."

—*Walter H. Dyck*

"I considered it a privilege to attend the Bethel College Bible week, and was blessed mentally and spiritually. While Brother Eitzen's messages were rather unusual, they seemed to me unique in their field. And Brother Bowman, in his earnest and conscientious way, presented to us the Jesus of the Bible, in his divinity, his atonement, and as King of Kings, rejoicing in the fact, that this Jesus was his Saviour too. I would like to express two impressions with the following Bible verses: (1) 'Be not carried about with divers and strange doctrines (teach-

ings). For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.' Heb. 13:9. (2) 'Hold fast that which thou hast, that no man take thy crown.' Rev. 3:11b."

—Heinrich T. Neufeld

If Clothing Could Speak - Clothing Does Speak

By Elma Esau

If the thousands of articles of clothing collected at the three Mennonite Central Committee relief clothing centers and given out by M.C.C. workers could speak, indeed, they would have many stories to tell! Some of the interesting facts would be that the clothing sent in to the centers are made up of contributions from all branches of the Mennonite churches from coast to coast in the United States and Canada. The center at Akron, Pennsylvania, receives the clothing from the churches east of the Mississippi River; the center at Newton, Kansas, from the churches west of the Mississippi; and the center at Kitchener, Ontario, from the Canadian churches.

A clothing center is a busy place. Several full time workers are busy six days a week at each center unpacking, sorting, and repacking clothing for foreign shipment. Even so, the help of many volunteer workers is greatly appreciated. The clothing is packed mostly in bales averaging 117 pounds each. Many tons of these bales have been shipped to foreign countries, and many more are awaiting shipment.

Having spent more than a year working in the three centers, I know that clothing does speak—yes, in countless ways! Clothing which is clean, well mended, and neatly packed speaks of a genuine interest and concern for those in need. Even a quick glance at an article of used clothing will usually tell whether the former owner was fat or thin, young or old. Sad to say, in an unpleasant way chaff, crumbs, dust, seeds and many other articles in trouser cuffs and pockets, as well as stains and grime, tell something of the former owner's occupation and habits.

The few extra touches here and there, simple as they may be, on a newly made garment speak of love and joy in the making of that garment! The finished garment will tell quite often whether the maker enjoyed the task or was duty bound.

Though the clothing speaks, it can not tell all. Did some poor person sacrifice to give even this worn coat? Was hard-earned money spent to buy that warm woolen blanket? Did a kindly old grandmother spend busy hours piecing the lovely blocks for a warm comforter? Did the former owner of that tattered pair of socks think they would keep anyone's feet warm? Of what use are ragged shoes or almost worn out sheer dresses? These questions and many more are asked again and again as the clothing from hundreds of boxes is inspected and sorted.

"Bethel Bible Week was to me one of the greatest experiences in my life. The messages of Dr. Eitzen brought cleansing; those of Dr. Bowman were infilling. These messengers of God supplemented each other, thus creating a wholeness which might otherwise not have existed."

R. Weinbrenner

Given "In the Name of Christ" is the message each and every article is to bring to some needy soul. In part this is spoken by the motto on the little labels pasted on the clothing. But the individual garments will speak more loudly than the labels. Can you not see the joy and reassurance in the face of the mother who receives a sturdy overcoat for her shivering child?—and the happiness of the child's broad smile? Perhaps, after all, God had not forgotten her prayer! A sick grandmother will not only be warmed by a bright comforter but may also be speeded on the road to recovery.

So it is that through you, the one who gave, that clothing speaks "In the Name of Christ."



Miss Elma Esau left recently for England, where she is to do relief work until the way will be clear to go to the continent for relief activities. Since November, 1943, Miss Esau has worked in the clothing center at Akron, Pa.; Kitchener, Ontario; and North Newton, Kansas. She opened the depots at Kitchener and North Newton, having gained the necessary experience working with Mrs. M. C. Lehman at Akron. Her home address is Whitewater.

We Oppose This Push for Peacetime Conscription

Jay B. Nash, Chairman, Dept. of Physical Education
and Health, N.Y.U.

If any compulsory military training is necessary, the idea must stand squarely on its own feet. Its objectives must be clearly stated in terms of protection of the nation. Our people will want to know how much time is absolutely necessary for basic training and what specific objectives and outcomes are sought. If a clear, concise statement of objectives is made, the nation will be inclined, I am sure, to accept the advice of military and other governmental leaders.

I vigorously object, however, to having the advocates of military training hide behind the banners of physical fitness, training for citizenship and discipline.

No one is going to be fit at nineteen who has neglected his fitness up to eighteen. The long years of childhood and early adolescence are crucial years. Organic power must be built over the long years from six to eighteen. Also, a person fit at eighteen may be completely unfit at twenty-five. We have ample proof that fitness does not automatically continue through the years. Therefore, from the standpoint of physical fitness, something more than a year's service is essential. No plan of physical fitness can be made effective which does not include the cooperation of parents, teachers, doctors and the individual himself.

Military discipline is not the discipline of democracy. Freedom is an outcome of obeying self-imposed laws. The type of discipline we want is not acquired under mass instructional conditions or through impersonal teacher-pupil contact. The home, the school, and the church have responsibilities far beyond those of the federal government.

Again, citizenship is not solely built in military barracks. There must be opportunities for an individual to serve his nation with satisfaction. This requires service in an area which the individual thinks is significant. There are real opportunities for citizenship. There is work in our national forests where millions of trees should be planted. Thousands of acres should be wrested from the grip of erosion. The Japanese beetle and the elm tree blight must be fought. These are just a few examples of public work.

Do we want the federal government to direct all these efforts? Has the history of other nations given us confidence that this is the task of a centralized

government? Do we even want to experiment with the beginnings of a nationalized youth movement?

The answer is "NO." Desirable outcome in fitness, discipline and citizenship should be forthcoming, but they ought to be fostered by our local communities. Many community agencies should be given an opportunity to experiment. The Quakers and others have already organized effective work-experience camps which combine citizenship, discipline, and fitness-training.

—Reprinted from the February issue of *Fellowship*

The Resurrection

(Continued from page two)

death lie upon it. And at the top of the picture stands a priest with a book in his hand, praying for the dead. It was a kindly service! But the poor fellows in the grass heard no word of prayer. Hearing and fighting were over for them. And no man could bid them back to life again. But what the poor priest could not do Jesus can do. The hour is coming when those very soldiers and all who are in the graves shall hear the voice of the Master and come out of their graves. There are really not enough words in the English language to describe fully the wonders of the resurrection.

It will be wonderful in the beauty that will mark the bodies of those that are raised. If we are Christians our bodies shall be like the glorious body of Jesus which the Disciples saw when they were with Him on Mt. Tabor. His clothing became white as snow, whiter than anybody on earth could make it. His face became bright and shining as the sun, only still more glorious! And this is the pattern according to which our bodies will be made at the resurrection, for the Apostle says He will "change our vile bodies, and make them like unto His own glorious Body." Phil. 2:25. I suppose our bodies will be in size, shape, and general appearance, very much like what they are now, so that we shall know one another as easily as we do now; only all imperfections will be removed, and they will be made to look perfectly glorious. Suppose you have the image of a little man made of iron, or clay, and suppose this image were changed to silver or gold. You could tell it in a moment and as soon as you saw it. And you would be ready to say, "Why, only look; here's my old clay image turned to gold. How beautiful it looks!" And when we think how changed our bodies will be at the resurrection, when we think what multitudes of these bodies there will be, when we think of the wonderful way in which this change will be brought about, and of the great beauty that will mark them, we may well see . . . how wonderful the resurrection will be! Who would not rejoice in a Saviour who has power to resurrect from death unto life!

Sponsored by
the Young People's
Union of the
General Conference

EDITOR

R. Weimbrenner
North Newton,
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Mennonite Youth

"A United Mennonite Youth in Christ"

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Following the Master

By Griselda Gehman

In Matthew 11:28-29, we find Christ's message of personal discipleship which reads, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls." Four Christian imperatives found here are come, take, learn, and find.

I

Come unto me is the call by which many are summoned who are heavy laden and desirous of rest. The call is to come to Jesus who is ever willing to receive us. None are ever cast out who come to him. The most common avenues by which we can find him personally are through the scriptures, silent meditation, and humble prayer. All of these are combined and united by faith and unceasing belief in Jesus Christ who was sent into the world that all who believe on him might have eternal life. Not one barrier can stand between God and the individual in order to have a complete fellowship and communion with God. He is ever constantly calling to us to come, but how often he must sometimes call until His voice can be heard above all other tumult of the world. Why do we not heed the call when it comes beseechingly, "Come unto me all ye that labor and are heavy laden and I will give you rest."

II

The second Christian imperative is, "Take my yoke upon you." We are to take upon ourselves after coming to Him the cross that is ours to bear. In taking the yoke upon ourselves there are other things which Christ would have us do. He would have us keep close to him. Certainly no one can be a guide when he is far separated from the follower. Christ cannot be our guide if we shove him off into the background, and lock him out of our lives. Christ would have us keep the commandments and especially to love God with all our hearts, minds, and souls

Miss Griselda Gehman is President of the Girls' Gospel Team at Bluffton College. She writes, "Every week I make it a point to read our library copy of *The Mennonite*, for it acquaints one with the work of the Mennonites in every section of the country."

and our neighbors as ourselves. Christ would have us live the ideals which he exemplified while here on earth, and also in so doing find God's plan for our lives and live it. We have a responsibility for the security of other men's souls. It is our duty to tell them of Christ and his saving love and bring them into the kingdom also. In bearing our own yokes we are to be mindful and helpful with others' burdens, and so fulfill the law of Christ even as Paul said in Gal. 6:2, "Bear ye one another's burdens and so fulfill the law of Christ." The duties of bearing the yoke are not to be assumed just any time we choose, but as God reveals His plan. Perhaps, we grow weary and are afraid we have been forgotten by God, but patient waiting will in due time reveal each step of the way. When we remember the supreme sacrifice of Christ and the yoke He had to bear, we should deem it a privilege and joy to bear our own individual yokes which are in contrast small and insignificant. The Christian attitude is to deny ourselves and take up our cross and follow him when He commands, "Take my yoke upon you."

III

The Christian imperative which comes third is, "Learn of me for I am meek and lowly in heart." We today are not so privileged as the multitudes who had the opportunity to sit and learn at the foot of the Master. But we marvel today as we read God's word and learn about the life and teachings of Jesus. Our sources of learning of him are primarily the Bible, and our own personal experience with Him. However, we can learn of him by observing the influence he has had on the lives of others and also in their writings glean what Christ has meant in their lives. To learn of new things and especially of heavenly things one must have an open and teachable mind ready and willing to learn new truths helpful in daily Christian living. None of us are ever perfect and we cannot expect to come to the time when all has been learned. Learning of him is not an act which can be completed but is a series of relations throughout a lifetime.

IV

While passing through these first three stages of

personal discipleship the goal one has in mind is "Find rest unto your souls." It is important that not one of these steps is omitted in order to find complete fulfillment and rest unto our souls. Only the faithful and obedient disciples will find this promised rest and spiritual satisfaction. However, it is spiritual satisfaction only if all has been done according to God's will and for His kingdom. We are all travelers on a long life journey and it is at the end of this journey that rest will be found unto our souls. As loving, faithful, and obedient disciples we can come to Him, take the yoke upon ourselves, learn of Him, and find rest unto our souls.

Meditations on the Mennonites

By J. Winfield Fretz

PROPHETS AND PRIESTS

In the Christian ministry there are two types of preachers. There the preachers who are prophets and those who are priests. These two types of God's servants are as old as religion itself. We find both types throughout the long Judio-Christian history from its early beginning to the present.

The Priestly Pastor

The priestly minister is the one in whom is vested the authority to perform the sacred rites of baptism, the Lord's Supper, marriage, and burial. He is set apart from the laity by means of his call from God as symbolized in the ordination ceremony. The priestly type of minister is concerned with guarding the status quo. He tends to be satisfied with conventions as they are and is inclined to urge his people to be satisfied with things as they are. He is not an agitator for reform nor given to the introduction of new ideas. His chief functions are advising, instructing, consoling his people. The priestly minister is in a large measure the preserver of the religious heritage; he is the steady force in time of revolutionary change; he is the good shepherd to whom his people come for help and comfort in time of trouble.

The Prophetic Pastor

The prophetic minister is the one divinely inspired to speak in God's name about existing conditions of men and about future events. The prophetic minister, unlike the priestly minister, is inclined to be indifferent to the immediate feelings and attitudes of men. His ears are attuned to the divine will in his effort to discover truth. The prophet speaks out of the depth of his heart the inner convictions he cannot longer withhold. The prophet is God-conscious rather than man-conscious. Popularity or the favors of men have no attraction for him. Criticism does not silence him nor the threat of persecution frighten him. He speaks boldly that which God reveals to him and he cares not how it pleases or affects his listeners. He seems

to be speaking to generations and to ages rather than to his congregations and his contemporaries. The prophetic minister tends to be unpopular because he is ahead of his time, because he boldly exposes the sins of his time, and because he pays less attention to petty practices than to major principles.

Both Types Needed

The Church today needs both prophet and priest. The Church needs courageous spokesmen who champion the causes of personal righteousness and social injustices. It needs men of profound spiritual strength who live blameless lives and who are not afraid to convict people of sin. It needs prophetic preaching that exalts God and inspires people so that those who attend church services go away knowing they have been close to God. The Church needs preachers today who will challenge every unholy thing, every unethical practice, every immoral deed, every incongruous religious attitude in home, church, and community. There is no room in today's pulpits for the Levite preachers who bat an eye at wrong and pass by on the other side.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God." Love is the identifying substance of God. The crowning grace of Christ, and the redeeming trait of man.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Word of Neufeld's Arrival

Dear Brother Richert:

We were made very thankful when today noon we received a cable from Rev. and Mrs. George Neufeld, stating that they arrived in Leopoldville, Congo Belge, Africa. This is only several hundred miles up river from their station, and thus they will soon be there. We have notified their folks at Inman.

With all good wishes for God's continued blessing to attend you, and with personal Christian regards, we are,

Most sincerely yours,

Congo Inland Mission

C. E. Rediger

DAILY DEVOTIONAL MESSAGES

By Otto Sommer, Akron, Pa.

APRIL 1—*He is risen . . . Go quickly and tell his disciples that He is risen from the dead.*" Matt. 28:6,7.

On that first Easter morning Mary Magdalene and that other Mary, both of whom loved Jesus dearly, came to pay homage to their Lord Whom they mourned as dead. No doubt, they were greatly mystified by the events of the preceding week. They were unprepared for the glorious news told them by the angel: "He is risen." However, when once they had grasped the reality of this great event, the angel asked them to tell it to his disciples. This was something too wonderful and overpowering to keep to themselves. Today this story is still new and real to those who love Him and seek to serve Him. What can we do to make Easter a reality to others?

APRIL 2—*"And their words seemed to them as idle tales, and they believed them not."* Luke 24:11.

The disciples (the men who were constantly with Jesus during his earthly ministry) had lost their hopes for the Kingdom with the death of Jesus. When the women brought the message of the open tomb, they could not believe it, but thought it was some sort of fairy tale. Is our faith in this day any greater than theirs? How often God desires great things of us, and we doubt His power to help. How often would He give us great blessings, but we shun them by our lack of trust. We need to believe in our hearts that "with God *all things* are possible." It takes a life of simple faith and trust to experience the love and power of God.

APRIL 3—*"And ye are witnesses of these things."* Luke 24:48.

This verse should be applied to each person who is a professed follower of Christ. He has risen from the dead that we might have life eternal. Because of His death and resurrection we may some day step on shore at the end of life's voyage and find it Heaven; we may take hold of a hand and find it God's hand. He has a place prepared for those who follow Him. If we believe these things in our hearts, then we need to *live* as if we believed them. We can be channels showing forth God's love to others if we but let Him have full control.

APRIL 4—*"Even so, we also should walk in newness of life."* Romans 6:4.

Jesus bore the sins of the world on the Cross and arose from the tomb as victor over death. He also longs for His creatures to experience a rebirth. But when we have confessed His name and acknowledged Him as Lord of our lives, then we "should walk in newness of life" day by day. He stands ready to carry our burdens. He watches over us in all that we do and yearns for us in our trials. If we will

but trust Him and come to Him for strength each day, He will supply every need. The person who constantly looks to Jesus for strength and guidance can truly say in the words of that familiar song: "Every day with Jesus is sweeter than the day before." Each day we can walk with Him "in newness of life."

APRIL 5—*"And this is the victory that overcometh the world, even our faith."* I John 5:4.

The victories that count for eternity are not won by mighty armies nor powerful rulers. Such victory comes by a quiet, unassuming faith in the One Who has "overcome the world." If we have this deep and abiding faith He will give us the strength to also overcome the world. "Not by might, nor by power, but by My spirit, saith the Lord of hosts. Do we have that spirit of faith in God, which finds its expression in a love for all men? Or do we, even as the world about us, place our trust in armies and armaments?

APRIL 6—*"But rather seek ye the kingdom of God; and all these things shall be added unto you."* Luke 12:31.

The world of today is seeking for power and riches. So many professed followers of Christ seem to be straying in that direction too. One of the hardest lessons we have to learn is to put first things first. Our desires should not direct our conscience. Let us lay up treasures in Heaven which do not perish. If someone takes our earthly possessions we need not fear if we have laid up heavenly riches. Why should we desire power over others—it does not last nor bring happiness. If we seek the Kingdom of God first all concerns for self will be displaced by concerns for others. Greatest joy and satisfaction is to be found by serving others, and through this service to others serving God.

APRIL 7—*"For the love of Christ constraineth us."* II Cor. 5:14.

The love of God not only restrains from doing wrong, but it impels to do good. It *constrains*. The love of God leads His followers to give up personal advantage to serve others. It sends men to far lands and distant places to bring the glorious gospel of redemption to those who know it not. It impels us to give of our time and possessions to help those in need the world over. The love of God knows no barrier of race or creed. Jesus teaches that all men are our brothers. All are precious in His sight.

"Join hands, then, brothers of the faith

Whate'er your race may be.

Who loves my father as a son

Is surely kin to me."

Our Ministry of Education

By J. H. Langenwalter

DARKNESS

The days which followed the closing of the school at Wadsworth were dark days for those who had thought, prayed, worked, and sacrificed for a great idea. They had done their best that youth might have an opportunity for preparation in order to engage in the work of the Kingdom of God.

The post-Civil War days were dark days all over the Nation as a whole. Our people felt that darkness of economic and social confusion with other people. Some of them were in danger of yielding to the superficial conclusion that the closing of an institution means the death of an idea, great as it had seemed to them. There were those, however, who, consciously or unconsciously, took the attitude that even the "night" is a part of God's day. They thought, and toiled, and wept in the night while others slept. They felt sure that there must be a way out of this darkness of disappointment and discouragement which had overtaken them. Their idea had *not* died! They saw more clearly than ever before the great need for work to be done, and for youth prepared to do that work.

Out of it all there came a new vision of the possibilities of truly Christian Education. As their vision grew, their fears departed. They felt sure that there would be another day following the night of trying experiences through which they were going at that time. They took comfort from the fact that Jesus had often spent nights alone in order that He might meet the possibilities of a new day greatly. They examined themselves and the things they had tried to do. It was a part of learning the hard way, but they were learning. It was dark then, but they confidently waited for the light.

A NEW DAY

Before men had stopped talking about the "failure of an ill-fated experiment in education at Wadsworth, Ohio," a new day was dawning. All kinds of new possibilities appeared to support the idea which apparently had miscarried. Sunday Schools were being established among groups which had either never paid any attention to this new movement, or whose leaders had looked with suspicion and misgiving upon the innovation. The young men who had attended Wadsworth did not forget the benefits which they had derived from the school. As they visited and corresponded with each other, they sowed the seed of a new interest among others. They had learned to know each other and were becoming acquainted with each other's relatives and friends. All this worked together to create a better understanding of what the founders of Wadsworth really had in mind.

Two of these young men had been sent to Alaska in order to look for a mission field. This experience brought them into touch with the workers of other "families in the Kingdom of God." The field was never established in Alaska, but it was established in the Indian Territory. The work grew. There were trials and even sorrows, especially through the burning of the Mission Home and the death of several children as a result of this event. On the other hand there was a growing conviction that a good beginning reserves the support toward a great end. Men thought more and more of the future possibilities and responsibilities before them.

Then it happened. A new school was started in Kansas. It was in the district school building at Ementhal of the Alexanderwohl area. Then the Conference established a school at Halstead. Then Bethel College was established. The new day had come!

Oklahoma Church Workers' Conference First Church, Geary, Oklahoma April 6-7

General Theme: "The Spiritual Ministry of the Church in a time of Trouble"

Devotions: "The God of Comfort"

Bible Studies based on I Thessalonians

Seminars: one group for ministers, one for deacons, one for Sunday School superintendents

Evening speaker to be supplied

Two fellowship meals to be served in the service room of the church

April 6, 1945 at 10 a. m.

Devotions: Chairman of the Church Worker' Committee
Rev. Henry Hege, Corn

Bible Study (I Thess. 1) Rev. H. P. Fast, Orienta

Seminar for Ministers "The Minister's Library,"

Rev. C. B. Friesen, Bessie

Seminar for Deacons "The Office of the Deacon"

Bro. C. J. Thomas, Ringwood

Seminar for S. S. Superintendents "The Ministry of the Sunday School"

Rev. Albert J. Unruh, Ringwood

April 6, 1945 at 2 p.m.

Devotions: Rev. W. L. Willis, Indian Missionary, Geary

Bible Study (I Thess. 2) Rev. R. Schmidt, Fort Cobb

Seminar for Ministers "The Place of the Minister in His Community"

Rev. Henry Hege, Corn

Seminar for Deacons: "Sharing My Experiences as a Deacon"

by a Deacon from Medford and Inola

Seminar for Sunday School Superintendents "The Administration of our Sunday School"

Bro. B. Reimer, Medford

April 7, 1945 at 10 a.m.

Devotions: Rev. L. W. Jantzen, Meno

Bible Study. (I Thess. 3) Rev. H. E. Miller, Deer Creek

Seminar (Deacons and ministers will join)

a. "The Minister's Relationship to the Deacon"

Rev. J. W. Bergen, Goltry

b. "The Deacon's Relationship to the Minister"

Bro. Elmer Lichtl, Deer Cheek

Seminar for the Sunday School Superintendents "The Lay-Teacher"

Rev. Homer Sperling, Meno

April 7, 1945 at 2 p.m.

Devotions: Rev. H. N. Harder, Geary

Bible Study (I Thess. 4 and 5) Rev. B. Rahn, Enid

Seminar (all groups will join) "The Place of the Brotherhood in the Wider Objectives" Bro. Emil R. Lehman, Geary
The Church Workers' Committee
of the Oklahoma Convention

H. N. Harder, Secretary

Welcome: The First Mennonite Church of Geary, Oklahoma, extends a hearty welcome to the ministers, deacons, and Sunday School Superintendents of the Oklahoma churches to attend the Third Annual Church Workers' Conference. We covet with you God's richest blessings upon this conference and our fellowship with you.

The First Mennonite Church, Geary

RELIEF

Enroute to India by Air

Baltzer and Pannabecker left yesterday by air, was the information cabled from Cairo, March 9. S. F. Pannabecker and P. P. Baltzer have assisted Middle East Mennonite relief workers for more than three months, especially helping new arrivals to establish themselves in camp positions where they could render their most effective service. February 21 the brethren were placed on "alert," being ready to leave for India on an hour to hour basis, by any available means of transportation.

Due to Leave for England

Elma Esau has terminated her work at the Newton clothing center and is now at Akron Headquarters in preparation for her scheduled date of sailing for England.

Group Worship at El Shatt Camp

Several Sundays ago Delvin Kirchofer acted as leader of a church service that the MCC workers at El Shatt presented to the camp personnel. Henry Detwiler directed hymn singing, Ervin Hooley conducted the devotional period, and Samuel Yoder presented a message on Faith. "The four of us have been practicing at various times as a vocal quartet. We sang two hymns at this service, our first public appearance," wrote Henry Detwiler.

Clothing Shipped for Holland Relief

Shipping space was allotted for ten tons of baled clothing, intended for Holland. The shipment left Akron Headquarters the week of March 5.

Kindergartens Opened at El Shatt

Refugees at El Shatt live in double tents, averaging eighteen occupants, with beds lining both sides. This has left little room for movement, activity, or play, either for children or adults. Excerpts from Delvin Kirchofer's letter, February 4, indicate some success in providing activity space:

"During the past week I have attained one goal—the opening of four kindergartens, one in each of the four blocks in our camp. We have also been able to erect a double tent in each block to use as a welfare center and social center for the people of that block. These will provide a place for the people to gather for an hour or two, off from the wind, where they can read (although our Serbo-Croat reading material is yet all too limited) and play a few quiet indoor games . . ."

C. P. S.

Mistake in Quantity of Canned Goods from California

In the report of the C.P.S. Canning and Drying Program, an error was made on the part of the office regarding the amount of food donated by the California churches. The California churches contributed over 17,000 pounds of dried and fresh goods and 184 lugs of assorted fruit during the period from April, 1944, to January, 1945. This was a good response from this section of the country and the C.P.S. office regrets that an error in tabulation was made.

Side-Camp Leaders Training School

A school for training leaders of side camps will be conducted at the Camino, California, camp from

The Sunday School Convention

of the

Western District Conference

April 8, 1945

The Alexanderwohl Mennonite Church

CONVENTION THEME: "A Charge To Keep"

Afternoon Program, 2:30 p.m.

Song Service: Leader Rev. D. J. Unruh

Organist Miss Evelyn Voth

Pianist Mr. Arthur Banman

Devotional Service: Rev. C. H. Dirks

Music: Men's Chorus, Hutchinson

Topic: "A Charge to Walk Circumspectly"

Miss Florine Dirks, Halstead

Music: Second Church, Beatrice, Neb.

Topic: "A Charge to Work Conscientiously"

Miss Frieda Claassen, Beatrice, Neb.

Music: Mrs. Curt Ediger, Buhler

Topic: "A Charge to Win Continually" Oklahoma

Music: Mr. G. F. Friesen, Lehigh

Offertory: Mr. Arthur Banman, Newton

Business Session

Closing Devotional Service Local S. S. Supt., Edward Reimer

Evening Program, 8:00 p.m.

Song Service: Rev. D. J. Unruh, Newton

Devotional Service: Mr. Albert Graber, Pretty Prairie

Music: Bethel College Orchestra

Music: Massed Junior Choir

Mrs. Marlo Graber, Director

Resolutions

Offertory

Message: Convention speaker to be announced

Benediction

An evening lunch will be served by the Ladies Mission Society of the local church.

April 8 to 25. Thirty-two men from the camps have been selected to attend the school. The purpose of this school is to train a number of leaders to assume administrative responsibility during the coming months when small groups of men will be separated from the base camps and will live out in the mountains to do fire fighting and perform other services.

Breakdown of C.P.S. by Administrative Agency

The following statistics are as of March 1, 1945:

Friends	1,692
Mennonite	3,710
Brethren	1,984
Government (Selective Service)	420
Catholic	107
Methodist	69
Baptist	26
Disciples of Christ	15
Evangelical and Reformed	1
Detached Service	94
Total Number of men in C.P.S.	8,118

Dairy-Farm Units Expand

Selective Service has authorized the expansion of dairy-farm service for M.C.C.-C.P.S. men. This is in line with the effort to provide opportunities for the older men in the base camps to enter special projects and provide room for the large number of new campers. In addition to the two counties for dairy-farm service which will open in the New England States of Vermont and Massachusetts, Hillsboro County in New Hampshire will also receive a unit of C.P.S. men. All three counties are to receive ten men each. Ten additional men will be placed on farm service in Lancaster County, Pennsylvania. The present unit of twenty men on farm service in San Joaquin County, California, will be doubled.

C.P.S. Briefs

Thirteen C.P.S. men have been added to the dairy-herd testing unit in Pennsylvania. At the present time they are attending Penn State College in preparation for their work.

Winfield Fretz devoted two weeks of his time to visit the farm and community schools in the West. He was at Terry, March 4-6, and the Lincoln units, March 10-15.

The Dove Tale is the name of the Powellsville camp paper. The first issue appeared in February.

IN MEMORIAM

Aganetha Schmidt Ensz was born at Marion, South Dakota, on March 20, 1876, and passed away February 17, 1945. She was baptized by Rev. Christian Kaufmann in 1895. In 1899 she married Jacob I. Ensz and moved to Herbert Saskatchewan, where they joined the Herbert Church and braved pioneer farming. The funeral was held at the farm home, Rev. I. A. Derksen officiating.

Henry J. Schroeder, son of Johann and Maria (Schmidt) Schroeder, was born April 16, 1956, in Alexanderwohl, South Russia, and departed this life February 22, 1945, at the Bethesda Home, Goessel, Kansas. With his parents he came to McPherson County, Kansas, in 1874. In 1875 he was baptized by Elder Jacob Buller and received as a member of

the Alexanderwohl Church. Later he joined the Goessel church. In 1879 he was married to Eva Pankrat, who passed away in 1913. In 1914 he married Aganetha (Sommerfeld) Schmidt, who was his companion until her death in 1943.

Henry Boese was born in Crimea, Russia, on June 1, 1870. In 1878 he migrated with his parents to York County, Nebraska. He took up a homestead at Mitchel, South Dakota, and lived there eight years. Then he came back to Nebraska and went to Kansas, where he was baptized and received into the Alexanderwohl Church. Later he joined the Bethesda Church, Henderson, and still later the Madrid Church. In 1901 he married Katherine Huebert, who shared life with him until her death in 1944. After living in York County until 1930, they moved to Perkins County. Death came March 7, 1945.

Correspondence

FIRST MENNONITE CHURCH

Reedley, California

Spring is here in California, and with it comes certain church functions that are held every year. The women of the church have a birthday luncheon to which all the women of the church and their friends are invited. Each one pays according to age, the money being used for missionary purposes.

March 4th the music departments gave a sacred concert. February 22nd, the men's brotherhood had a dinner in the church basement with a social hour. Usually they have a speaker, but this one was entirely social; games were played.

The Worthwhile Circle met at the church March 5th and then divided into two groups. One group went to the Red Cross sewing room, and the other to the room where they roll bandages.

We are very thankful to have our son and his wife with us, for a short while. He had been seriously injured in a C.P.S. camp in Belton, Montana, but is now well on the way to recovery. He has a month sick leave; then he will transfer to Woodbine Colony in Woodbine, New Jersey, a hospital for mentally deficient boys. His wife will go with him, working at the same place. —Vida Weinbrenner.

GOESSEL MENNONITE CHURCH

Goessel, Kansas

In recalling some of the blessings and happenings during the first two months of 1945, we would mention the observance of the International Prayer Week in January. We had meetings on three evenings.

We again have mid-week Bible study, divided into two groups, one in German and one in English. These could not meet regularly due to weather conditions and bad roads.

On February 11, we met at the church to commemorate the eighty-second birthday anniversary of Rev. Peter Buller. A short program had been prepared, on which appeared two fellow-ministers who had been ordained to the ministry of the gospel, with him. (A third one was not present.) The program was followed by a fellowship hour, and refreshments were served in the basement.

February 18, Rev. Fred Johnson, native mission-

ary among the Hopis of Arizona, presented a gospel message.

In the passing of Brother H. J. Schroeder our congregation has lost its oldest member, having attained the age of 88 years.

Mr. and Mrs. Adolf J. Schroeder celebrated the twenty-fifth anniversary of their marriage, on March 8.

JOTTINGS

—**Eden Church, Inola, Oklahoma:** "We too are proud to use the Mennonite Hymnary. Rev. and Mrs. Marvin Eck have left for New York to sail in the near future. Mrs. Eck is the daughter of the Rev. and Mrs. Sol Mouttet."

—**Oklahoma Bible Academy to build new \$15,000 addition:** The Board of Directors of the Academy met on February 26 and adopted a plan which calls "for an addition to the east 54 feet, by 60 feet wide, with basement and first story. . . In this space are the following rooms: an auditorium, an office, and two class rooms on the first floor; and five class rooms on the basement floor. . . Secondly it was decided that "work on the project be begun as soon as blueprint and priority matters can be completed. Members of the various Oklahoma churches may be given the opportunity to donate labor, so that the building may soon be completed—if at all possible, for the opening of school next September."

—**Freeman Junior College:** Dr. J. D. Unruh visited the C. P. S. camp at Hill City on March 18. Rev. George Dick from Bloomfield, Montana, will be the speaker for the Bible Week at the College, March 26-29. The community "Music Review" will be observed on Easter Monday on April 2 at the college gymnasium.

—**Rev. A. P. Waltner, Marion, South Dakota,** recently visited the Oraibi, Arizona, mission station. He went there as a representative of the Foreign Mission Board, of which he is a member.

—**Rev. Howard Nyce** has consented to come to Freeman, South Dakota, for meetings next fall. These services are sponsored by the Ministerium.

—**Repeated calls** have come through the **Bundesbote** and **Mennonite** for German song books. We have quite a number of German books on the shelves in the basement. Where they are now, they are simply moulding. Would our congregation wish to put these books to some practical use? (Books are being solicited for use among German prisoners of war.)—Bulletin, Salem Church, Freeman.

—**Rev. Elbert Koontz, Beatrice, Nebraska,** recently served a C. P. S. farm unit east of Lincoln.

—**Bulletin, Bethel Mennonite Church, Mountain Lake, Minnesota:** Dr. David D. Eitzen, Professor at the School of Religion, University of Southern California, was the special speaker at a joint meeting of the C. E. societies on March 18. Rev. Theodore H. Epp was the guest in the pulpit on the morning of March 25. An envelope offering for the Red Cross was taken. "We welcome as guest in our church today Mrs. Willis Rich who has just completed a tour of Western C.P.S. camps, giving talks on 'The Christian Home.' From reports from the men in the camps, we learned that this work was tremendously appreciated." "Beginning Tuesday evening, March

27 to March 30—we plan for a Music Institute for the Church Choirs to begin at about 8:45 P.M. each evening. Professor Walter H. Hohmann of Bethel College will conduct this institute. This Institute will culminate in the rendition of special numbers at our Easter morning services and an Easter Concert on Sunday evening, April 1. An Organ Clinic for those interested in the organ is also being planned for Wednesday and Thursday afternoons at 4:00 P.M. and a Vesper Organ Recital at 3:30 P.M. on Good Friday. This Institute is being sponsored by the Bethel Mission Society with the cooperation of the Music Committee."

—**The Pacific District Conference** will not convene separately; its business is to be transacted at the session of the General Conference. So states one report in a church bulletin.

—**Alberta Community Church, Portland, Oregon:** Members recently made a party out of kalsomining the interior of the church every night for one week. Rev. J. M. Franz began special services on March 18. Rev. Homer Leisy showed slides on March 4.

—**Hillsboro, Kansas:** The Brudertal congregation, together with many relatives and friends, was privileged to share the sixtieth wedding anniversary of Mr. and Mrs. P. W. Funk on March 5. This event was the first of its kind to take place in the church. After a program and a message by Rev. A. E. Funk, a bounteous lunch was served to all in the church basement.—Corr.

—**Lorraine Avenue Church, Wichita:** A recent bulletin tells to whom to write to support the movement to get E. Stanley Jones to be a delegate at the peace table. The church recently received a two hundred dollar check for its church building fund from a friend.

—**First Church, Newton:** "The Crucifixion" by J. Stainer was given March 25 under the direction of Walter H. Hohmann.

—**The indebtedness of Bethel College** dropped from over \$140,000 in 1932 to less than \$40,000 in 1944.

—**The Bethel College Choir** sang "The Seven Last Words of Christ" on Palm Sunday afternoon.

—**Burrton Mennonite Church, Burrton, Kansas:** Rev. P. P. Tschetter is conducting pre-Easter services. On March 18 Rev. Walter Gering showed pictures of the C.P.S. project in Puerto Rico. Mr. Stucky, a former smoke jumper, who came along, related many interesting experiences.

—**The annual church report** of the Upper Milford (Pa.) church has the unique feature of having **short obituary statements** of those who passed away during the year.

—**Rev. Lester Hostetler** is to bring the special message at the coming session of the Eastern District Conference.

—**Rev. Olin A. Krehbiel** began pre-Easter services at the First Mennonite Church, Berne, Indiana, on March 25. His subjects for the four-day series were: "Behold Thy King," "In the Garden," "The Face of Jesus," "The Hands of Jesus," and "The Feet of Jesus." Rev. Krehbiel is pastor of the Grace Church, Lansdale, Pa., and Secretary of the Eastern District Conference. Dr. C. E. Krehbiel is his father.

—**First Church, Hutchinson, Kansas:** Recent guest speakers were: Rev. W. Harley King and Rev. E. J. Neuenschwander. This church has adopted the

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

100 Per Cent Church Paper Plan.

—For the first time in the eleven-year history of the gathering, a layman will preach the sermon at the annual **Grand Canyon Easter Sunrise Service**. Dr. Ronald Bridges, moderator of the General Council of the Congregational Christian Churches, will present the Easter Message. His address will be broadcast over the National Broadcasting Company network from 9:00 to 9:30 A.M. Eastern War Time on Easter Sunday morning, April 1.

—“We now the using a new kind of church bulletin, which is prepared by the Secretarial Bureau of Bethel College. The front page, we as a church can plan, and we think the cut that has been made will be very beautiful when it comes out. So far the front page carries a picture of a quiet, peaceful farm scene. The back page is prepared by one of our Conference boards and changes each week. One feature of it is known as “Know Your Conference.” This is a short write-up by one of the boards telling about the projects of service which the board carries on, about its personnel, and about its problems, this is informative and interesting. The other feature is called “Beacon Lights from Mennonite History.” Dr. Cornelius Krahn of Bethel College, an authority on European Mennonite History, writes a short interesting paragraph about some happening among the Mennonites in past days. This too, is really educational.”—Bulletin, West Zion Mennonite Church, Moundridge, Kansas.

EASTERN DISTRICT CONFERENCE NOTES

Zionsville - Recently at a choir rehearsal meeting held at the chorister's home, Mr. Norman S. Shantz, the choir presented him with a nice purse as an appreciation of his fine work for many years.

Saucon - The Life of Christ in scripture and song was presented by the young people of the Springfield Mennonite Church, Sunday afternoon, March 25.

First Church, Phila. - February 11, the Ladies of the church served dinner to thirty-three young people from the Mennonite Brethren and Krimmer Mennonite Brethren Churches, who had their communion service in the church in the afternoon. They also had charge of the regular evening service. On March 11, Miss Wilhelmina Kuyf, missionary on furlough to China, preached at the morning service. In the afternoon, a farewell service was held for Miss Kuyf who left to do relief work in China under the M. C. C.

Fairfield — The floor covering in the hall of the church and in the parsonage vestibule is the gift of Mr. and Mrs. Lloyd Benner.

Lansdale—Mr. John Unruh, formerly pastor of the Saucon Mennonite Church, accepted a call from the First Mennonite Church of Madrid, Nebraska. He will be ordained at the Quarterly Conference to be held in the Lansdale Church, April 9. The Pastor, the Rev. Olin A. Krehbiel has been asked to speak at the New York Mennonite Fellowship, the Swamp Charge Brotherhood, and to conduct Pre-Easter Services at Berne, Indiana.

East Swamp — The Rev. A. H. Shultz of Henderson, Nebraska, accepted the unanimous call of the congregation, to become its pastor. The farewell sermon by Rev. Burkholder will be preached on Sunday May 27.

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Rev. Burkholder held a series of services in the Lansdale Mennonite Church, March 18 to 20.

Souderton — On Sunday evening, March 4, the young people of the Lansdale Mennonite Church gave a program for the Junior High and Young People of the Souderton Church.— The total C. P. S. offering for January and February amounted to \$167.00.

The Fourth Quarterly Conference will be held in the Lansdale Church, April 9. In the afternoon, Rev. Ellis Graber will present a paper on “Menno Simons and the Scriptures.” In the evening there will be an ordination service to the gospel ministry for Mr. John Unruh, and after the ordination service, the Hon. Frederick B. Smillie, District Attorney of Montgomery County will deliver an address on “Juvenile Delinquency.”

Retreats — There will be five retreats at Men-O-Lan this year as follows: Adult Retreat — July 13 to 15; Junior Retreat — July 15 to 19; High School Retreat — July 19 to 22; Intermediate Retreat — July 22 to 26 and Young People's Retreat — July 27 to 29.

—Conf. Corr.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, APRIL 3 1945

NUMBER 14

Our Home Mission Work

A. J. Neuenschwander, Secretary of the Home Mission Board



Mennonite Congregation, Calgary, Alberta, Canada, 1945



Mennonite Church, 1706-17 Avenue S. W. Calgary, Alberta 1945

(See article page 5)

Report of the Annual Board Meeting

The Board of Home Missions met in their annual session at the Y.M.C.A. Hotel, 826 South Wabash Avenue, Chicago, 5 Illinois, on February 28. The members present were: J. M. Regier, J. E. Amstutz, W. Harley King, John J. Plenert and A. J. Neuenschwander. Rev. David Toews wanted to come, but his doctor did not give consent to make a long trip. We regretted Brother Toews' absence, but it could not be avoided. The meeting was opened by each one present offering prayer and asking the Lord to guide us in our work.

After the reading of the 1944 minutes, various matters related to the work were taken up. Action taken by resolutions will tell the story in a brief way.

Resolution: That we allow up to \$50.00 for this year, to the Women's Missionary Literature Committee, if and when needed.

Three factors entered into consideration of care for orphans. For some time the Board of Home Missions has carried an Orphan's Fund. It was learned that among the Mennonites in Paraguay there are a number of orphans that need care, and the Leisy Orphan's Society, Halstead, Kansas, has differed to give support to needy orphans who are below four years of age and in places where Home Mission work is done.

Resolution: That the Board of Home Missions considers as our field any kind of evangelistic and mission work in Americaca, except among the American Indians, this is to include work of spiritual nature carried on in South America among our Mennonite people there. The Board to make needed contacts

and inquiries to administer such aid to eligible orphans.

Resolution: That because of some inquiries and some evident need among our Mennonites in Mexico, the Board stands ready to send a qualified person to help them study and solve some of their problems.

Resolution: That we continue to pay our part in cooperation with the Publication Board, for literature, such as our church papers, Sunday School quarterlies and selected books, to the C.P.S. camps and units, and also to pay our half of the **Bundesbote** subscriptions that are sent to readers in Paraguay. Our Board stands ready to have the number of subscriptions to South America increased, in order to supply more homes and families with good literature.

Resolution: That we as a Board encourage our Home Mission churches to consider and if possible to adopt the 100 per cent Church Paper Plan, for it would, do in the church homes to become acquainted with all phases of work in the General Conference.

We further strongly urge these congregations (when new hymn books are needed) to consider favorably the **Mennonite Hymnary** or the German companion **Hymnal** in Canada. Note, several of our Home Mission congregations have already met both these suggestions.

Resolution: That we favor continuing to issue our "Mission Numbers" as in the past, by using our German and English church papers, and that at no time more than eight additional pages be used, and that the Board of Home Missions use only our apportionment, or about one-third if the space given

to both the Foreign and Home Mission Boards.

Resolution: That we kindly ask Rev. John T. Neufeld to serve a full three-year term in the General Conference Evangelistic Committee. The Committee to stand as follows: Rev. Welter A. Gering, 1946 Rev. W. F. Unruh, 1947, Rev. John T. Neufeld, 1948.

This Committee stands ready to help you find a suitable evangelist; they also have a large number of carefully selected tracts, and are now helpful incidents in personal work.

New Workers in New Fields

Resolution: That in view of the cooperative agreement reached with their home church, Grace, Lansdale, Pa., we accept Miss Elsie Pfister, Hyden, Kentucky and Miss Margaret Slotter, Hoskinston, Kentucky, as our workers, and assure them an agreed monthly support for the coming year. Note: These two workers are laboring in the mountain district of Kentucky and their fields are in the region of the "Scripture Memory Mountain Mission."

Resolution: That in view of the desirability to look over various of our mission fields in Canada and also in response to an urgent invitation by David Toews that another Board member come to study and consider the needs of the fields; we ask one Board member to make an inspection trip to Canada this summer for about six weeks.

Executive Committees of Boards Have Session

The Boards that mapped out certain joint projects last year, as the "Bible Institute and Visitation Program" and the study of the General Conference Mutual Aid work, had agreed to hold joint meetings of the Executive Committees. Those involved were: Relief, Education, Home Missions, and the Peace Committee.

The two-fold projects considered are:

I. To consider the report of the Fact Finding Committee on General Conference Mutual Aid.

II. To consider the results and needs as they have come out of the "Bible Institute and Visitation Program," from written statements by all the men on assignments.

Reports if the sessions will be published in due time.

The Board is grateful to God for the active interest and concern as manifested by the regular and faithful support of the work through gifts and prayers.

In the name of the Board,

A. J. Neuenschwander, Secretary

RURAL WORK

WILLIAM MARTENS, GRANTHAM, ALBERTA, REPORTS

For a number of years it has been my privilege to work in the interest of the Home Mission Board in Alberta, Canada. With my limitations, in faith, I sought to fulfill the great Commission: "Go ye . . . and teach all nations." The field of my labors was mainly to the scattered groups and also to individual families in the following towns: Chinook, Sedalia, Naco, Munson, Drumheller, Irma, and Iacombe. Part of my work is to visit and minister to the sick and also to visit the patients in various hospitals work looms friends and of increasing importance. To all mission friends who make this work possible, we say: "The Lord repay."

Since November, 1944, I have been much engaged in assisting in Bible conferences, held jointly with the Mennonite Brethren. All churches in the region will be visited and the theme if their choice will be discussed. One tour of this kind will cover five or six churches and will take about three weeks. This winter I was permitted to make two such tours. Such services bring special blessings to our people, but to the worker also. In connection many homes can be visited and words of comfort and inspiration can be brought to the sick.

New Church Built

In addition to the work outlined above, we have had much work to do in our home church. Among the many hundred Mennonite congregations in America, we were no doubt the most unfortunate, with possibly two others. During the early days of the war, we lost our church building because of a fire. What a loss!! "Should we risk it and immediately build a new church?" The congregation decided: "No." The result was that we decided that for the duration, we would worship in homes. This was done 1939-1944. Our work went on from year to year, by holding our worship services and Sunday



Mennonite Church, Grantham, Alberta, Canada 28x48 feet. Erected at a cost of two thousand three hundred dollars. The men of the church did the work.

School for the children in an overcrowded farm home. Finally the wish and hope found expression in many that we ought to venture forth and rebuild our place of worship.

With great devotion we all went to work. A building 28x48 feet in size was erected at a cost of \$2,300.00 On December 24, 1944, we were permitted to have the dedication service. To the Board of Home Missions our sincere thanks for the loan they granted us and thanks go to many churches in Canada who have sent to us their gifts and interest. May the Lord bless you all!

With brotherly greetings from your and the Lord's servant,
William Martens
Note—The above letter was translated from the German by the Secretary.

THE WORK OF THE HOME MISSION COMMITTEE OF THE WESTERN DISTRICT CONFERENCE AT FREDONIA, KANSAS

One hundred twenty-five miles southeast of Newton, Kansas, is a little settlement of our people. This

group of less than a dozen families has been in the community of Fredonia for about seven years. They have moved out of some of our more popular Mennonite areas around Newton, Goessel, Whitewater, and Halstead.

Fredonia is the county seat of Wilson county, and has a population of approximately four thousand people. It is a typical marketing center for farmers, and boasts of having a large cement plant, flax mill, brick kiln, turkey packing warehouse, and alfalfa dehydrating unit. The community is made accessible through good high ways, trains, and bus lines from Wichita, Topeka, and St. Louis.

The farming is diversified. Alfalfa (hay and seed), corn, flax, beans, oats, wheat, kafir corn, and les-pidesa (sp?) are some of the crops which are being successfully grown. The fattening of livestock for market is practiced with limitations, but the production of dairy products, and the raising of turkeys is profitably practiced by many.

The area is varied having both highlands and lowlands. Many of the hills and creeks are heavily wooded. The soil is not consistent in its quality. Neighboring farms may differ greatly in their soil textures. Improved farms are selling for twenty-five to seventy-five dollars per acre. Most of the country roads are better than average, because rock is sufficiently available for surfacing.

The climate is noticeably different from that of our Newton vicinities. The winds are not as prominent, and the winters are milder. The rainfall is about the same.

Our group there is not living in a compact settlement at present. The town of Fredonia being the approximate center, they live from three to almost twenty miles in various directions. Nevertheless, these families do not fail to meet every Sunday morning in a country schoolhouse for Sunday School and church worship. At present a catechism class is being held for nine young people. Once a month they meet on Sunday evening for C. E. In this organization the Mennonite Brethren group, (which constitutes about the same number of families), meets with us.

All of our people who are there now have faith in the future of the settlement. None were wealthy in material goods when they came there, but now they feel that they have a more secure footing. Some families have moved back to their home communities. Those who remained have, and still are, paying a price for their faith, but they feel that the adjustment in farming methods, which is necessary in all enterprises such as this one, is now complete, and that better days are ahead. (A failure to make this adjustment, rather than poverty of farming conditions, is probably a more valid explanation for the fact that some families have left.) Another severe testing which they have felt, and still feel very keenly, is their limited fellowship with others of a kindred faith. These factors loom large in all pioneering communities.

I believe that this settlement should receive due consideration by all of our people who are contemplating a necessary change of location, but a warning against any blind or hasty decision is in place. I suggest to our men in C.P.S., and military camps, when they return to normal life and seek for a place to begin farming, that they carefully consider the Fredonia vicinity as a possibility for settlement.

(By Willard Wiebe, senior at Bethel College, who has since October, 1944, served the Fredonia group.)

YOUR LIFE TOMORROW

So much is being said these days of the life of tomorrow—when Job 8:9 says—"For we are but of yesterday and know nothing, because our days upon earth are a shadow." How true that is of ourselves, yet when we are enlightened by the Spirit, we too can say as Paul does in II Tim. 1:12—"I know whom I have believed." We praise the Lord for so many that have had the joy of the Lord overshadow them and caused them to become a new creature in Christ Jesus. So many of these, sad to say, have remained as babes—must be taught instead of being teachers already. But the majority of the people by far (that is in Northern Saskatchewan) are as yet blind to the gospel. Poverty seems to be such a great barrier, Satan taking such an advantage on them; yet the sparkling eyes and smiling face of even one soul brought into the presence of the Lord, alone, is joy unspeakable to the worker.

During the last six months of 1944, thirty-eight souls have come to the Lord. How we rejoice to know that the Master does not want His worker to come empty handed some day.

My work, as most of you will know, is in Northern Saskatchewan—where I am kept very busy. There are so many places where no other minister comes, and many, too, where he comes but only once a month or even less. At other places the minister feels weak and he, as well as his audience, expect help from elsewhere.

What tomorrow will bring we know not, but my prayers and desire is for more laborers in the field—yes in our own land. It means a sacrifice here, but joy unspeakable now and through eternity,

More souls for the Master.

Rev. C. B. Dirks, Codette, Saskatchewan

BETHEL CHURCH Winton, California

Greetings to all with Jeremiah 17:7—"Blessed is the man that trusteth in the Lord, and whose hope the Lord is." That has been our experience again in the past year just simply trusting in the Lord from day to day. The Lord has wonderfully blessed us the past year with wonderful crops; all kinds of fruits are grown here as grapes, peaches, almonds. The crop was very good last year.

So has the Lord also blessed us spiritually. We could gather every Sunday morning and Wednesday evening with the exception of the busy summer season

We made some quite necessary improvements on our church this year. The roof was reshingled, the inside was painted; also varnished the benches; the floor was scraped and varnished, so that we have a very nice building now.

The work is going on nicely every Sunday morning. Sunday School with an attendance now of about sixty. Preaching at 11 a. m with a special song by some family; our evening services are C. E. program and then every other Sunday singspiration.

We have a nice sewing circle. The sale this fall brought about \$480.00. We also had a number of ministers visiting, as Rev. W. A. Regier, Rev. P. K. Regier, Rev. Wedel and Rev. and Mrs. J. M. Franz. Pray for us that we may serve him faithfully.

Mr. and Mrs. J. P. Glanzer

THE LIGHT SHINETH IN THE GREAT SMOKIES

"Thru God we shall do valiantly; for He it is that shall tread down our enemies." Ps. 60:12

We had an unusually quiet time over the holidays, thanking Him for answered prayer, in contrast to other years with its drinking and arousing and sewing satan and all that goes with it.

Our Sunday Evening Bible Class has been steadily holding forth "The Word of Life," as well as our Sunday School.

I am endeavoring to organize a Mother's Class seventeen miles away, this will be another community added to my others.

Just at present we are having our winter rains, which makes roads dangerous, preventing me going far back into the mountains to schools, as there are landslides and washouts in the high narrow roads.

We thank God that two of our young men and one grown mother have taken their stand for Christ and give evidence of spiritual growth.

Progress In The Community

We notice progress in our community, it is slowly plodding upwards for the better spirit in cooperation than the past two years. This is a real encouragement to my heart, though we still have much ground yet to be possessed.

Satan is not asleep, as he is always trying some new method to start discord among our community, but praise His name, God is working in hearts; also our little wee tots are memorizing scripture verses at home.

Weather Hinders Work

We have had an unusual amount of heavy rains this winter; our hills are water soaked, and the roads have been in an almost impassable condition due to landslides and clay mud. At times not even the rural mail man could get thru. From this it is evident it has been too bad to go on the back roads to schools, which have been closed from time to time on account of weather and coal shortage, but our school term is extended to continue till June instead of closing early in April. Thus, I will be able to resume Bible teaching in the schools, again, as soon as the weather permits. This school work brings good interest and results, and the children that learn Bible stories in school take it to their parents in the home. Thus parents as well as the children are receiving His Word even though they do not have the privilege of attending any gospel service.

God is working in the hearts of our boys and girls here hidden among the hills unknown by the world but known to Him.

Will You Pray

We need much prayer and it seems as tho my life is a small candle, but here among the hills I am trying to keep it shining, holding forth His Word.

Please, continue to pray for the many unreached here since they are lost and He died for them too.

1. Please do not send any postal cards (other people read post cards)

2. And I am known as the "Sunday School Visitor." Please *never* put "Missionary" on the outside of the envelope—Thank you

May God still work mightily here. Pray for the parents who are so careless and indifferent to spiritual things.

May God have the very best of my life in this New Year.

Elsa E. Grantland—Point Rock, N. C.

PROGRESS REPORT

GENERAL CONFERENCE MENNONITE FELLOWSHIP OF LANCASTER, PA. AND VICINITY

In response to an invitation sent out by Reverend J. J. Plenert of Philadelphia September 15, 1944, approximately forty of us gathered at the Lancaster Y.M.C.A. on Sunday, September 24, from 4:00 to 5:30 p.m. where we met with Rev. A. J. Neuenschwander and Rev. Freeman H. Swartz for the first meeting of the Fellowship. It was the hope and prayer of the leaders that this new Fellowship might ultimately grow into some permanent organization to draw together all Mennonite friends and others who might be interested in a General Conference Church.

Growth of Interest and Attendance

The response was encouraging and it was planned to hold a second meeting in about a month. Dr. S. E. Yoder of Lancaster and Dr. D. C. Frost of Miller-ville were appointed to serve as a committee on arrangements. Since that time monthly meetings have been held at the same location, and we have been pleased to note a growing interest and attendance. No little credit is due to the preachers who have given of their time and talent to come to the meetings with messages of encouragement and inspiration to all of us.

Those Who Have Served As Preachers

The following men have served on the dates indicated and this listing should serve as open thanks for the service they have rendered.

September 24, 1944—Rev. Freeman H. Swartz, Chairman of the Eastern District Home Mission Committee.

October 22, 1944—Dr. J. Winfield Fretz of the Mennonite Central Committee.

November 19, 1944—Rev. George S. Stonebeck of the Fairfield Mennonite Church, Fairfield, Pa.

December 17, 1944—Rev. Elmer D. Hess of Emmanuel Mennonite Church, Denver, Pa.

January 14, 1945—Rev. Alfred Regier of Calvary Mennonite Church, Mechanics Grove, Pa.

It is now planned that Dr. Fretz, who gave such a fine talk at our October meeting will again be with us as preacher on February 11, 1945.

Special Music Arranged

As a predominant part of our meeting we have been privileged on several occasions to have a group of singers under the leadership of Mr. Otto Sommer of the Mennonite Central Committee, which group has rendered in an exceptionally pleasing manner, songs which have added materially to the meetings. We have also had the support and assistance of many others from the Mennonite Central Committee at Akron. It is noteworthy that they have been with us consistently and in good numbers at all of our meetings.

Adopting of a New Name

As a means of identifying our group and to avoid confusion the name was changed to "The General Conference Mennonite Fellowship of Lancaster, Pennsylvania and Vicinity," as we found another fine group was meeting under a name similar to our original one.

Financial Report

Financially our group has been self-supporting and all moneys turned over to the Committee by the General Conference have been, in turn, passed on to the Mennonite Central Committee boys who have been willing to give their time to our group in fur-

nishing special music as referred to above. Offerings have equalled expenses to date.

Conclusion

It is hoped that this brief report indicates the interest shown and the growing response to our endeavors. We have had approximately seventy in attendance at our recent meetings and hope to enlarge our sphere of influence in the coming months.

—Dr. D. C. Frost

MENNONITE MEETING IN THE LOOP CHICAGO, ILLINOIS—CITY WORK

Although a smaller group of Mennonite students have been meeting for several years on the south side of Chicago, near the Chicago University and Theological Seminary, a need was seen for a more centrally located meeting place where all of these of Mennonite faith and heritage living in and near Chicago could meet for worship and Christian fellowship.

Rev. J. T. Neufeld suggested that we look for a suitable place in the Loop. After looking at various places, an arrangement was made with the Methodist Church for the use of the Dixon Chapel in the Chicago Temple located at 33 North Clark Street, which is in the heart of the Loop. This fine chapel was to be reserved for our meetings to be held on the first Sunday afternoon of each month.

When the plans for contacting the Mennonites in the city and bringing them together in special meetings once a month for worship and fellowship was presented to the Home Mission Board by Rev. Neufeld, they gave their hearty approval and agreed to give some financial support.

The first meeting was held in May of 1944. About fifty attended this meeting and received the blessing of the message brought by Dr. A. Warkentin. They came from many parts of the city and after the worship service many of them remained to visit with old acquaintances and to meet others of like heritage.

These services have continued up to the present time. The attendance has ranged from twenty-five to fifty. The meetings usually open with a song service followed by a ten or fifteen minute devotional period. Students from the schools usually have charge of the devotionals and the special music. Then there is the main message from the Word of God given by a local or visiting minister or missionary.

At the present time there are about 150 names on the mailing list. Cards or letters announcing the service are sent out every month. Some visitation work has been done among these people, and an effort will be made to make a personal contact with as many as possible.

What has been the benefit, if any, from these meetings? Certainly, those that have attended have received a blessing through the worship service. Furthermore, these meetings have been a means of getting together with old friends and acquaintances. The half hour of visiting after the worship service is very similar to that which takes place in so many of our churches in the country. Thus there is a spirit and sense of unity and a feeling, at least, in a small measure that we have "Mennonite" community even though we live scattered out in a large city.

Sponsoring Committee
J. T. Neufeld

E. A. Albrecht
Submitted by E. A. Albrecht

REPORT ON THE MISSION STATION IN CALGARY, ALBERTA

It is possible for me to enclose two pictures with this report. On the one we see the church, while on the other are the people of Calgary who helped to make possible the difficult task of becoming organized in this large city.

For years there has been no opportunity for these people to have fellowship with one another, as no one seemed to know just who lived in this city, or where they lived, nor was there a suitable building available for the purpose. As a result of this many joined various religious denominations, while others, who differed from these denominations in their convictions, had no fellowship whatsoever. It was especially important that something be done for the sake of the little children. After six months of work, it became possible to purchase a church, in which since November 6, 1944, these people have been able to gather for Sunday School and worship every Sunday, as well as for a prayer meeting and choir practice every Wednesday night. On October 8, a thanksgiving service was held, at which gifts totalling \$506.65 were received. With this small sum the church was bought within the next few days, in the hope that the Home Mission Board would support them, and they did.

Brother David Toews, Rosthern, has supported this project tirelessly, and the Board of Home Missions of the General Conference of North America has given the financial support necessary to make possible this purchase. On January 3, the Calgary Committee, was able to pay for the church, and, we received the deed.

This house was dedicated to the Lord on November 19. Brother J. Sawatzky made the introduction with John 16:33; after which it was my privilege to speak on Psalm 84; Brother W. Martens then spoke on Psalm 122. In the afternoon of the same day the Lord's Supper was observed, for the first time in Calgary. Brother C. G. Neufeld, Didsbury, made the introduction with Psalm 2:5:11, and Rev. 3:20, while Brother W. Martens officiated with a message based on John 3:16. Brother J. Sawatzky closed the service with Luke 8:39 and prayer.

This is our church, one more church in our chain of churches, where people can have fellowship with God and with one another, where souls can seek and find the Lord. The Lord be praised! And now we see new people every Sunday, Mennonites who had not been seen before, and who were not known to be living in this city. They are all employed in the various industries of the city, or members of the services.

The fact that Brother J. Sawatzky has decided to assume full responsibilities here, and intends to move to Calgary in the near future, will be especially beneficial to this work.

We should now like to extend a hearty invitation to all ministers of the gospel of Canada and the U. S. A. whose travels might at some time take them through Calgary, to stop off there and bring God's Word to these people. The church is at 1706-17 Avenue, S. W.

In the Master's service,
John P. Vogt, Coaldale, Alberta

THE NEW YORK FELLOWSHIP

The New York Mennonite Fellowship serves a widely scattered group of Mennonites in the area of Greater New York. Many of these are students or others who live here only temporarily, who have their membership in their home churches and perhaps attend one or the other of the New York city churches fairly regularly, but who feel the tie with their Mennonite faith and background.

This group has been meeting monthly at the Biblical Seminary in New York for devotional and informational meetings, and for the sake of fellowship. Since October we have had as our speakers Dr. Harold S. Bender, of Goshen College, who spoke on "The Anabaptist Vision;" Rev. Cornelius Wall, head of the Mountain Lake Bible School, who spoke on the Christian witness; Miss Martha Burkhalter, who showed motion pictures and spoke of the work of the General Conference missions in India; and Rev. J. R. Barkman, who presented the work of Grace Children's Home of Henderson, Nebraska.

The average attendance at these meetings has been twenty. Many of the people on our list live far out and can come only occasionally. The severity of this past winter has kept many of these from coming for several meetings. As a result of these meetings and of personal contacts one young man has made a definite commitment of himself to Christ.

There is a small nucleus who would be glad to have a Mennonite church in this vicinity and who would support any effort which would be made to establish such a church on a full time basis. These few are permanent residents who do not feel at home in other churches.

Because the Fellowship is made up of members of many Mennonite branches, it seems very difficult for us to start such a church. It might be suggested that the Board of Home Missions try to find someone who would spend his full time to establish a mission here and work it into a church, as has been done by another Mennonite denomination farther out of the heart of the city.

Paul F. Barkman
235 East 49th Street
New York 17, New York

P. S. If any minister has any of his members in New York, please send names and addresses to Mr. Barkman.

A. J. Neuenschwander

TORONTO MISSION NEWS

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1. One must agree with the words of the apostle Paul after receiving God's blessings day by day the Toronto Mission was especially blessed during the first week in February when the Rev. J. J. Plenert, Vice-Chairman of the Board of Home Missions, served us with a series of special messages. The theme of his messages dealt with "The Church." Each message challenged us to fulfill our duty as a member of the Church of Jesus Christ. Solo selections were rendered by Rudy Dyck, a member of the Mission.

On Saturday evening Rev. Plenert met with the men of the Mission for an open discussion of matters concerning organization into a church. After due discussion it was decided to postpone organization for the time being, but to take definite steps toward this end in the future. One of the steps to be taken would be to appoint an individual or a committee who would attempt to locate a more suitable meeting place for our mission meetings and activities. We have been tremendously handicapped because of the fact that we do not have proper quarters of our own and thus activities other than Sunday School and Sunday morning worship services are out of the question. Of course, occasionally a special service is held in a home, but such quarters are very crowded.

The annual meeting of our Mission was held after the closing message which Brother Plenert gave on Sunday February 11. Reports from the Pastor and the Secretary-Treasurer were given, after which a new Mission Committee, with an additional member on the committee, was elected. Sunday School teachers and pianists were also elected for the coming year.

As we look back over the preceding year, many have been the blessings which the Lord has given us. We, the Toronto Mission, are looking forward to a greater blessing in the coming months of this new year. Join us in prayer that the work of the Lord, in this great city, might continue to grow and that many others might be reached for Christ.

Rev. Arnold A. Fast
12 Bank Street
Toronto, Ontario

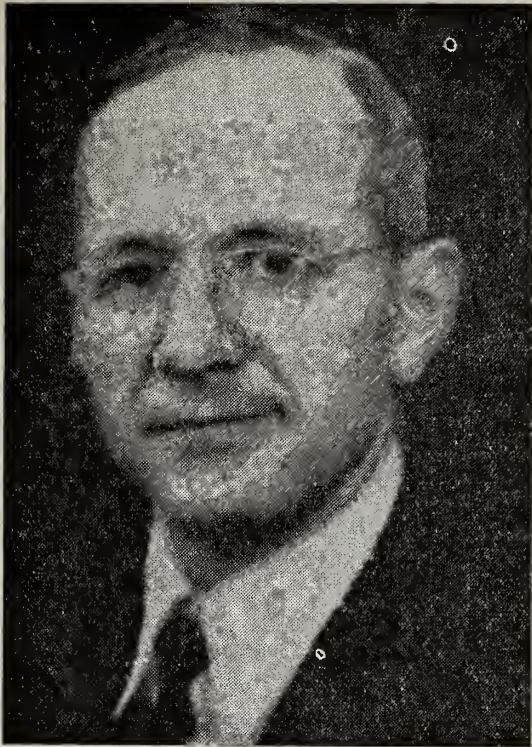
A. J. NEUENSCHWANDER

By a Co-worker on the Home Mission Board
Rev. A. J. Neuenschwander, the Secretary of the Home Mission Board, is also the editor of the home mission section of *The Mennonite*, and the writer of the home mission news in each issue.

He was elected to this Board at the Upland conference in 1935. Rev. Neuenschwander has been pastor of various churches in our conference for more than twenty-five years. He has ministered in the following places: Trenton, Ohio; First Church in Philadelphia; Upland, California, and is at present serving three churches in and near Quakertown, Pa., Bethany, West Swamp, and Flatland. Any one familiar with the large amount of correspondence that he must carry on as Secretary of the Home Mission Board, will realize that he lives a strenuous life.

There are numerous circumstances which qualify Rev. Neuenschwander well to be the secretary of this board. Here are a few of these:

1. His education and training. He is a graduate of Bluffton College and Witmarsum Seminary. He also has done graduate work in two other seminaries.
2. His past experience. In addition to his long ministry in a number of our own churches, he has also taught in the Mennonite Collegiate Institute of Gretna, Manitoba, and has served as Young People's Secretary, travelling much among the churches of our conference. He has thus become familiar with the opportunities and the needs of our people, both in the United States and in Canada. He does not pretend to be a master of the German language, but he



Rev. A. J. Neuenschwander

can read, write and speak it sufficiently to carry on his work as needed.

3. His deep interest in our people. Those who know Rev. Neuenschwander know that his interest is not limited to those of the Mennonite church, but he feels his first obligations to those of the "household of faith." Neither is his interest limited to home missions; but he has been quite willing to devote his time and energy to this field of opportunity as the need demands.

4. His quick understanding of the needs and the problems of home missions. This is very important when a quick solution of the problem is to be made.

5. His approachable disposition. He is always ready to approach others and they soon discover that he is always interested in their questions and their needs. This is an asset to one engaged in such work.

6. His deep conviction that man needs salvation, and that in Christ this is always available. This conviction puts an inner drive into any person who has it.

When Rev. Neuenschwander carries on the work as Secretary of the Home Mission Board, he is never mechanical about it, but does it with a deep desire of serving Christ by widening the opportunities of our church.

Our Foreign Mission Work

P. H. Richert, Secretary of the Foreign Mission Board

Report of the Foreign Mission Board Meeting

February 21-24, 1945, North Newton, Kansas

The session was opened by the chairman, P. P. Wedel, with the reading of Acts 26:13-18 and a few remarks about the challenges and promises this passage contains also for us today. This was followed by a season of prayer. All members of the Board were present: P. P. Wedel, H. G. Nyce, A. E. Kreider, A. P. Waltner, D. J. Unruh, P. A. Penner and P. H. Richert. Most of the time also the officers of the Women's Sewing Societies, Mr. R. A. Goerz, Mrs. Frieda Regier Entz, Mrs. A. M. Lohrentz and Mrs. W. C. Voth, were present, as also the President of the General Conference, C. E. Krehbiel, as much as his time permitted.

When South America was discussed, the missionaries G. B. Stucky and L. A. Rutschman were also present; when Africa was under consideration, Brother and Sister C. E. Rediger of the CIM Board were present, he being the representative of his Board to sit with our Board.

The first report read was that of the treasurer, P. A. Penner. The following is a brief summary of the same:

Cash on hand January 1, 1944	\$ 75,870.69
Cash Receipts	178,933.13
Total	254,803.32

Disbursements:

Budgets, salaries, gifts to missionaries	81,542.77
Indigenous proteges (India)	1,446.00
Special gifts (India)	28,693.30

Travel (Missionaries)	13,175.48
Visas and Passports	107.63
Travel (Board and furloughed missionaries)	1,213.46
China	2,350.00
Equipment for missionaries	1,050.00
Congo Inland Mission	2,050.00
Mission Fields maintenance	1,656.62
Medical	430.48
Foreign Mission Conference	70.00
Auto allowance	1,675.63
Cables to India	159.00
Interest, Insurance, and Taxes	331.03
Postage, Stationery, Telegram expenses, etc.	442.94
Invested	80,000.00
Sundries:	
Rest Home, India	2,745.00
Working capital for G. B. Stucky	2,745.00
Pensions	1,545.14
Publication Office	576.99
Miscellaneous	2,149.94

Cash Balance, December 31, 1944	\$28,892.41
Canadian Receipts and Disbursements, 1944	
Receipts (January 1 to November 20, 1944)	\$17,556.73
Remitted to India	7,849.56

Balance on December 1, 1944	9,709.56
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1. *Resolved* to accept the treasurer's report.

2. *Resolved* that we propose to the Executive Committee of the General Conference, that it outline a uniform plan as to the period to be covered in the reports of the treasurers of the conference boards of the General Conference.

Arizona

3. *Resolved* to accept the following budgets for Arizona:

Oraibi	
Native helper	\$500.00
Miscellaneous	100.00
Hotevilla	
Fuel	45.00
Painting, etc.	170.00
Moen Copi	
Fuel	80.00
Repairs	250.00

Total \$1,145.00

4. *Resolved* to accept recommendation No. 1, and ask Brother Suderman to contact Mrs. Baumgartner about buying her house at Hotevilla, and report to the Board.

5. *Resolved* to accept recommendation No. 2 which asks for a new couple for the Arizona field.

6. *Resolved* to accept recommendation No. 4 that we send Sister Anna Baerg this year again to Arizona as teacher in the vacation Bible Schools and to continue to use her where most needed.

7. *Resolved* that it is the wish of the Mission Board that the Sudermans return to the Hopi field. But if the Berne church desires to extend the present temporary arrangement with them for perhaps another year, we would be willing to grant that, if we can make adequate provision for the work in Arizona.

Montana

8. *Resolved* to accept the budgets for Montana as requested:

Lame Deer, Budget	\$150.00
Native helper, Frank	180.00
Ashland, Budget	200.00

Total \$530.00

9. *Resolved* that the Foreign Mission Board in session sends its heartfelt greetings to Brother Rodolphe Petter, who this week celebrates his eightieth birthday, and we express to him our appreciation of his labor of love in the preparation of the "addenda" to his Cheyenne grammar, wishing him the continued blessing of our heavenly Father.

10. *Resolved* that we grant our missionaries to the American Indians the permission to leave their respective fields one month a year (instead of two weeks a year, and ten weeks after a five year period), if so desired.

Oklahoma

11. *Resolved* to accept the following budget for Oklahoma:

Clinton, Hammon, and Thomas, Station account	\$350.00
Native help account	600.00

Canton, Longdale, and Fonda, Station account	350.00
Native help account	240.00

\$1,540.00

12. *Resolved* to authorize our missionaries in Oklahoma to investigate the present valuation of our Cantonment farm and the extra house on it.

13. *Resolved* that we adopt the plan for introducing a new worker into the Oklahoma field as suggested by Brother J. B. Ediger (in the light of the fact that he and his wife wish to retire in 1947, when their forty years of mission service will expire).

India

Upon invitation by the Board, Sister Martha Burkhalter attended our meeting during the discussion of the India field, particularly the recommendation from India about the building of a Bible Training School at Janjgir, on which she presented a lengthy paper, which showed a thorough study of the problem. Thereupon it was

14. *Resolved* that we approve of the request of the India Missionary Conference that Miss Burkhalter solicit funds for the New Bible School as planned by the India Conference, with an estimate of its cost of about \$5,000.00. (Rs. 15,000).

15. *Resolved* that we allow the requested budget of \$35,015 dollars (Rs. 114,324).

16. *Resolved* to allow the request of \$12,251.00 for building material, etc.

17. *Resolved* that we approve of the request of the India conference to send three new couples to India, and that we make efforts to comply with this wish.

18. *Resolved* that we approve of the request of the India conference that Miss Nickel solicit \$650.00 for the Educational Fund in India.

19. *Resolved* to encourage Brother and Sister Curt Claassen in their plans to continue their studies. (In preparation to go to India.)

The letter concerning the new high school was carefully considered, but because of lack of information, such as estimate of cost, etc., be it

20. *Resolved* that we defer action on this request at this time. In reference to the request for a bungalow at Jagdeeshpur, be it

21. *Resolved* that after careful consideration of this request we postpone this matter until the return of Dr. Dester and Rev. Duerksen for further information.

Africa

As already stated, Brother and Sister C. E. Rediger of the CIM Board of Chicago attended our meeting, while our work in Africa was under discussion. Brother Rediger, who had come as representative of his Board, reported about the developments of sending out our new workers to Africa. Brother and Sister G. B. Neufeld are on the way, and should arrive now any day. Brother and Sister H. A. Toevs have permission to go, but do not yet have their passage, and may have to wait till March for it. Brother and Sister J. B. Dick do not yet have the permission to go. Meanwhile Brother Toevs

does personal work in Chicago with the sick in the hospital.

22. *Resolved* to give Brother and Sister Rediger a vote of thanks by rising for this helpful participation in our discussions.

China

23. *Resolved* that we favor the student relief in China as entrusted to Rev. S. F. Pannabecker and that we express to him our deep concern and wish that the greatest care should be exercised that students should attend only such schools that are true to the evangelical Christian faith, and that Brother Pannabecker submit to the Board names of worthy students for endorsement by the Board and the China missionaries.

24. *Resolved* that we express our appreciation to Dr. and Mrs. John Warkentin for their communication, and we hereby give them the assurance that we plan to send them to the field as soon as possible.

25. *Resolved* that we accept the recommendation of the China missionaries regarding language study for new missionaries, and that they be sent to the College of Chinese Studies at Berkely, California, at the discretion of the Executive Committee.

In the midst of our discussion on China a telephone call came with the good news that our missionaries in the Philippines are liberated and in fairly good health. This was to us important enough to pause in our work long enough for a brief season of prayer with praise and thanksgiving. General MacArthur has promised the missionaries that he will send them home as soon as he can spare the ships for them.

26. *Resolved* that we lay aside an additional sum of \$10,000.00 for the work in China for reconstruction after the war, etc.

Mexico

While our Board has no mission work in Mexico, we are glad to help with advice and encouragement to the Bergtal church in Manitoba, which has begun a mission not far from the Mennonite Colony there. We asked a member of our Board, Brother D. J. Unruh, to comply with their request and accompany their recent delegation to Mexico to help investigate the field and its possibilities, which he did.

27. *Resolved* to express our appreciation of the mission spirit and enterprise of the Bergtal church, and that we encourage them in their mission program in Mexico, and that we request them to maintain their affiliation with our Board, and keep us informed of the progress in their work, and send us their reports from the field.

28. *Resolved* that we thank Rev. D. J. Unruh for his report of the visit to Mexico, and the information given concerning the work among the Tarahumara Indians.

South America

29. *Resolved* that we plan to send Brother and Sister Stucky to Colombia as soon as their visas have been granted, as we expect within a few weeks. Next summer we send Brother Rutschman and Miss Fischbach (by that time to be Mrs. Rutschman), and as soon as Miss Becker has finished her course in Biblical Seminary, we send her also to Colombia together with Miss Janet Soldner, and Miss Mararite Sprunger, if the reports of those who have gone ahead are favorable in regard to establishing a mission in Colombia.

General Resolutions

30. *Resolved* to appoint Brother D. J. Unruh as Candidate Secretary.

31. *Resolved* to instruct our secretary to report to the Secretarial Bureau that the members of our Board are willing to write brief articles for the church bulletins.

32. *Resolved* to place our missionaries among the American Indians on the same salary scale as those on the foreign fields, beginning January 1, 1945.

33. *Resolved* that we ask Brother P. A. Penner to write the next annual letter to our missionaries.

34. *Resolved* that we ask Brother Nyce to visit Montana this year and Brother Waltner Arizona.

35. *Resolved* to instruct our Executive Committee to take the necessary steps in consultation with the Home Mission Board to lay before the General Conference our definition of the scope of "Home" and "Foreign" Missions.

36. *Resolved* that we continue Brother P. J. Wiens for the year 1945 on the same basis as in the past few years, and grant an extra \$75.00 for medical allowance.

37. *Resolved* that we go on record that we are willing to participate in a Christian Workers Conference in 1945 on a basis similar to last year, if the other boards enter the arrangement, and if the program be set by a committee composed of representatives of the participating boards.

38. *Resolved* that the President of the Board appoint a committee of three to secure questionnaire from other mission boards for their foreign mission candidates, and then prepare one for the General Conference of the Mennonite Church of North America and have it printed.

39. *Resolved* to thank Bethel College for the free use of a committee room and for the good boarding service.

40. *Resolved* to thank Brother C. E. Krehbiel for

attending, as conference president, our sessions as much as time permitted.

41. *Resolved* to thank all our mission friends, churches, C. E. Societies, and Women's Associations for their faithful support of our mission work both financially and otherwise, especially through the *News and Notes*.

42. *Resolved* to thank all our mission workers at home and on the fields for their faithful service and uncomplaining attitude in the face of adverse war conditions.

43. *Resolved* to thank the Lord for his continued blessings of our work and the protection of our workers on land and sea and restoring to health those that were sick almost unto death. Especially, do we thank and praise Him for the release of our missionaries in the Philippines, and now also for the encouraging information about entering Colombia for general mission work, for which the money in the treasury has accumulated. We thank the Lord for the large income of over \$178,000.00 in 1944, so that we are encouraged to raise our budget for this year.

44. *Resolved* to accept as our total budget for 1945, \$140,000.00.

45. *Resolved* to adjourn.

Brother C. E. Krehbiel led in the closing prayer.

P. P. Wedel, President

P. H. Richert, Secretary

AMERICAN INDIAN MISSION NUMBER

Last year we had an India Mission Number, and so it is but fair that we have an American Indian Mission Number.

As soon as the work in China can be started again, a China Mission Number would be in order. We have had such numbers before, but not many of them. They contain more material than usual, and should be referred to from time to time as leisure permits to read it all. Otherwise it would be too much material for ordinary readers to read it in one sitting. We have also pamphlets for distribution, and they are fine, but none of them have such an opportunity to get into every home as these Mission Numbers have.

We are using some old pictures, which would be out of date, were it not for so many new readers that have never seen them before. A few weeks ago the picture of our Senior missionary was published with an article about him. But thousands of our mission friends did not get to see it, because they did not subscribe to the paper.

We call special attention at this time, when Missionary Petter celebrates his eightieth birthday, to his life story in pamphlet form. The English edition is exhausted, but the German is yet to be had by the hundreds of copies for ten cents a piece. They can be ordered from Rev. J. M. Suderman, Publication Office, 722 Main, Newton, Kansas.

—P. H. Richert, Sec.

MONTANA

BIRTHDAY CELEBRATION AT LAME DEER, MONTANA

The phone rang . . . Brother Habegger was speaking from Busby . . . "Shall we not together plan a celebration in honor of Brother Petter's eightieth birthday anniversary?"

That started "the ball a-rolling" . . . The Busby missionaries and a number of government employees at the large Indian boarding school there began at once to practice special songs for the occasion. Mr. and Mrs. Habegger both sing well, and Mrs. Wenger plays nicely.

I wrote at once to the Swiss Federal Railway offices in New York city for Swiss slides, well knowing the delight it would be to my husband to gaze on scenes of the land that gave him birth, as a special part of the celebration. We are all familiar how beautifully a poet expresses our common feeling, in the words,

"How dear to my heart, are the scenes of my childhood,

When fond recollection presents them in view."

Not even the poet felt these words more deeply than does my husband who left Switzerland in 1890, to come preach the gospel to the American Indians. I asked especially for scenes from southern or French Switzerland, centering about Vevey, his birthplace, then Lake Geneva, the Jura mountains, the high Alps, Bern, Zuerich, and especially Basle, where he spent seven years of intensive study preparatory for his career as missionary . . . They very graciously sent 103 fine slides and four reels, and my only expense was transportation and insurance charges in sending them back . . . The entire shipment was valued at \$150.00.

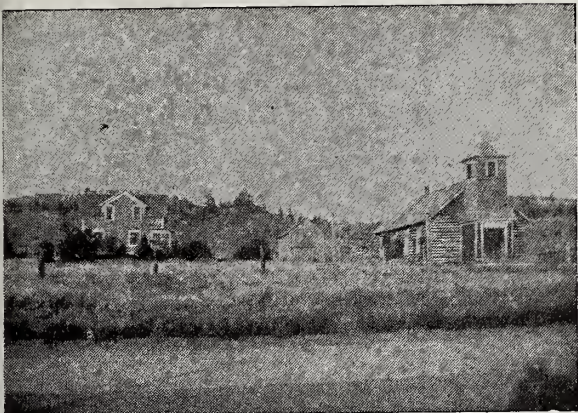
The lady stenographers at the government offices here in Lame Deer very kindly typed eighty postals, which were sent to the churches, to mission and personal friends, announcing the celebration. These brought a very prompt and gratifying response, which tended however to "let the cat out of the bag" before the time. Since my husband had had one bad fall on an icy place near the road, which might have been serious, I began to stress most vigorously the danger for older people, and promptly insisted that I, and not he, get the mail each day. This I did for two weeks, either going to the post-office myself, or waiting near the mail box until the mail "stage" would bring our incoming mail. Thus it was a simple matter to lay aside all special mail.

Mrs. Habegger baked the angel food cake and furnished the decorations. Other ladies furnished cakes, and the stores here ordered enough from the Miles City and Forsyth bakeries for a good sized crowd. Two Lame Deer ladies made the punch from donated fruit juices, lemons, oranges and pineapple juice.

The Sunday School pupils readily took to the idea of making original birthday greeting cards, which they gleefully presented to him at the regular Sunday School hour, even though his birthday was on the day following, the 19th. They also sang their birthday song as he dropped his dollar into the birthday bank. To this he responded with a nice little talk about Switzerland and his younger days in that far-away land.



Dr. and Mrs. Rodolphe Petter



The home of Missionary Rodolphe Petter, Lame Deer, Montana, and the chapel nearby

The State Seed and Nursery Company at Helena followed my suggestions and sent a very beautiful blooming Cyclamen, saying that it was especially appropriate, as it grew in the Swiss Jura mountains. This came on Saturday and pleased Mr. Petter very much. He gazed at it, petted it, carried it where the sun's rays would bathe its foliage with warmth, got snow to moisten the ground in the pot, saying its nature required that.

Thus it seemed perfectly natural that we begin a home celebration one day ahead of time. . . .A simple festive noon meal was also in place. For this a neighbor lady graciously cleaned and prepared a nice fat duck which needed but to be replaced in our electric oven. This with "trimmings" and cake was simple enough and soon ready after our morning services were over. All this helped to dismiss any surmises, and he expressed none, even though I had been unusually busy during the week, coming and going.

After our simple dinner was over he listened to the radio a few minutes, then took his usual after-dinner nap. I took the precaution to draw the shade quite low, lest in stirring he spy cars around the church, if any came before the time.

Quickly I slipped over to the church, and began putting it in order. The Busby crowd was soon here, and together we placed more chairs, found a fitting place for the angel food cake and decorations, also for the beautiful blooming Cyclamen. Mrs. Habegger had also brought a beautiful narcissus, which filled the air with fragrance. We also practiced some of the songs, arranged the numbers on the program. Promptly at 2 o'clock the

crowd had gathered, and I offered to call the celebrant.

He was sound asleep. . . It took some minutes before he realized that I was in the room. Sleepily he opened his eyes, and asked, "What is it?" "Somebody wants to see you." Again a sleepy query, "Who is it?" no doubt thinking it was an Indian on a trivial errand. "Put on your coat, brush your hair and come over to the church. They are there."

Of course as we left the house, he at once spied the cars, though they had parked on the south side. . . I insisted that we enter from the rear, so he face the entire assembly which began promptly to sing "Happy birthday to you" when he appeared at the door.

Brother Habegger took charge of the program, which consisted first of two piano selections by Mrs. Wenger. Brother Wenger followed with a brief Scripture reading and prayer. A biographical sketch was read. The double quartet sang two songs from the *Mennonite Hymnary*, a ladies' quartet sang, "Near to the heart of God." Rev. Habegger gave the opening address and also sang, "He shall feed His flock like a Shepherd" from Handel's *Messiah*. Rev. Milton Whiteman and an Indian woman, whom we all know best as "Hevesa," who is the oldest Christian among our Montana churches, both made remarks which were much appreciated. . . . Someone said they were the best on the entire program, coming from two Christian Indians. . . . Cheyenne song, "Gott ist die Liebe" was sung by the missionaries and the Christian Indians. Milton also sang a solo.

During the program, I presented the basket full of accumulated mail. There were seventy-three items, which together with the ones the Sunday School children had handed him in the morning, brought the number well over eighty. . . . Fifty-four came the following day, and some later, bringing the total well up to 175. They came from as far east as Rhode Island, and as far west as California. It just happened that one also arrived from friends in Berne, Switzerland, and another from relatives living in France just across the line, not far from Geneva. These two broke a long silence between that country and the United States.

In a few heart-felt words the celebrant expressed his joy and gratitude for all the kindness that was being shown him. . . .*"I stand, as it were, upon a high mountain. Down far below I see the tortuous paths by which I climbed in making the ascent. In the face of all the grandeur and glory of God's creation all about me, I feel very small indeed. In retrospect on my past years of service for the Master and my eighty years, I am very conscious of much weakness and many imperfections. This keeps me from self glory and I thank Him for it. . . . In serving my Master, I simply tried to do what He expects of all His servants, and in two words, that is to do my duty. . . . Even that He made possible by His grace and blessing ever bearing me in patience and long suffering."* He then joined a few of us in singing one of his favorite Swiss songs, which he had been singing all week, "Thr Berge lebt wohl." Before leading in a closing prayer, Brother Habegger favored us with that beautiful selection from Mendelssohn, "But the Lord is mindful of His own."

Immediately after the program, a number of ladies busied themselves with cutting the cakes and



Vevey, Switzerland

pouring the fruit juices, while our Sunday School pupils flitted back and forth eager to do their part as delighted waiters and waitresses. The cake and juice disappeared as by magic. Everybody had a grand time, including the celebrant who had been so completely surprised and overwhelmed.

The Swiss slides and Swiss films were shown on two different evenings to a large crowd of Indians and whites in a hall used here in Lame Deer for educational and instructive "shows." Our own stereopticon was used for the slides, but the government electrician operated the government machine for showing the films. The lady who owns the building made no charge. Several in the audience have since told me that they enjoyed especially the keen interest and delight Mr. Petter showed as he watched the panorama of lakes, mountains, cities, industries, sports bringing back to him scenes indelibly printed on his mind in childhood and growing manhood. Having had but two trips back to the land of his birth after over fifty years of exile, it is natural that his mind and heart, especially now in old age, perhaps more than others, goes back to that land of charm.

Here follow a few excerpts from some letters he has written in answer to some that came, regretting deeply that he cannot possibly answer 175, much as he would like to do so.

"The potted flower of the Alpenrose kind, looks like a flaming bush with its beautiful red blossoms among the myrtle green. They look as though they had just come from the Swiss mountains to greet me on my eightieth birthday, to fit into the memories of the past, while I muse on the high point of my fourscore years."

"The potted narcissus given to me by Mrs. Haggler also reminds me of my childhood spring days, when we children used to wade on the high mountain slopes above Vevey, through millions of beautiful narcissus growing in their wild state."

"A Swiss banker in Billings sent me beautiful red and white carnations. All these flowers did my soul good, as I watched how they responded to the warmth of the sun's rays, I too responded to the warmth of all these greetings and messages. They were as angels used of God to bring me cheer and soul refreshing."

"When one has crossed the ten years over the seventy mentioned in a Psalm by Moses, one naturally sees the circle of brothers and sisters in the faith, with whom one has been more or less in-

timate, grow smaller and smaller. . . Sister Frieda, who did so much for me in making my seventieth birthday anniversary unusual by sponsoring my first trip back to the land of my birth, is no longer with us. My dearly loved son, Valdo, who was present at that celebration, has also been called Home. So many ministers in our churches and fellow-missionaries, whom I treasured as warm friends, are no longer here."

"I have missed all these. I have felt their loss. But just then God provides for the pilgrim a new circle of pilgrims, who are also walking towards Zion. Their fellowship expressed in so many messages has become a blessed substitute. . . These more than 175 cards and messages became in my soul the still small voice of God satisfying and strengthening me. . ."

To Brother Langenwalter, he writes as follows: "Thank you from my soul for the remembrance of my eightieth birthday, and the very kind mention you made of me in *The Mennonite*. Likely that your article started the avalanche of cards and messages. I naturally sprang from publicity but you expressed yourself as a friend who knows his friend, and thus presents him with warmth to his friends. I truly appreciate what you said and treasure it in the spirit in which you gave it."

"Some time ago I was asked by a young college student whether the ideal I had formed about my mission service had changed under the influence of changed circumstances, and in what way had it changed. I answered him that I had not entered the mission service from the standpoint of an ideal, but because of a clear and definite call that came not from the realm of my desires or my own mind. This call was renewed at divers times and under different circumstances, until I could not interpret it otherwise than as a definite call from God to serve Him on the mission field. Thus I followed in obedience to His call, and not an ideal. That gave me ever after the full assurance that I was where God wanted me to be, and that God knew why He wanted it so."

"A fine old professor at Basle often told us pupils, 'Follow God in full obedience. If you are sure of your call, then no future storms or difficulties, defeats in combat with heathendom will ever discourage or shake you. Even if the result from your labors may appear small, you will never yield to despair and a desire to leave the work. He who knows all things, knows exactly how your labors will unfold themselves.' That has been my experience. I feel not proud or elated over my achievements, for I know how imperfect they have often been. On the other hand I have the inner satisfaction of having followed God's call in simple obedience and full trust."

May this report serve in a measure to thank all the kind friends who so generously helped in making this birthday celebration a complete success and an abiding blessing.

Sincerely,
Mrs. Rodolphe Petter

THE FIRST AND THE LAST

In nineteen hundred forty-four there were seven accessions to the church at Busby, Montana. These seven were Indians, and a white man from Billings was won for Christ. I cannot tell you in detail

about all of these, so I have decided to tell you about the last. You are interested in individuals and not in numbers, and I would like to share with you the joy of knowing these two.

A boy of fourteen, Theodore Yellowrobe, was ill with pulmonary tuberculosis, and also tuberculosis of a hip joint. This made it impossible to walk and he was bedfast. Since he could read quite well we brought him Christian literature and read to him whenever we called on him. Much time was taken to make the way of salvation plain to him. He accepted Christ as his Savior and found much joy in Him. Together we sang many songs, both in English and Cheyenne. He asked to be baptized, which rite was administered to him on February 27, on his sickbed. He was very happy in the Lord; his face beamed with real joy. His lovely big brown eyes and beautiful countenance plainly showed his feeling although he didn't say much. In April we had a Communion service for the family in the home. He joined in the singing. He realized that Christ had died for him too and that he was saved.

In May he was out in the tent when the weather was warmer, and enjoyed the sunshine. One day as we were returning from Lame Deer we stopped in again to see him. After reading to him from the Word of God we sang several songs. One was, "O that will be glory." The next time we came, which was in a few days, he was lying on his blankets in the tent, in a state of coma, suffering from terrible spasms. Within twenty-four hours the Lord had taken him home. He was well prepared to go, and his suffering was ended.

Ever since we came to Montana in 1918 we had a neighbor to the south of us, who was the postmaster at Kirby, about eighteen miles from Busby. We were always on friendly terms but could make no impression on him with the Gospel; it seemed he couldn't be reached. Four years ago his health failed; he sold his ranch and store, and went to live in Billings. We did not see him during this time. In October we were in Billings a few days for business, and going through the clinic for check-ups. We thought we were through one afternoon and were ready to leave the city after the last examination. But my doctor said, "X-Ray Therapy" in the morning at ten o'clock. That meant we had a free evening in the city. What would we do? We were so disappointed we couldn't go home.

We agreed we would call on our friend, Mr. Charles R. Foley, with the main purpose of bringing him to Christ. In his beautiful city home he was in bed, not able to get up, but not suffering much. When asked if he had ever accepted Christ as his Savior he said he did not, but that he believed in God and that Jesus was His Son. He had never told us before that his mother was a Mennonite and that he came from Pennsylvania. Her name was Shrock, and she died when Charles was a boy. He knew the ten Commandments, the names of the books of the Bible, and many scripture passages. He told us of how he wept when he read of Christ's death and crucifixion in his first Bible. Now he had no Bible at all, but had a fine library and read many papers and books. When asked if he ever prayed he answered "I have never prayed." He was ready to be taught how to pray and pray fervently. He signed a card that he accepted Christ and gave his choice

of the church he wished to join.

The next morning we wished to call on him again and decided to bring a gift, what should it be? Flowers? Something special to eat? A book? We decided on a Bible, the best we could buy, and it was a Scofield Reference Bible, a gift copy. This pleased him very much, he read in it for an hour every day, he showed it to his friends who called and with it he could testify for Christ.

On January 10 he was with the Lord; a heart condition proved fatal. So the first and the last are with the Lord.—Mrs. Alfred Habegger.

LANGUAGE STUDY

For almost ten months now it has been our privilege to study the Cheyenne language. In these short months we have felt the vital need of being able to speak to these people in their own language. It is true that many of them speak some English. But their meager vocabularies, which are sufficient for simple conversation, are not enough when one tries to meet the need of their souls.

Of course, it is possible to use interpreters, but this method has its difficulties and misunderstandings. After our first experience with an Indian interpreter we discovered that every time we had used the word "God" he had translated it by an expression that meant "the white man above." What he did with the rest of the message we do not know because we knew so little Cheyenne then. It made us long to be able to speak for ourselves in this language.

An early explorer who spent twenty years among the Indians reported that Indian languages had "extremely limited vocabularies" and "no words to express moral ideas." We have discovered how mistaken this man was in our daily work with Rev. Rodolphe Petter's 1,126 page *English-Cheyenne Dictionary* and his translation of the New Testament into the Cheyenne. Even since the publication of the *Dictionary* in 1915, Rev. Petter has recorded many new expressions.

Cheyenne expressions are made up by combining a word root with other word parts which explain more about it. For example, *na-mese* means "I eat" while *na-vessemesematano-tovo* would mean "I want to eat with him" (Literally I with-eat-want to-him). Because the words are built in this way it is possible to create new words to cover ideas for which no word previously existed. This Rev. Petter has done in the translation of the New Testament. This type of word building sometimes results in long expressions and frequently causes us to think hard before we can say even simple things correctly.

Cheyenne words often describe the objects they name. This characteristic has allowed the Cheyennes to name many objects which were new to them. For example a telephone is "the telling metal," a typewriter is "the knocking writer" and a storage battery is "the thunder fire."

At times our attempts to read and speak the Cheyenne are amusing—at least for the Indians. Some of the young men almost doubled up with laughter the first time they heard us try to read Cheyenne. We hope, however, that the day will come when we can give them more than amusement, the Word of God in their own tongue.

Not many weeks ago a baby died in a poor little cabin about ten miles from Busby. Since Rev. and

Mrs. Habegger were away helping at Birney that weekend, we conducted the funeral service for the child. As we stood in dark interior of that cabin we knew that those who were gathered there were not Christians. Here was a real opportunity to reach needy hearts with the message of the Saviour, but we knew too little Cheyenne. The best we could do was to sing a few songs and read a little from the Scriptures in our stumbling, faltering Cheyenne, and then in the simplest English try to point them to the only One who can take the sting out of death.

We trust that God will enable us to learn and use the Cheyenne language for His glory and for the advancement of His Kingdom among these people.

—Mr. and Mrs. Malcom Wenger

FROM A CHRISTMAS LETTER TO FRIENDS By Mrs. Valdo Petter, Ashland, Montana

"My two little Indian girls are still with me. They get along quite well together. The one, Darlene Littewhitman, two years old last September could be had for adoption. I wish there were some one who would feel led of the Lord to take this little Miss and adopt her and give her a good home. How much better chance she would have away from the reservation than being raised on it.

Just yesterday Miss Black, the field nurse, called me and asked me if I would take a boy three years old into our home. His mother had had T. B. about nine years ago. She has only one lung, but she was well. Just recently she caught cold and was afraid that the T.B. might start again. So she wants to go to the Sioux Sanatorium in Rapid City, South Dakota, to have a real good check up. She did not have a good place to put her boy. The father is in the army. I said I would take him and see if he got along all right with the two girls. Likely the mother will be gone only a week or two, unless the T.B. does show up. Sometimes I wish that in the beginning of my work here I had been able to take Indian children and give them a good home and Christian training. I mean unfortunate children. I think of the good work Miss Schirmer did in raising Daniel who is now in full time service . . . Do continue to remember this work.

REPORT BY MISSIONARY RODOLPHE PETTER

"Grace and peace to you be multiplied!" Another year of mission work here in Lame Deer sped by as on wings. Tho conscious of physical limitations for I shall soon begin my eightieth year of pilgrimage on earth, I am mindful that God's love and grace sustain me in a wonderful way.

In our physical bodies God has provided double parts. When the one becomes somewhat disabled or less efficient, the other is there to fill the need. In my case, He provided, so the mission service here needed not to suffer. Thus Mrs. Petter shouldered mission duties which I could no longer actively perform. Her strength is still unimpaired and she has command of the Cheyenne language. We also have Frank Littlewolf, as native minister, having been ordained two years ago. He conducts our regular Sunday morning services, and also visits Indian homes.

Thru his personal contacts with his heathen tribesmen, he finds out their inner attitude towards

Christianity better than a white missionary. He finds most of them friendly to his ministrations, and listen well when he reads the word and speaks to them, but they have ever ready excuses for not coming on Sunday to our church services.

This keeping aloof from the church is something we did not have to contend with in former years. . . They came eager to listen to what God had to say in His Book. . . During the past eight to ten years the attitude of the entire tribe has changed very much. . . We attribute this change largely to continued pressure brought on them from the side of authorities in control of Indian affairs, "to keep the inheritance of the fathers." they are definitely encouraged to revive all their heathen ceremonies.

This is of course "water on the mill" of the entire heathen element who naturally despise the civilization and religion of the white man. . . One government official here, who retired only recently, said frankly before he left, "This advice to the Cheyennes to hold on to the 'inheritance of their fathers' has definitely strengthened them in their superstitions and their heathen philosophy of life, and naturally makes them shun hearing better things. I know it is the main reason for their indifference to Christianity. . ." This official is an able man, and has had a long experience in working among Indians, so that he is able to compare the past and the present. . .

Then the war has greatly influenced our Cheyennes. The money allowances which not a few "dependents" now draw regularly, then the high wages that are paid to such who are attracted to earning them, together with the unbridled material appetites abetted by the old heathenism, also the new peyote cult . . . all act as tentacles of the Evil one to choke all higher aspirations. These hold the Indians from Life and Light in Christ and lead them to perverted forms of worship. . . Recently they even began their gambling games with prayer. Such praying is full of continuous repetitions in asking material benefits only. . . Thus they want God to hear them, but they do not trouble themselves to hear Him.

The Christian Indians are constrained to live daily in such an atmosphere and need much grace, strength and guidance from God to overcome the downward pull. The weaker ones are over-powered and become indifferent. Others are intimidated and fail to "show their colors." They find it easier to swim with the current than against it. . . All have to hear constantly such reproaches as this, "Are you not Indian? Live like one. Be not ashamed of your people. Hold to the inheritance of our fathers."

However that "inheritance" does not wholly satisfy even those who hold tenaciously to it and even praise it. That never brought enduring happiness to their hearts, nor prosperity to their homes and their tribe. They cannot hide a deep undercurrent of misery. It manifests itself in all kinds of troubles, wants, sicknesses, sorrows, and deaths. Then their inner soul pines for something their "Indian inheritance" has never offered them. Only the proclamation of the gospel has brought help near to their ears and their minds. Almost unconsciously they long for it, for directly or indirectly all have heard the call of Jesus, "Come unto me all

ye that are weary and heavy laden and I will give you rest."

Their oft-repeated requests for Christian prayers for their sick and dying, also for the young men who have been called to serve in almost every theater of the war, becomes as it were pressed out of their hearts because of deep grief and anxiety. This shows that the Word of God proclaimed among them has influenced the entire tribe. God only knows how many have been affected by it . . .

Years ago a young Cheyenne girl became a Christian and was baptized in our church. Alas, she drifted into very evil ways. She seemed even to glory in it, and was thoroughly embittered against the church and its message . . . Even the heathen pointed her out as a bad woman, tho otherwise attractive and intelligent. Sickness overtook her . . . She became a prey to tuberculosis and was sent to a distant sanitarium. Failing to gain as she had hoped and becoming intensely homesick for her people, she asked her old mother to come and get her . . .

But Anna was beyond hope. . . After being cared for in the camp she was brought here to the government hospital. Repeatedly she called for us to come and minister to her . . . Each time a smile of welcome greeted us. We sensed the cry of her heart like the cry of the prodigal son, "Father, I have sinned against Thee and against Heaven." We read to her. We prayed with her and for her. Her Testament was always found tucked away under her pillow . . .

Not long ago God called her. One of our Indian Christian women who works during the night at the hospital said, "Anna had a beautiful death. She died praying . . . Visions of heaven and of a dear Christian sister who preceded her, filled her last moments with glory . . ." At her funeral here in our Lame Deer chapel, after Mrs. Petter had read fitting Bible portions, this Indian woman spoke to the assembled congregation telling them how Anna had repented and had died in peace, rejoicing to go to Heaven.

The Home-going of this one soul forgiven and redeemed is a mighty reason to praise and thank God at the end of one year of service and the beginning of another, that far outbalances the apathy and indifference towards the Salvation in Christ which seemed so to dominate the minds and hearts of our Indians.

Die Sach ist Dein, Herr Jesu Christ,
Die Sach' an der wir stehen,
Und weil es Deine Sache ist
Kann sie nicht untergeh'n.

In this firm assurance, we commit the future of this mission work upon Him, asking Him to richly bless our Mission Board, our mission churches, our mission friends, our co-workers in our common efforts for Christ's kingdom.

With greetings in His name,

Rodolphe Petter

OKLAHOMA

WE LIVE IN TWO WORLDS

Young Indians are growing up in two worlds. There are many profound adjustments to be made in the difficult process of assimilating an old and a new culture. A group of young Indian girls said, "What we want more than anything else in the world is not to be different. We don't want to be set apart. We want to be just people." I believe that is a common feeling. Any feeling of separateness, strangeness, or aloofness between Indians and non-Indians should be broken down. Normal, natural contacts in religious meetings, social gatherings, schools, and athletic contests is especially desirable.

Pressures from all sides are exerted on Indian youth. There is the deeply implanted Indian ideal of hospitality and generosity. The American economic system teaches the accumulation of goods and property for a rainy day. The former brings greater recognition from his group than money will. Shall he betray those ideals for a new system? A young man is eager, energetic and ambitious. He wants to introduce new methods of agriculture to his group, but according to Indian tradition leadership belongs to the old men. What shall he do? Marriage tradition may be that the young man must live with the wife's family and help support them. The American way is to take a house and farm for himself and work only for his own family. The wife has been taught parental obedience. Shall he break all family ties?

There is another new world. In the old life, play and recreation were closely tied into the religious and work life of the people. This has disappeared. The best part of white society live apart from the Indian and often think of them with pity and contempt or are entirely indifferent and unconcerned. Indians are thus forced to accept the most destructive element of our society. And these are often out to exploit the Indians. Often only the less constructive forms of recreation, such as gambling, drinking and loafing have remained. I believe these are symptoms of conflicts, just as they occur in any human being under like difficulties, and are not signs of racial weakness. It is lack of equal opportunity and not capacity that retards Indian progress.

Indians are almost universally in grievous poverty. They live under enforced dependency. Tribal assets, and his own property, are controlled by other hands. They have little to do with community planning, and often not with the church either. Everything is done for them.

If we are to judge Indians fairly, we must try to understand why they act as they do. Most Indians do not desire, or think it worth the effort, to accumulate money in the bank and own a lot of property. The close family circle, the approval and support of the tribe, the unhurried existence with time for dreaming have a stronger call. Many of the wants of Indians are extremely simple.

In religion, social pressure is also very strong. The old and the new are ever present forces here as well as in all other aspects of life. There is much that is good in the old. A Christian Indian woman, the wife of an ordained minister serving an Indian church said, "There is no use hammering

away at the evil of the past if we have nothing better to offer." Jesus, in referring to Judaism, said, "I came not to destroy but to fulfill." Indian leadership will help the Indians to find their place in American life. Christian Indian leadership will lead their people into an adjustment of the two worlds. Through them they will find Christ, their hope and the hope of the world.

—Arthur Friesen

ARIZONA

FROM TUBA CITY, ARIZONA

"But I say unto you, love your enemies, bless them that curse you, be good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to shine on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have you?" Matt. 5:44-46.

Another year has become history, and I shall try to give you a few things that have taken place here in Moen Copi the past year of 1944.

With the above scripture verses taken from the word of God, I now wish to say, that such a Christian life is possible only by the grace of Jesus Christ who gave those words to his disciples of old. We, the native Christian workers, have such experience of persecution from our own people, but we have also the experience of God's grace to learn to love those who had been our persecutors. And only with the love of God in our hearts are we winning men and women and children to our church services among the Hopi People, who are considered to be the hardest of all American Indians to be won over to the side of the Lord Jesus Christ.

During this past year here in Moen Copi we had a large Sunday School of both adults and little children. The children outnumbered their parents, of course.

It has been a problem in the past year, as to how and with what method to get men interested to attend the church meetings. This is hard because the men among the Hopi Indians have plenty work to do in summer time, and come home late from the fields and orchards, and from sheep herding and cattle round up, etc. Hopi people are hard working people. And when winter comes, there are religious ceremonies and night and day dances to keep up. These people have their own social entertainments and religious ceremonies, besides their own traditional teachings. All these things keep their minds from being interested in the gospel of the Lord. They are so set in their own ways, that it keeps us studying, what we can do to get them interested to come to our meetings. After much prayer the Lord laid it on my heart to send for a large Bible chart, which I could hang anywhere to show the people, especially the older class of men. The Bible chart came, and I hung it in the church, and announced it for the people to come and see it, and I would explain what the teaching of it is. The people came, some of them for the first time came inside of the church. After our song and music and prayer, I began to explain the creation story from Genesis, going through the whole Bible for some weeks, and while we are studying, more people are coming in to see and know. As a result of this Bible class, an elderly man who

has never been in the church before, went out to our villages and actually scolded people for not studying the Bible; he invited people to come. A young man who is the son of a policeman, was so deeply interested, that he told me in my visit to his home, that he had been preaching the story of the Bible which he has been studying with us in the church. He said, every time he goes to his cattle ranch or to the people in Hotevilla, he preaches to his people what he had been able to see from the Bible. Furthermore, these people told me, that the Bible agrees with the Hopi traditional stories, and one old man said to me in one of my visits to his place, that what I explain from the Bible is reasonable to believe. If the government ever interfered with our children going to church, you let us know, and we will take care of that. That was old man Honshai, one of the council leaders of Moen Copi.

The devil has successfully covered the minds of our Indians so long, and the light of the gospel is just beginning to dawn upon their hearts. We have young men and boys in war service in all parts of the world. And because of this war, there has been no trouble to get mothers to come to church services here, where we pray for the boys in service together. They come for the church, but also attend the dances of their own in our Moencopi village.

These are not yet Christian people, but they are members of our Sunday School classes. Yes, they are concerned, and we must pray for them. I know for sure that they are secret believers in the word of God, but not yet ready to break openly for the Lord. For it requires separation to be a Christian



This is Rev. F. A. Johnson, Mrs. Johnson, and their children. They are our native Hopi missionaries at Tuba City Arizona.

and member of the church in Hopi land. I am sure when you read these lines you will join us in praying and serving these people, who need the gospel to be saved.

Yours for Christ Jesus and his Kingdom

F. A. Johnson

GREETINGS IN JESUS NAME FROM HOPILAND!

"O give thanks unto the Lord; for he is good; for his mercy endureth forever." Ps. 136:1. We give thanks unto the Lord for his working among these people, though perhaps not always in the way we had hoped or expected, but in His wisdom and counsel, far more wonderfully so that His name might be glorified.

Jennie was probably in her sixties. She had a very bad case of tuberculosis, a disease so prevalent among these Indians, but she knew the Lord. She had been saved only a little over two years ago, when at the funeral of a young Christian lad, who had accidentally been shot by her son. At the same time her husband, Willie, took a stand with her. Sometime later she was taken to a sanatorium away from the reservation and her home, but she preferred not



Outdoor worship services at Oraibi, Arizona. Note the small organ.



Oraibi Summer Bible School. Punmasah's house. She is at the left. Willard is at the right

to stay but return home, where she could hear the word of God proclaimed to her. As the word was read to her, she would ask the meaning of words, and sometimes it was no easy task to explain in words simple enough for her to understand. In her sickness she was happy that she knew the Lord.

Just one year ago her husband passed away after a few months illness. In her weakened condition she bore it bravely as his body was laid to rest. She did not know much of the truth revealed in the Bible, but she did want to do that which was right. Even when her ideas about some practical thing had been wrong and leaning toward the old heathen life, she willingly changed and carried out what she had been taught as God's word. He grew weaker, and soon became apparent that the end was near. The last time we read to her while she was yet conscious, she asked her daughter who held before her the Hopi translation, so she could follow, though she was already too weak to do so. "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions . . ." A few days later her son came to our home, asking us to come over, saying that his mother was near the end. He is not a Christian and apparently not interested but he remarked as we went together, "She told us, she was not afraid to go." What a testimony in her closing days, when there is such hesitation by the unsaved Hopi to even think of death and what comes after it. A soul has gone from our midst! What comfort to know she is with Christ. Like Lazarus of Luke 16 Jennie is freed from her suffering and pain, which she knew here upon earth, and now knows by experience that "To be with Christ is far better." In her "Father's house" where there are "many mansions."

Her earnest desire was that her children might all come to the Lord. Several are believers; a number are not. Your prayers for them will avail, for God has promised, "The effectual fervent prayer of a righteous man availeth much." They, as many others of her people today, stand at the cross roads. They see that the old life of ceremonialism, dances, tradition, and superstition is leading them nowhere. Leaders are openly advising to dispense with certain dances held at this season. They are seeking for reality. The present strain and stress brought on by reports of missing and wounded boys is too much for any one to bear alone. The Lord alone can give grace for such experience. The battle will be fierce in many a heart, but pray, that they might see the Lord as the only one who can meet their every need, both here for this life and the life to come.

Mr. and Mrs. Waldo E. Harder
Oraibi, Arizona

THE LIFE OF NANNIE SEKAYESNEM

Nannie Sekayesnem comes from Hotevilla, a village of about five hundred people from which leaders and their followers have set their minds and wills to take no other religion nor adopt any of the white man's ways or to accept any thing from the white man, for by doing so, it will disturb their peace. For it is only the Hopi's own tradition that they are to fellow, which would bring peace to the tribe. The former Chief and his follower would not accept nor sign any treaty of any kind, and was against the Government in building schools, nor did they believe in any education, but rather live as their forefathers had lived. The Government did build the Day School at Hotevilla in spite of the Chief's objection, the children were forced to go to school, and the Chief was sent to the San Francisco penitentiary, and still he would not accept any treaties nor accept anything from the Government.

It was from amongst these people, Nannie lived, who comes from a very poor family, as she has often related her story of earlier days, that in her younger days, to be poor, meant not to have enough food for the whole year round. She was also one of the followers, grounded in the old traditions, which meant that if they live up to their old tradition, they would be saved. They must not be influenced by the Missionaries and the Government, also were forbidden to accept any materials from either.

Then later in her life, she had trouble with her eyes, both of her eyes got infected, suffered days and nights, had medicine men come to purify her from evil spirits and drive them out, for it was the evil spirits that was causing her to suffer. When the magicians showed no signs of healing and restoring her sight, her own husband put both wet, dry compresses on, by heating a flat stone, and so doing this, burned out both her eyes.

With no eye sight, this brought her to a miserable condition, both Spiritual and physical darkness. Then some thing took place. Nannie accepted the Lord Jesus Christ as her personal Savior, and by doing so, she knew what it would mean, persecution, and giving up her old belief, but she found the true Saviour, the Lord Jesus Christ.

As a babe, so she began in the spiritual life, was fed on milk from the word of God. As years went by, little by little she grew, but her weakness was that she was very sensitive and easily offended, when Missionaries didn't give her any thing, always complaining, and never satisfied. She would not speak to us for many days, and when we came to see her, she would go out through the back door. We prayed that the Lord would bring tribulation. She did have many trials and testings; then one day we read to her the nineteenth chapter of John, prayed with her when she broke down, confessed and asked for forgiveness for the way she had been treating her Lord and us.

Since then she began to grow stronger spiritually day by day, this was three years ago, from there on until her home going, she has been praising the Lord for the trials, afflictions and testings that she had gone through in order that she might see just where she stood. She has been happy ever since, and oh, the joy that she has spent with the Lord. She thanked us for being stern and frank, also for

not patting her on the back, and saying, "you have been a real true friend to me, I love you both. I remember how I used to weep over every little thing, no friends, helpless, when there was no water in the tub for cooking and drinking, I'd cry. Now I leave all things unto the Lord. No friends, blind, and handicapped, but still I am rejoicing in the Lord, trusting Him for guidance, in all my cooking, house work, and sewing my quilts, and testifying where I can for my Lord. There is nothing to fear." Nannie has also learned to read the braille, she reads the Gospel of John to the English-speaking people. Nannie has not been any too well the past year, her stomach seemed to upset her frequently, also she was not young, perhaps in her seventies or near the eighties.

It was on September the nineteenth, 1944, on Sunday morning that we found Nannie sick in bed. She too, didn't think it was serious; she thought she would be better in a few more days, but she grew worse, so her husband moved her into a junk room, a filthy place. We called on the doctor, and he said she has her husband and two strong sons in the home to help take care of her, for she was already too sick to be taken to the hospital which is forty-five miles from Hotevilla. So we cleaned the place up and tried to make things as comfortable as we could. Twice we asked the Dr. if it would be alright to move Nannie to the Mission where she would be at least in a better place, but the answer was, that she is alright in her home.

Then on September the 20th, in the evening her husband and the two sons who were there, began to disown Nannie as their mother because she is a Christian, the husband said she belonged to us, and "you take her to the Mission and let her die there, for I don't want her to die in our home, for if she dies here, the people will never enter our home again." Yes, afraid of death. He talked over three hours of her life, saying how helpless and useless her life had been to the family. Yet, she did all the cooking, cleaning and washing the best way she knew how, and sewed quilts. Yes, a true child of God receives no reward on earth, but our reward comes from above which is far better. Her husband is a medicine man.

So at 3 o'clock that morning we moved Nannie to the Mission, as her husband told us that if she should die in his house, that he would bury her in the Hopi way, (that is the heathen way) so we just had to take her there. On September 22 at 10:45 p.m. Nannie Sekayesnem went to be with the Lord.

Yes, we miss her, and she was very faithful in helping us with the street services. There were very few times that she missed the street service and when she did miss the service it was on account of illness.

We need your prayers, for our people are still in darkness.

Yours in the Lord's Service
Mr. and Mrs. Daniel Schirmer
Hotevilla, Arizona

THE SECRETARY OF THE BOARD OF FOREIGN MISSIONS

As the work of Foreign Missions of our General Conference takes on larger proportions, it is self-evident that the responsibilities and duties of the members of the Board of Foreign Missions increase.

This is true especially of the board's secretary, and have an idea of the great volume of work brother Richert has done during these years. His duties have constantly increased, until today he must spend over half of his time in the interest of the Foreign Mission cause of our General Conference.

He was born in Gnadenheim, South Russia, on August 11, 1871, and came to this country with his parents in 1874. The family settled north of Newton, Kansas, in the Goessel community. Here he attended the church and district schools. From 1891-93 he was a student at the Halstead Seminary and from 1895-97 at Bethel College, where he graduated from the "Evangelist Course."

On August 11, 1900, he was married to Eva Schmidt and they became the parents of two daughters and three sons. For many years brother Richert was engaged in the teaching profession. He first held positions in district and church schools and then taught for fourteen years in the academy at Bethel College.

In 1896 he was elected as an evangelist to serve in the Alexanderwohl Mennonite Church at Goessel, Kansas, and after serving for two years he was ordained as a minister of this Church. When the Tabor Mennonite Church was organized in 1898 he became pastor of this congregation. In 1910 he was ordained as its elder and is still serving in this capacity.

But his activities were not confined to one congregation. Many important positions were entrusted to him in the course of years in the Western District Conference, in the General Conference and in other Mennonite organizations. When the president of the Board of Foreign Missions, Rev. C. H. Wedel was called to his reward in 1910, Rev. P. H. Richert was appointed to fill the vacancy in the board, and at the 1911 session of the General Conference he was elected as member of this board and was chosen as its secretary, continuing in that office to the present time. Thus he has been secretary of our Board of Foreign Missions for forty-three and a half years.

Only those who can "look behind the scenes"



Dr. P. H. Richert

To give the reader an idea of some of his secretarial activities we enumerate some of the work for which he is responsible. He supplies the material for the weekly mission page of *The Mennonite* and the *Christlicher Bundesbote*, and furnishes all the foreign mission material for the "Mission Numbers" of these church papers. True it is that most of this material is in the form of reports and experiences written by missionaries, but the secretary must request this material or select it from what is at hand. Most of it too he translates for the German church paper.

All the reports and most of the letters from our missionaries and much correspondence from other sources are typed by our secretary in sufficient quantities, so he can furnish each member of the board and the Executive Committee of the Women's Missionary Association with a copy. This in itself is a voluminous piece of work. Then he carries on the official correspondence of the board with all our missionaries. Triennially he writes the report of the Board of Foreign Missions to be presented to the session of the General Conference. Much painstaking thinking, planning and collecting of material is involved, and the typing of the report in itself is quite a task. Keeping record of the minutes of the annual meetings of the board and of the meetings of its executive committee, which are held on the average of about twice a month, answering requests for information of various kinds, taking care of the correspondence connected with the special support projects, contacting people in personal interview—these and many other activities occupy much of his time and require much driving.

The members of the Board of Foreign Missions thank God for their faithful secretary and commend him unto the intercession of the saints. Pray and all who are connected with the work of missions, that the Lord might guide and direct through His Spirit and that many souls might be redeemed through the blood of Jesus Christ.

—P. P. Wedel

STATISTICS OF THE ARIZONA MISSION

	Oraibi	Hotevilla	Moen-copi
No. enrolled in Sunday School	215	252	186
Average attendance	57	56	65
No. of living Christians	74	4	7
No. of Hopis baptized in '44	3	0	0
No. of Christians died in '44	2	1	0
Enrollment in Summer Bible School	60	140	67
No. of services per week	9	8	4
Offerings for the year	\$128.93	\$20.00	\$59.56

John P. Suderman

DAILY DEVOTIONAL MESSAGES

By Earl Salzman, Upland, California

APRIL 8—*"Silver and gold have I none; but such as I have give I unto thee."* Acts 3:6. Peter might have prolonged the list; his education was nothing to brag about; his social position was very ordinary; his personal appearance was not very attractive. He was just a common fisherman. This world doesn't care much what we don't have and can't do and don't believe. Had Peter that day lived in the negative mood, nothing would have happened but failure. But when he stood ready to use what he had, a lame man was placed on his feet and he began to walk and leap and praise God.

This lame man serves as a type of present day human need. When we are ready to use the gifts God has given us for his honor and glory the results will be just as marvelous.

APRIL 9—*"There is a lad here with five barley loaves and two fishes; but what are they among so many?"* John 6:9. What value are five loaves and two fishes in feeding a multitude of five thousand? It is only a drop in the bucket. It seems impossible to do anything. Why give the problem any serious consideration? It is foolish to think about it. But when the lad placed his small food supply in the Master's hand, the large multitude was fed. Our problems today are so gigantic in extent and so complex in detail, that the individual is beaten down to a feeling of insignificance. What can I do, he asks, where do I fit in? I feel so helpless. Remember the lad with his modest resources. He is a good example.

APRIL 10—*"Behold there ariseth a little cloud out of the sea like a man's hand."* I Kings 18:44. A cloud about the size of a man's hand isn't much of a cloud. About like a pint cup of water for a dry and thirsty land. But to the prophet it was at least a cloud. The weather bureaus of that day (had there been any) no doubt would have issued their pessimistic report, "continued hot and dry." However, for the prophet this cloud meant victory. He was going by faith and not by sight. He endured seeing him who is invisible. "And it came to pass in the meanwhile that the heaven was black with clouds and wind and there was a great rain." I Kings 18:45. It isn't so easy to draw a sharp line between the prose and poetry of this narrative, but the meaning is plain. "The prayers of a righteous man availeth much." How much? The answer is for those who truly pray.

APRIL 11—*"Even so the tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth."* James 3:5. A little spark starts a great forest fire. One misspoken word brings disaster to a whole community. The bit in the horse's mouth brings the whole body under control. The ship so vast and the storm so fierce, yet the course of

the vessel is determined by the use of the rudder. In like manner the one who controls his tongue, controls his whole being, but with the tongue not in control the whole life is imperiled. The use we make of our tongue is a good test of our lives. The gift of speech may prove a deadly peril unless the power of Christ controls the tongue.

APRIL 12—*"Choose you this day whom ye serve."* Joshua 24:15. Life is made up of choices. We grow by the choices we make. This means we must be selective. Choices must be made between the good and the bad. To live the good life we must choose the good. Choices frequently made become habitual. This means they are becoming fixed in our life. Crease your hat a certain way the first few times you wear it, and the crease will be difficult to change. Somewhere in Missouri at a certain cross road, when the spring thaw makes traveling almost impossible a sign is placed which reads, "Take care which rut you choose, you will be in it for the next twenty miles." In like manner, take care of your choices, they determine your destiny.

APRIL 13—*"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."* This sounds almost too good to be true. Of course there is a condition to be met. If ye abide in me is a very important matter. Abiding is something close, intimate, vital. It means much more than being attached. During childhood it was my privilege, along with the other members of the family, to receive an orange for Christmas. To be sure, I enjoyed the orange that had been attached to a Christmas tree. Now it is my privilege to eat oranges, thoroughly ripened on an orange tree. I am ready to say there is a vast difference between eating oranges attached to a Christmas tree and eating oranges abiding on an orange tree. To abide in Christ is to let him fill us with his life. We will ask for what he has to give.

APRIL 14—*"Thy word have I hid in my heart that I may not sin against thee."* Psalm 119:11. The Scripture was to the psalmist a safe guard against sin, like a vaccination that get into the blood stream and sets up equipment against contagion. Many large buildings are equipped with automatic water devices to put out the fire. Just below the ceiling is suspended a water pipe having at certain intervals, holes in which are placed metal caps that easily melt. When a fire breaks out and raises the temperature to a certain degree these caps melt, the water is automatically turned on thus flooding out the fire. The Scripture was like that to the psalmist. As soon as the fires of temptation were burning in his soul, automatically there came to his mind some word of God and flooded out the temptation.

General Conference

The Conference Secretary, Rev. Phil, A. Wedel, Goessel, Kansas, kindly urges all churches that have not sent in the three blanks he sent them last year to do so at once. They were: the three year (1941-44) and the one year (1943) statistics, and the delegate list of your church. In case blanks should be mislaid, please write Brother Wedel a postcard, and he will be glad to send others, but please do not delay. Sould there be changes in the delegate lists already sent in, please send them in at once so lists may be printed and handed out at the beginning of the session. Address all to *Rev. Phil A. Wedel, Goessel, Kansas.*

To The Deacons of all Conference Churches

Some time ago I addressed a letter to all pastors of our conference churches, calling attention to the resolution of conference, requesting that churches contribute ten cents per member per year toward a "Ministers' Aid Fund."

It has been suggested by a layman, that it would be better to address pertinent communications to the church deacons rather than to the pastor, because in a way it involves the pastor. So since I do not have addresses of the deacons, I am writing this to them in our church papers.

Will you kindly present this matter to your churches, and have an offering taken before the General Conference meets, and send the contribution in to "General Conference Headquarters, 722 Main Street, Newton, Kansas," and mark it "For Ministers' Aid Fund"?

Individuals and some churches have made nice contributions. Let us remember that as all laborers, a spiritual laborer also as Jesus says, Luke 10:7, "is worthy of his hire, or meat".—*C. E. Krehbiel, Pres.*

Seventeen Churches Adopt Bulletin Service

Seventeen churches have adopted the bulletin service recently begun by the Secretarial Bureau, North Newton, Kansas. These churches are: West Zion, Moundridge, Kansas; First Church, Mountain Lake, Minnesota; Bergfeder Church, Mountain Lake, Minnesota; First Church, Nappanee, Indiana; Fredonia Church, Fredonia, Kansas; Shafter Church, Shafter, California; Deer Creek Church, Deer Creek, Oklahoma; Grace Church, Enid, Oklahoma; Fairfield Church, Fairfield, Pa.; First Church, Halstead, Kansas; First Church, Hillsboro, Kansas; First Church, Inman, Kansas; First Church, Beatrice, Nebraska; Hebron Church, Buhler, Kansas; Buhler Church, Buhler, Kansas; First Church, Burns, Kansas, Bergthal Church, Corn, Oklahoma.

Will You Help?

No the war is not over yet—let us hope anl pray the end may come soon. We have supported our Conference C.P.S. program so far. Shall we now fall short? The Conference Peace Committee comes to you once more and asks for a hearty support of the program. Due to heavy draft calls the number of men in camps has increased. Can we also increase our contributions? For a month or two we have fallen short.—The Peace Committee

Farewell Message from Wilhelmina Kuyf

"This week I spent one day in Washington and two in New York, but things are finally in order, and I hope to sail today for Lisbon. This is the first step on my journey to the Orient. There will certainly be more time on shipboard for writing than there has been during this time of preparation, and I shall try to keep our *Mennonite* readers informed."

"By the way, it just came to me that on the same ship will be Rev. and Mrs. Marvin Eck, who were at the Turpin, Oklahoma, church when I was itinerating. They are going out under the Sudan Interior Mission. Also we hope to have as fellow passengers, Rev. and Mrs. Ed. Weaver and their three children, enroute to the Old Mennonite Mission field in India. Mrs. Weaver is the daughter of Dr. and Mrs. M. C. Lehman, which already makes me appreciate her."

"I'm counting on the prayers of our folks as the new way opens out before me.

Very Sincerely,
Wilhelmina Kuyf

Vacation Bible School Curriculum Material

What is listed below is the curriculum material and teaching aids that the Education Committee of the Western District Conference is recommending for vacation Bible schools this year. It is published by the Mennonite Publishing House of Scottsdale, Pennsylvania. It is truly biblical in every sense and the best for our use at present. In future years we may be able to improve on it, but for now we heartily recommend it. It is the material on which our Vacation Bible School Workshop on March 17 was based.

The list follows by grades and the prices are attached. The Bethel College Book Store in North Newton still has a supply of the material left over from Work-shop days. It can also be obtained at the Mennonite Publication Office in Newton.

—The Education Committee of the Western District Conference.

Manual for the teacher	\$.50
Kindergarten I Course I	
Shepherd Psalm-Handwork cards to color	.15
per set of 9	

Set of Large pictures	1.00
per set of 14	
Kindergarten II Course II	
Manual for teacher	.15
Lord's Prayer—Handwork cards	.15
per set of 9	
Set of large pictures	1.00
per set of 14	
Missionary Sand-tray cutouts	.60
per set of 9	
Primary I Course III	
Manual for the teacher	.50
Primary II Course IV	
Manual	.50
Life in India Panel Posters	.50
Small Picture Set (small) series 4	.05
per set of 14	
Primary III Course IV	
Manual	.50
Small Picture set—series 5	.05
per set of 14	
Friday's Footprints (Margaret T. Applegrath)	1.00
Rainbow Missionary Stories (Rudy)	
Primary IV Course VI	
Manual	.50
Small Picture Set—Series 6	.05
per set of 14	
Junior I Course VII	
Manual	.50
God's Plan of Salvation (Bressler)	.10
Junior II Course VIII	
Manual	.50
Christian Growth (Milo Kaufman)	.10
Junior III Course IX	
Manual	.50
Junior IV Course X	
Manual	.50
Songs of Cheer for children, each 6c	doz.—.60
Class Record Book	.10
Pupil's Report Card each 10c	doz.—.50
Enrollment card, each 10c	doz.—.50
Certificate (Assorted Pictures)	
Pupil's Ten Year Record Card, each 6c	doz.—.60
Ten Year S. B. Record, each 6c	doz.—.60

THE WORLD OVER

By Cornelius Krahn

RUSSIA: Occasionally letters from Russia reach this continent. From a recent letter we learn something of the fate of the Mennonites of the Ukraine. When the Germans invaded the Ukraine the writer and her family were taken thousands of miles from home into Siberia. Here she was employed in connection with a canning factory. This is the fate of many of the Mennonites of Russia.

Reports, however, have reached us that not all were evacuated before the German army moved in. Many of those remaining were later taken into Germany by the retreating army. We can imagine that some of them are again under Russian rule. How many homes, family ties, and lives must have been broken up through all this struggle!

The fighting around Chortitza, the oldest Menno-

nite colony in Russia, must have been especially heavy, according to an article in the bulletin *Voks* which was printed in Moscow in 1944.

ALONG THE RHINE: The territory west of the Rhine from Alsace-Lorraine to Holland is now in the hands of the Allies. A large number of Mennonite Churches are located here. Most of these Mennonites were of Swiss background and settled here during the seventeenth and eighteenth centuries. Many of those in Alsace-Lorraine were Amish, but have by now forgotten their Amish traditions and adopted the French language and culture. The Palatinate (Pfalz) has sizable congregations in the city of Kaiserslautern, at the Weierhof, Monsheim, etc.

Along the Lower Rhine the largest Mennonite Church is to be found in Crefeld. It was from here that the first Mennonites came to this country and founded Germantown.

SUFFERING IN THE NETHERLANDS: Much of the low countries has been flooded. The island of Walcheren where a number of Mennonite Churches are located has suffered probably most severely. The Mennonite Church in Rotterdam was destroyed when Holland was first invaded. According to reports Amsterdam has no electricity or gas. The food rations are getting smaller and smaller. A single boiled potato is purchased on the black market for forty cents.

MUTUAL AID IN MANITOBA: The Mennonites of Canada have quite a number of Credit Unions. The first and largest is the Altona Credit Union. Since its founding it has loaned out more than one hundred thousand dollars. There are approximately ten more Mennonite credit unions in Manitoba.

RELIEF

Farewell Service for Four Relief Workers

Sunday evening, March 18, a farewell service was held at Akron Headquarters for four departing relief workers. **Titus Lehman, R.N.**, and **Wilhelmina Kuyf** are both due to sail for India, Brother Lehman by way of the Pacific and Sister Kuyf by the Atlantic route. Halifax is the departure point for **Elma Esau**, who is leaving for relief work in England. **Harry Martens** will take a plane from Miami, for Puerto Rico, the latter part of this month, but will leave Headquarters, March 22, to attend conferences at the Gulfport, Mississippi, and Mulberry, Florida, units while enroute.

Mennonite Relief Unit in Egypt Increases

A cable arrived at Akron Headquarters, March 17, announcing that Arthur Jahnke had arrived in Cairo. Through UNRRA channels, Headquarters was notified that both Helen Moser, R.N., and Arthur Jahnke were in Cairo being assigned to refugee camp duties, although no direct cable confirmation has been received regarding Sister Moser's arrival.

Seeing Aftermaths of India's famine

J. Harold Sherk, now director of Mennonite relief activity in India, and his fellow relief workers

—**Clayton Beyler, Clarence Burkholder, R. C. Kauffman**—have had several weeks to view the vast needs of India's populace around Calcutta and surrounding areas. Inspecting villages that have been recipients of Mennonite relief, the brethren report that cholera has appeared in one village, and a smallpox epidemic in another. Brother Sherk summarizes the situation as follows, in a letter written February 6:

"We are finding there is no lack of work to do here. Due to changing conditions here it has been necessary for us to completely re-organize our work since my arrival. The needs now are not so much famine as its aftermath, but they are tremendous. Your MCC unit in India is agreed that we can use all the workers and all the money that MCC can send us for a long time to come."

Directing Children's Play Activity in Convalescent Camp

Bertha Fast, three weeks ago entered her relief assignment at the Tolumbat camp for convalescing refugee children. The following excerpts are taken from her letter of March 10:

"I am considered a welfare officer in the welfare division here at Tolumbat. I am working under an English lady, who is experienced and capable in her field. She has allocated to me most of the work that we are allowed to do with the children. I go to the hospital every morning to visit the children and provide them with activities. Their need and desire for some form of recreation is evidenced by the cries of "Zduavo, Sestro, Sestro!" that greet me as I enter the ward with my arms full of books and slates and my basket full of stuffed cats and dolls, balls, and crayons. Then, also we have established a play room in a tent which is used as a waiting room for a baby bathing center. Two or three afternoons a week I also have a play and activity room for the Well-Baby Clinic waiting room. Much of my other time is spent in improvising toys out of practically nothing. I make stuffed cats and dolls out of antilouse belts, bean bags using small sea shells, and construct baby rattles out of milk tins."

C. P. S.

Changes in Law or C. O.'s Proposed

Francis Biddle, U. S. Attorney General, in his annual report to Congress, among other things, recommended new legislation to overcome difficulties in dealing with conscientious objectors. He suggested that a five-man civilian board be established to classify C.O.'s and that the various types: "artful lodgers," "Jehovah Witnesses," "absolutists," and others be distinguished, and then assigned to "suitable and useful work." Mr. Biddle also recommended that certain types of war objectors be permitted to volunteer for overseas relief, and that money paid to the Government by private employers of C.O.'s be used as allotments to dependents.

Peacetime Conscription Institutes

Three or four C.P.S. institutes on the subject of peacetime conscription have now been held. Following the Powellsville, Maryland, conference, the second institute was held March 10 and 11, at Bethel College, North Newton, Kansas. The sessions were supported with interest and attendance on the part of C.P.S. men, visitors from the community, and Bethel College. The third conference was held March 18 and 19, at the Medaryville, Indiana, camp with similar interest. A fourth institute will be held at the Camino, California, camp in April in connection with the Side-Camp Leaders Training School.

Special Projects Notes

Authorization has been granted to expand two MCC-CPS units in Ohio. The Hawthornden State Hospital, Macedonia, will receive a ten-man increase, and the State Hospital, Lima, a five-man increase.

Recent word has come from Selective Service that due to the protest of the American Legion, the C.P.S. unit in Addison County, Vermont, will not be authorized.

JOTTINGS

—**Mennonite Bible Academy, North Newton:** March 23, a group of students, representing the Hi-Y of Goessel High School, were the guests of the Academy and gave a chapel program. This consisted of quartet and solo numbers, both vocal and instrumental. Mr. Ed. Stucky, the sponsor, accompanied the group.

—**First Church of Christian Mennonite, Moundridge, Kansas:** Rev. P. P. Wedel, the church elder, suffered a light stroke. He is improving and hopes to be back at work soon. Dr. Fast brought us the message on March 25.—Linda V. Kauman.

—**Dr. A. M. Lohrentz** arrived in Philadelphia (Fernheim Colony) on March 1 as he had planned to, so reports Mrs. A. M. Lohrentz. The trip was a strenuous one, but Dr. Lohrentz is in good health and getting along nicely. He stopped at the Friesland Colony for a week to get the feel of the situation. He saw some patients there. He also visited the Hutterhof for a day. This is about thirty miles away.

—**Bulletin, Second Church, Beatrice, Nebraska:** "Saturday evening . . . there will be a meeting of the baptismal class and those who wish to join the church in the church basement. We are asking that the parents of the members of the class come also as well as the Church Board, the Sunday School Superintendent, and the Young People's C.E. President."

—**Rev. William H. Stauffer, Sugarcreek, Ohio,** recently attended a discussion program on the "Rural Church and Community in the Post War World," held in the First Community Church, Columbus, Ohio. Dr. Roy Burkhard extended the invitation to Rev. Stauffer.

—**The Annual California Mennonite C.E. and S.S. Convention** will be held at Los Angeles Church April 27-29.

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

—Prof. B. Bargaen of Bethel College will speak on the subject of "A Personal Faith for Today," at the annual convention of the Marion County Council of Christian Education, to be held at the City Auditorium at Marion, Sunday afternoon and evening, April 15.

—First Menninite Church, Colfax, Washington: Mr. and Mrs. Hanes, who are going to Columbia, South America spent an evening with us giving their testimonies and presenting a real challenge. A stoker has recently been installed in the church. Since we have no regular janitor this should be a great help to the ones on which this task falls. A S. S. missionary was with us during the C.E. hour, March 8, showing pictures on "The Way of Salvation." The S. S. and C. E. made up an offering of over \$165.00 to help in spreading the gospel. . . Corr.

—Bluffton College: On March 25, the Girl's Gospel Team, with the speakers, Griseld Gehman and Maynard Shelley, seniors from Pennsylvania, had charge of an evening service at the Berne, Indiana, Mennonite Church. ,

—Walter W. Van Kirk will cover the "United Nation's Conference at San Francisco. His problem will be twofold: "First, to keep the churches and the religious press informed regarding the work of the conference, in such a way as may be appropriate, information regarding the action taken by the churches on the Dumbarton Oaks Proposals and relative issues."

—One of our ministers recommends the book **The Comfort of God** by Dr. Harold J. Ockenga.

—Missionary Albert Jantzens have two children: Grace Joan, nine years old and Lyman, four years old.

—N.B.C. gave a Television Easter program on March 31.

—The Friedenstal Church, Tampa, Kansas, dedicated its remodeled church building on Easter Sunday. A missionary festival was held in the afternoon.

—The Mennonite Clothing Center, Newton, Kansas, received word from Akron recently that plans are being completed for a shipment of clothing to Egypt. A shipment in the near future to Holland and France is also anticipated. Clothing from the Newton Center must be at Akron some days in advance if it is to be included in the shipment. Frequently the Akron office receives notice only a few days before the shipment must be ready for sailing. Recently the Newton office was asked to ship twenty thousand pounds to Akron. The car was loaded by men of the community, with Ernest Bachman in charge of the loading of these one hundred and seventy-three bales. During the month of February the workers at the Center packed one hundred bales of clothing. Volunteer workers helped make these bales and otherwise prepared them for storage and shipment. Many women have given their help, mended and prepared clothes for shipment. Only clothes in good condition can be sent "In the name of Christ," the clothing workers feel. Societies and individuals from near and distant places help with the work. Three young women,

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weimbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Miss Mabel Unruh, Miss Katherine Koehn, and Mrs. Lizzie Koehn from the Bethel Church near Enid, Oklahoma, spent some time at the center and helped with the mending and other work. Students from Bethel College and Bible Academy have helped polish and pack shoes.

—Hebron Mennonite Church, Buhler, Kansas: Communion and foot-washing were observed on Good Friday. On March 18, Dr. G. S. Klassen, who spent some time in Paraguay, doing dental work for the Mennonite there spoke about his experience in South America and showed pictures. Dr. J. H. Langenwaller began meetings on Easter Sunday. Each member is being contacted personally during the annual Bethel Fellowship Drive.

—Dr. W. Evans from California will be the main speaker at the Annual Bible Conference to be held in the Newton Auditorium, May 6-13.—E. M. Harder

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, APRIL 10, 1945

NUMBER 15

Should Churches Establish and Maintain Hospitals for the Mentally Ill?

During Christ's life on earth He ministered to both the physically and mentally ill. Before He departed this life He commanded His followers to preach and heal in His name. Since that time the church has come to recognize her responsibility to those afflicted with physical illness but it has been slow to sense her mission to those who suffer far worse—the mentally ill.

It requires no complicated reasoning to show that the care of the mentally diseased is as much a concern of the church as the care of physically sick people. From the Bible and from the implications of Christ's life we are obligated to act on this problem.

There was a time when the church or one part of the church did a better job of meeting her responsibility to these neglected and often abused people. In the early history of the development of institutional care for the mentally ill the Quakers took a leading role. True to their historic tradition, they kindled a new spirit of love and kindness toward victims of mental disease. Through the institutions they were able to establish and improve and with their own religiously-motivated service they helped to lessen the cruel, unhealthy, dungeon-like existence of these unfortunate people.

If the Mennonites would undertake to establish and maintain small mental hospitals they would accomplish several important purposes. First of all,

SERIES OF ARTICLES

Here we present the first of a series of articles dealing with the very timely and important question: "Should Churches Establish and Maintain Hospitals for the Mentally Ill?" The articles are reprinted by permission from a symposium issued by the Hospital Section of the Mennonite Central Committee, Akron, Pa. The remainder of the series will include articles by:

Loris Habegger, A C.P.S. Unit Leader

Dr. David D. Eitzen, Professor of Pastoral Counseling

Sister Lena Mae Smith, A Head Deaconess

Possibly one or two other articles may be included. We invite reader reaction to these articles. These should not exceed three hundred words.

these hospitals would be an evidence that Mennonites believe in the Christ-inspired spirit of love and helpfulness to all of mankind. They would provide an opportunity for the new interest among young Mennonites in the psychiatric field who are dissatisfied with the operation of state institutions.

Mennonite-operated hospitals would be more sympathetic with and could facilitate with greater ease a plan of psychiatric training for ministerial students and others interested in social service. This would open up for them the whole problem of mental disease and its prevention and give them an insight into the neurotic behavior of people.

A decided advantage of small Mennonite hospitals would be the removal of the corrupting influences of politics from the care of their patients. The waste and injustices committed against patients and citizens of the state would not occur.

The most important difference in church-operated hospitals from state institutions would be the higher calibre of attendant help. From CPS we know that this is unbelievably low. Probably the most important factor in the treatment of mental patients is their ward care, which is handled by attendants. The doctor's time with each patient is very limited. The attendant is with the patient the whole day and he can determine to a great extent the behavior and emotional state of the patient.

It is in this area that state institutions fall so far short and that Mennonite mental hospitals with their consecrated, religiously-motivated employees could do so much. CPS has proved that, and after the war we can expect non-conscripted individuals to choose this area of service for their own.

In the fact of permanent postwar conscription this takes on an added significance, for mental hospitals would probably remain an area of alternate service for CO's, and our Mennonite hospitals would be assured of employees and workers possessing the spirit and patience necessary to care for mental patients.—Paul Goering, CPS Unit 85, State Hospital for Mental Diseases, Howard, Rhode Island.

Program for General Conference Given on Page Twelve

Ministers' Conference of the Western District—March 13 and 14, 1945

The meeting was opened by the chairman, Rev. Walter Gering. Rev. Clyde Dirks then presented the subject "Feed the Flock of God through Preaching the Word."

1. Preaching should be based on divine revelation. (a) The authority of "thus saith the Lord." (b) Should have the approval of God rather than of men.
2. Preaching should be reflected. The Word of God reveals the sin of the hearers, and they should see themselves in preaching as in a mirror.
3. Preaching should be redemptive. The central theme of scriptural preaching is Jesus Christ and Him crucified.
4. Preaching should be re-informed by the preacher's personal experience. Men who know God by experience more than by hear-say.
5. Preaching must have regeneration as its object. The test of a sermon is not its length but what effect it has on the listener.

The second part of the program was a presentation by Rev. D. D. Eitzen of the theme, "Feed the Flock of God through Pastoral Counselling." He called attention to the passage of scripture found in Matthew 14:14, "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them," emphasizing the phrase "compassion toward them." This was considered in the light of the theme of the conference "Feed the Flock of God" and the fact that the Lord Jesus is most beautifully pictured as a shepherd. What is counselling? Counselling is that consecrated effort by the servant of God to help men to choose the avenue provided by God. For this the servant of God needs humility. Humility is the greatest attribute of a minister. Counselling is sitting with people as illustrated in Ezekiel 3:15 and seen in the light of Psalm 137.

"Feed the Flock of God through Catechetical Instruction," was presented by Rev. Phil A. Wedel. What is adequate preparation for baptism? Should it be brief, example four weeks, or several months, or none at all. This was answered in the considerations which he brought to our attention.

1. Qualifications of the teacher. (a) He should know God—theology. (b) He should know man—psychology. (c) He should know the scriptures. (d) Must be a Spirit-filled teacher. (e) Deliver the message. 2. What should be taught. (a) Teach God's plan of the ages. (b) Teach them of the person of the Lord Jesus. Create Christian faith. (c) How one can become a Christian. (d) Hindrances to the Christian life. (e) The young Christian's attitude to public worship. (f) Stress memory work. (g) Supplementary material. 3. What are the results. (a) Missionary interest and activity. (b) Church support. (c) Active Christianity and active church membership.

The discussion, led by Rev. P. A. Penner, revealed

that there are quite a number of ministers who use only the catechism in their instruction classes, but all the ministers do some supplementary teaching.

Wednesday

Topic by Rev. L. W. Jantzen, "Feed the Flock of God through Teaching the Word." "Feed" means to nourish, shepherd, tend, or the German "weidet;" and "the Flock" is not our flock but God's flock. Therefore, we as under-shepherds obeying the chief shepherd. How to do this: through teaching the Word. This is fundamental. The Lord Jesus taught; the apostle Paul taught. The result: Teaching created missionary spirit. Our Mennonite Church would do well to re-emphasize the teaching of the Word of God. It develops real Christian character. It develops efficiency in service. Requirements for teaching: The shepherd needs to know and hold the truth. The pastor needs to apply the truth in his own life. Study the truth. I Timothy 4. Live the truth. The message: Teach the Word. Half an hour in the Sunday School sufficient? Teach the Word in our churches, our schools, our homes, in fact everywhere. The discussion was led by Rev. Arnold Funk. What is the difference between teaching and preaching? Dr. E. G. Kaufman. Dr. J. H. Langenwalter, and Rev. H. J. Dyck participated in the discussion.

"Feeding the Flock of God through Church Administration." Rev. Rufus Bowman. I. Definition of Church Administration: Carry out the program of church effectively in all its aspects. The minister, head of the church, working through all of the members. II. The minister should work hard to get other people to work. The church program should be built upon the needs of the people. (a) Doctrinal needs (b) Biblical needs (c) Moral needs, etc. Religion deals with all areas of life. Anything which concerns persons concerns the church. III. Through counseling with the Church Board, the church program should be built in the light of great objectives. Preaching program should be planned. Two great objectives: 1. Life Commitment (a) to the Saviour 2. Development (a) Evangelism (b) Home Life (c) Christian Leadership. IV. To understand the great principles of carrying out this program. 1. Built on the needs of the people. 2. The needs cannot be entirely met in groups. 3. Offer more *whole* experiences. (a) worship (b) discussion (c) activities united. 4. Should be built with the understanding that sincere people have different needs and then provide for these needs. V. What is the program of the church that we shall administer. 1. Worship. 2. Teaching of religion. 3. Develop a fellowship. VI. The organization to make the work of the church effective. No organization applicable for all churches. Organizations must be adapted to local needs and abilities. Rev. Bowman

(Continued on page 14)

Confessing One to Another

There are individuals who beseech God with burning prayers and plead for the forgiveness of all sins, and yet find themselves a problem unto themselves in spite of all their earnest endeavors. They are a problem unto themselves, a problem they cannot understand. Not understanding they know not how to get the answer. The Bible is a book of answers, but the individual is perplexed, for he is unable to tell which answer or answers go with his problem. God can do all arithmetic, the very highest, but generally the boy in public school had better depend upon his teacher or fellow pupil to help him understand a difficult problem rather than depend upon God to explain it to him. After all, God does explain it to him, only through someone else, who already understands. So it is with spiritual problems. God can and does help through those who already understand the problem. Confessing to another person all one's negative feelings of guilt, shame, fear, etc., enables the other person to give that clarification which finally helps the confessor to analyze the problem that he is to himself. The one who unburdens himself (reads out the problem) finally is better able to see himself as he is because of the clarification offered by the other person. Maybe Protestantism has gone to the extreme in trying to get away from confession. Perhaps, more attention ought to be given to the admonition, "So confess your sins to one another and pray for one another, that you may be healed; the prayers of the righteous have a powerful effect." James 5:16, Moffatt.

An Unchristian View of God

"I don't believe that God loves and (two widely known and maligned men)," declared a zealous witness of the Lord God. When encountered with "For God so loved the world. . .," she declared that the word "world" was used in three different ways in the Bible and that in this instance it referred to the world of the righteous. This was surprising. She went on to declare that God hated the wicked. She was hesitant about the statement that Christ came to save sinners. To the assertion that we are to love our enemies, she replied, "Doesn't God say in the Old Testament that we are to hate our enemies?" All in all she pictured a Lord God who was very much in love with a small, exclusive group to which she belonged, but who was none too loving to those outside of this sect. Un-

fortunately this view, which limits the love of God in a way such as Christ never limited it, is not held only by this present-day believer in God. To a lesser or greater degree it is held by a considerable number of present-day believers. It is one of the chief weaknesses in present-day "Christianity." Christendom needs to realize more clearly the implications of the fact that "God is love" and that of all God's attributes, love is the paramount one. Yes, God's orderliness (wrath) is extremely important and needs to be considered more, but it is subordinate to his love and exists because of His redeeming love. Any view of God that minimizes His love is bound to be an unChristian one.

"Conference"

A true conference holds marvelous possibilities for finding partial or full solutions to problems. Conference, according to one of Webster's definitions, is an "interchange of views." In an interchange there is a mutual give and take. To confer means "to bring together." In conferring views meet each other. It can not be a one way matter. The Latin root "ferre" means "to bear." Conferring, that is, coming together and letting different views meet, makes possible the bearing of new thought fruit. One view fructifies another, and a new thought, view, or solution is born. For one or some participants to behave as though there were no other participants leads to barrenness of thought. There must be receiving as well as giving. Perhaps, in money matters people are not so sure of the blessedness of giving, but when it comes to wisdom they are sure of it. Frequently, a conference does not reach its maximum possibilities because of a restricted willingness to receive on the part of those who engage in it. The willingness to receive must be equal to the willingness to give. When this condition prevails there is a smooth functioning of conference that suggests the kind of cooperation that leads to new life. Naturally there will be some views which are comparatively sterile. Let that fact be gracefully accepted as it becomes evident. But an interchange there ought to be. Perhaps, a good conference motto might be: "It is as blessed to receive as to give."

Church Education

The Christian Church ought to do its best in educating its members. Strong educational agencies are the public school, the radio, screen, and press. The

"Other foundation can no man lay than that is laid which is Jesus Christ."

last three exist largely for profit and not for the sake of the Kingdom of God. How very necessary it is then that the Church should do its best in educating its members relative to what the Church stands for and what it is seeking to accomplish with God. Churches in our Conference are discovering the merits

of the 100 Per Cent Church Paper Plan as an effective method of informing their whole membership about conference activities. Our congratulations go out to the little church at Hydro, Oklahoma, which is the latest church to adopt the plan. Forty-seven churches now have the 100 Per Cent Plan.

"In Japanese Hands"

Reviewed by *Wilhelmina Kuyf*

IN JAPANESE HANDS by H. J. Brown. 254 pp. North Newton, Kansas, The Author, 1936. Price: \$1.50

One of Rev. Brown's avowed purposes in writing this book, according to the preface, is "to help others who have so earnestly prayed for our deliverance to thank and praise the Lord for bringing us out," and for the many who come under that classification a wealth of interesting detail is provided in *In Japanese Hands*. All who are concerned about the China mission field of our church and who will read this book with frequent consultation of the map of the field which the Mission Board issued some time ago, will be rewarded with clearer insight into the problems and joys of our Chinese Christian friends, and the missionaries. It is a "war book" too, and as such will interest those who wish to know how Japan handled some enemy aliens.

The circumstance that Rev. Brown had his diaries and numerous newspaper clippings from China, put him into the position of being able to present much that otherwise might not have been available. One can't help but wonder how it was done, for we have his own word for it, that "not one written word was allowed to go through."

That the book is arranged in forty-three short sections is due to the fact that Rev. Brown probably followed the diary in part, and interjected additional material.

The first section begins with thoughts of evacuation which had come to some on the field as early as the fall of 1940, and goes on with the detail of later meetings, and the actual evacuation of the women and children. The intervening time, until the fateful day of internment, is reported in the next three sections. The following seven headings cover such phases as the missionaries' relation to the Chinese churches, the signing over of the church and mission property (here, almost incidentally, much encouraging information about continual Christian activity is found), troubles that arose, and then the account of the repatriation of half the interned group. This is followed by the story of the next moves of the four who were left. Up to this point events move chronologically, but mission property reports are inserted here, as well as a historical sketch. Next a retrospective view of 1942 finds a place, together with a bit about

Miss Goertz and Miss Regier's newest project in Kai Chow. Here a long paragraph about the difficulties of war and famine and how they affect some of our church leaders, is included. The following sections, "Nanking Declares War" and "Extrality" are profusely documented and can be the basis for much serious thought. We might add that final judgment should be left until time can supply a perspective.

The section headed "Toward the Concentration Camp" resumes the story of our missionaries as they come to and actually take up life in the camp, a former Presbyterian Mission Compound. Directions, dimensions, numbers all help us to get the setting for the subsequent history of days of hard work, monotonous diet, religious fellowship, as well as disagreement. One gets the feeling all along of an overcoming faith, and that our senior China missionaries possess complete satisfaction that they had done the best thing in committing their way unto the Lord. The rest of



Wilhelmina Kuyf is now on the way to India, where she will engage in relief activities until she can enter China, where she will also serve as relief worker. Miss Kuyf, who has served as missionary in China, is much interested in the Chinese. She, too, was interned by the Japanese when they took over the area in which our mission work is located. Until recently she served at M.C.C. headquarters as secretary to Dr. M. C. Lehman in the relief section. See correspondence on page 14.

the book deals with the routine life in camp, varied by rumour, by weather, by personalities of all sorts. One notes that although the head officer of the camp is called a commandant, and that there are guards, there seem to be little else of the military about it. The final chapter begins with a personal spiritual experience of Rev. Brown's, and ends with him and the rest of the *Grispholm* passengers safely back on American soil.

It is hard for the reviewer to be completely objective about the book, because even at a distance of several years, parts of it come very close, but one can wish that a different title had been selected, even though enemy aliens in occupied China were under Japanese control. They definitely were not prisoners of war. Since it is a personal narrative, the use of the first person would have been permissible. It would seem that a little rearrangement of the material, placing the Mission Property Reports, the Mennonite Mission Historical Sketch, and perhaps the five sections beginning with the one on "Nanking Declares War" in an appendix, might make for smoother reading. For those who are not familiar with Chinese, it appears that there are too many Chinese titles and expressions used without explanation. Place names are not consistently spelled. Along the same line, the name "Reds" for the guerrilla forces should be explained by more than saying they are Chinese troops, as many people in this country tend to place all "Reds" in the Russian Communist category. Chinese Communism is really more a land reform movement, and they have troops separate from those of both the regular Chinese, and the puppet Chinese armies. A sketch map of China, and another of our mission field and adjacent territory, would have been most helpful.

For some reason, very little has been written about our China mission field, but this candid account of some of its work, and of the internment of some of our China missionaries might raise questions that will lead to further publications. One result of reading *In Japanese Hands* will inevitably be more intelligent prayer for the interned missionaries and for the hard-pressed Chinese Christians, and certainly this will be in partial fulfillment of the other aim of Rev. Brown, "to honor and extol our God and Saviour Jesus Christ."

(You may order your copy of *In Japanese Hands* from the Mennonite Publication Office, Newton Kansas. Cost \$1.50.)

Serious Problems for the Future

Thoughtful writers are now pointing out with some concern the precarious future of missionary work in the Far East after the war. Militarists are loudly claiming credit for the liberation of a few missionaries. We are glad to hear of their liberation. The war which was not of their own choosing has cost them untold suffering, but as far as the kingdom of Christ

on earth is concerned liberation at the point of a bayonet will raise serious problems for the future missionary. Maps, pictures, and strategic information have been sought by military intelligence officers. In some cases missionaries have supplied this. In the future it will be known that not all missionaries are innocent visitors with only spiritual functions, but that they carry explosive possibilities of harm in case of war. The great pioneer missionary Livingstone never himself carried a weapon even among the most hostile natives of Africa. It is hard to believe that a missionary imbued with the spirit of Christ will gloat over his liberation by the army; that will be incidental to say the least. He knows that the Christian gospel is not spread by physical violence. Where missionaries have been taken in by the tide of hate and revenge, it will be a sad day for those who must continue their work in the future. —*Willard Classen* in bulletin of Salem Mennonite Church, Freeman, South Dakota.

Vacation Bible School Workshop

About seventy-five people, some from as far as Cordell, Oklahoma, attended the Vacation Bible School Workshop held in Memorial Hall, N. Newton, Mar. 17. This in a sense an epochal meeting the first of its kind in the Western District.

Need for Course

Last fall the Western District asked the Educational Committee to prepare a course for this year's use. So Mrs. H. J. Andres and others were asked to help arrange such a course, and this "workshop" was to acquaint us with the materials and methods to be used.

Material To Be Used

Mrs. Andres then presented the course to be used, copies of which had been distributed to those in attendance. It is the Scottdale Course put out by our sister conference, the Old Mennonite General Conference, with additional memory work, also songs and hymns selected from our own *Mennonite Hymnary* and an outline of the mission work of our Conference. Alternative courses for the first three years are also suggested. The Scottdale Course is a ten-years' progressive course.

Demonstrations

During the afternoon session interesting demonstrations were given on: Worship, By Marguerite Sprunger, Teaching a Hymn, by Mrs. Muriel Ebersole who had brought ten of her pupils from the Cooper School for the demonstration, Telling a Bible Story, by Mrs. J. E. Entz, Using the Flannelgraph, by Elda Wiens, and another demonstration on Teaching Memory Work by Mrs. Entz. All of these were most effective.

Appreciation of History and Conference

It was emphasized throughout that Mennonite history and the teachings of our church are to be made

an integral part of the teaching program. Menno Schrag, editor of the *Mennonite Weekly Review* gave a talk on "Teaching our Children to Know our Faith, Our Conference and Its Activities." It is hoped that some day there will be a suitable short history worked out for use in Bible schools. Hymns from the *Hymnary* and used rather than miscellaneous choruses with the hope that at a gathering of young people they will

be able to sing the same things. The Conference was recommended.

The Educational Committee of the Western District is acting also as sort of a "clearing house" to get vacation Bible school teachers to churches that desire them. Just write to the Teacher Placement Bureau, Bethel College, we were told. Reported by Mrs. W. C. Voth.

Tentative Survey of Conference Attendance

Local Committee Requests Cooperation

Due to critical problems pertaining to both food and lodging the Local Conference Committee is attempting a survey of probable attendance.

The local Committee is printing the coupon below, in all Conference papers and other publications in the earnest hope that everyone (delegate or visitor) who plans to attend even though his plans are uncertain will fill in the coupon, turn it in to their pastor or send it direct to the Local Conference Committee.

Pastors, upon receiving these coupons, are earnestly requested to send them to the address below by May 1 (and again May 20).

This is *not* a registration. It does *not bind* you to attend. It merely gives the women in charge of food preparation and lodging the information they need.

Food rationing points, shortage of gasoline, and bedding seem to make this almost essential.

Prices of meals the last conference were: Mornings, 20-25 cents; noons, 40 cents; evenings, 35 cents. They will be somewhat higher this conference. Dormitory rooms on the campus will be 50 cents per person per night.

For accomodations in private homes the following prices are suggested: (arrangements to be made with the host) Rooms: per person per night.....75
breakfast.....25

REMEMBER: Give this coupon to your pastor or mail direct to: B. Barga, Chairman, Committee on Registration, North Newton, Kansas.

Place a check-mark in the square of the appropriate day.

1. Which days of the conference do you plan to take breakfast at the Conference Dining Hall?
2. Which days of the conference do you plan to take noon meal at the Conference Dining Hall?
3. Which days of the conference do you plan to take the evening meal at the Conference Dining Hall?
4. Which nights do you wish the Conference to reserve a room for you?

Wed.	Thur.	Fri.	Sat.	Sun.	Mon.	Tue.	Wed.
May *30	May 31	June 1	June 2	June 3	June 4	June 5	June 6

Are you coming as a delegate? Yes _____ No _____
 Is your coming reasonably certain, conditions permitting? Yes _____ No _____
 What day and time do you plan to arrive? _____
 Is this coupon for a single person _____ or a married couple _____?

*Coupon includes May 30, although Conference actually begins the morning of May 31.

NAME ADDRESS

CHURCH

Our Ministry of Education

By J. H. Langenwalter

GROWTH

Within a short time after the new start had been made a number of Mennonite Schools were established. Bluffton College was established at Bluffton, Ohio, in 1900. Freeman Junior College was established at Freeman, South Dakota, in 1903. Bethel College had begun school work in 1893. That means that within ten years three large areas of the Church were supplied with schools doing work of Academy rank or more and with all of them looking forward to doing work of collegiate rank. All this happened within twenty-five years of the time that the doors of the school at Wadsworth had been closed.

About the same time a number of schools were started by other branches of the Mennonite Church. Hospitals followed soon after. The work of missions grew apace. The dream of the forefathers was being fulfilled to a degree that none of them had ever dared hope. When youth had a chance to prepare, they found work.

Teachers were being prepared, not only for the parochial and other schools springing up among our people but also for the public schools, academies, and colleges of other denominations and of a number of states.

Ministers and missionaries were being prepared. That stimulated better work and more interest in the work of the churches at home and abroad. The work of foreign missions spread to India and China within half a generation. The work of these fields, as well as that among the American Indians, grew to a remarkable degree. This in turn called for better work at home, and for better preparation to do it well. Physicians, deaconesses, and nurses were needed. Young people turned to these callings in increasing numbers and asked for opportunities to prepare themselves. The idea of the forefathers was not dead. It was growing.

TODAY AND TOMORROW

We are living in a day of severe testing. That is as true of our schools as it is of our homes and churches. The World War of 1914-18 brought its tensions which threatened the work so well begun. The present orgy of moral insanity in the world is testing the homes, the churches, and the schools as never before. This is a time when a cool head and a warm heart are needed in the work of the Kingdom of God as well as in the field of statesmanship. That is why the dream of our fathers for the preparation of youth for better service dare not be forgotten or neglected. The pressure upon the schools is especially severe this time. If they are given a chance to weather the storm, they will make contributions to the well-being of the world of the future which we can little understand today as

could our forefathers the success of the schools which followed the apparent defeat when the doors of Wadsworth were closed.

Between the wars, the depression handicapped the growth and the most efficient service of our schools. Their problems and their opportunities are growing. What shall they do to meet the needs of our returning youth? They need buildings, equipment, more teachers, and more interested friends. The schools exist for the good of the students, the faculties, the administrators, the parents and the communities. It will take all of these groups as never before to be prepared to weather the storm and to render the service needed in the post-war world.

Our ideas of education and our ideas of the kind of schools which will be needed in the future must be ready to rise to the new occasion. That means all of us. Those who will fail the cause in this crisis will place an unfair burden on those who will carry on in the Spirit of Him who still calls, "Follow Me!"

Meditations on the Mennonites

By J. Winfield Fretz

THE MENNONITE CHURCH AND INDUSTRIAL CONFLICT

Organized labor in the United States began about the middle of the previous century, and thus by coincidence, from the standpoint of years is about the same age as is the General Conference. Organized labor has, however, been making its most rapid gains in the last two decades. It is interesting to note that despite the considerable number of General Conference members who are affected by organized labor, there has been barely a word spoken at either District or Tri-annual General Conference Sessions as to the church's attitude toward industrial conflict.

Class Conflict

Labor unions are organizations of working people created for the purpose of securing improved working conditions, better wages, a larger share in management, and in general the advancement of the worker's welfare. They represent an attempt on the part of the workingman to create a bargaining agency adequate to cope with the power and authority of his employer. Labor unions are to the working man what manufacturers associations are to the industrialists and chambers of commerce are to the business man. These two groups of citizens are pitted against each other in a constant struggle for power which is, in essence, class warfare. In most cases the long run objectives sought are justified, but the methods employed to obtain them are far from peaceful. This logically brings us to the question of how Mennonites, who are professing believers in the doctrine of Biblical non-resistance and who seek to be guided by the Sermon on the Mount, can consistently be

parties in the struggle for power whether on the side of labor or on the side of capital.

The Duty of the Church

In view of the increasingly large number of Mennonites engaged in industry and business both on the side of capital and of labor, and in view of the ethical issues involved for non-resistant Christians, does the Church not have an obligation to its members to define the issues and to help members face their problem? It does so in the case of war and international violence, why should it not in the case of industrial conflict and domestic violence. The Old Mennonite Church through its Committee on Industrial Relations has made a splendid beginning. For ten years it has sought to protect its members from compromise by making agreements with unions such as the United Mine Workers, the C.I.O. and the A. F. of L. whereby those who have conscientious scruples against joining unions may do alternative service. Under such arrangements non-resistant people may contribute the equivalent of union dues to a mutually acceptable charitable cause; in case of conflict, they maintain an attitude of sincere neutrality, and in general abide by the regulations with regard to wages, hours, and working conditions.

THE READER SAYS

CREED AND CONDUCT

By Rev. H. D. Burkholder, Quakertown, Pennsylvania

The trend of thought among American church leaders is expressed in the phrase, "Christianity is a life not a creed." One suggests that a reborn "Church of the Living God," promoting "applied religion and not theoretical religion," must come into existence at the end of this war if we are to escape spiritual collapse. He states that a creed is non-essential for admission into the kingdom of God. The essential is "love for God which is translated into a Christ-like life." A life not a creed would be the test.

Everyone agrees that "the life" is important. However, life without a creed is *impossible*.

Another church leader says, "The church must have the life of Christ at its center, not a theological creed or a particular set of doctrines about Christ or the nature of God." "Theology should be minimized and discipleship encouraged." "Men are justified not alone by faith, but by the fruits of their faith."

Beloved reader, if we minimize doctrine we destroy the foundation of "the love of Christ," and true "discipleship." To maintain the structure we dare not destroy the foundation.

To defend the validity of doctrine it becomes necessary to commit our position on the scriptures. According to our General Conference Constitution, the Mennonite Church "acknowledges the Sacred Scriptures of the Old and New Testament as the only and infall-

ible rule of *faith and life*." Our catechism sets forth some of the most important doctrines which we as pastors are encouraged to teach to our young people. Thank God, our forefathers saw the importance of doctrine.

In an above quotation we notice that "Justification is not alone by faith, but by the fruits of their faith."

Please examine the revised catechism of 1937, pages 49 and 50. Question 133 asks: What is Justification? Answer: It is the act of God, whereby He pronounces the sinner, who believes in His Son, free from all guilt, and righteous in His sight.

Romans 4:5 "But to him that worketh not, but *believeth on him* that justifieth the ungodly, his *faith* is counted for righteousness."

Question 134: How, then, are we Justified? Answer: We are justified freely, without, merit of our own, by God's grace, through the redemption that is in Christ Jesus.

Romans 3:24,25 "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;"

Gal. 2:16 "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Justification, according to the scriptures, is by faith *only*. James, in his epistle, says, "Faith without works is dead." The "works of faith" are not the basis of justification; they are the result or evidence. That is why *Creed* and *Conduct* always have an equal emphasis. It is possible to hold to a creed without manifesting too much life. However, it is impossible to have conduct without a creed. Hitler realized that the youth of Germany must be indoctrinated in his philosophy of life before he could expect that type of conduct. The type of life found in Germany today is the fruit of the creed they had been taught.

OPPORTUNITY FOR NURSES' TRAINING

The Mennonite Deaconess Hospital of Beatrice, Nebraska, is again sponsoring the **Community Nurses Training Program** for young Christian women. The course is twenty-four months in length, and students receive training in bedside nursing, the care of children, first aid, and a theoretical course adequately preparing the student for future hospital service.

Registration for this course is open now and will continue for the next few months. A student is paid a monthly allowance, and the hospital furnishes board, room, and laundry in addition to the allowance. Text books are loaned to the student and this expense is covered by tuition fee of \$25. For information write to: Mrs. Ursula Frantz, Mennonite Hospital, Beatrice, Nebraska

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Excerpts from the Letters of Dr. A. M. Lohrentz

SELECTED BY MRS. LOHRENTZ

(These excerpts are from a second edition sent to friends. Dr. Lohrentz has gone to Paraguay to render medical service.)

I do not seem to find the First Edition, so you will have to pardon me if I overlap a little. I believe in the last one I ended with Quayaquil in Ecuador. Because of the bad weather they missed a day or more and hence missed the one-plane a week to Asuncion, so they decided to wait in Lima instead of farther on in some small place. And they were wise in doing this, for in some of the places in which they stopped, there wasn't even anything like hotel accommodations, so that the Pan American Co. had some rooms right on the airfield; the towns were so ramshackle and unsanitary. In Lima, Abe had the address of Dr. J. H. Enns' daughter, Ann Beth, and her husband, Rex Youngquist. Mr. Youngquist was very busy, of course, as he is employed by Pan American in their freight department. He is also studying very hard to become a pilot. Abe was so enthusiastic about Ann Beth and her husband, what fine people they were and how kind they were to him and the Mr. Gundersen with whom he was traveling to Asuncion. Mr. Gundersen is from the U. S. Dept. of Education on a good-neighbor trip. Abe told about visiting a Women's Charity hospital with Ann Beth and watching the doctors do several operations. He speaks especially of the super-fine equipment and drugs. This hospital has some six hundred beds, hires fifty doctors at fifty dollars (Peruvian money) and one hundred fifty doctors work there free but have their own practices uptown. This hospital is some fifty years old. He says there are jewelry shops all over. There are many sterling silver articles, quite reasonable too. They were also permitted to go through the President's palace. That must have been something quite rare, for Ann Beth wrote to her parents about the great opportunity too. It corresponds to our Capitol. Abe said it was very, very beautiful; everything was massive in structure, to correspond to the size of the rooms and the building in general. He used the words beautiful, wonderful, etc. quite often, and he is not in the habit of using expressions like that unless they really are. He

spoke that about some cathedrals and museums too. He says gasoline is only .12 a gallon, but tires are hard to get and expensive. There are many very beautiful flowers and many fruits. They have been getting watermelon quite often.

They left Peru (Lima) on February 3, and they went on south along the coast and then turned east to Lapaz. The altitude was so high and they did not have sufficient oxygen that he and the other passengers became desperately sick. They were flying in mountainous regions at about 18,000 ft. From Brownsville to Guatamala he must have been quite sick too. He says when you are up so high one sees nothing but a vast expanse of wooly white and since one is flying above the clouds the sun is shining straight down on them making it very, very bright. Here I am going to quote from his letter of Feb. 6: "Well, here I am in Asuncion since 1:50 p.m. yesterday. We landed at the airport at that time. We should have been here at about 8:30 a.m. but when we wanted to land, in fact we could see the landing field and were only a mile away, they discovered a terrific storm, and it caught our plane, but they were able to get it out of the grip before they were too far in. They turned to the right and went east to a landing field about one and one-fourth hour flight. Here we waited till the sky cleared and came back here. The place we made the emergency landing was Iguassu Falls, the highest waterfall in the world, but we did not see them for it was in the other direction from where we landed. On the walls of the port hung tiger skins and a long snake skin from the surrounding jungles. One of the men told us that they have snakes here eight meters long and a meter is a little over thirty inches. On the way to Santa Cruz I saw a part of Lake Titicaca, highest altitude lake in the world. Now remember these are the high Andes Mts. Now we have EWT time." At Campo Grande he was in a hotel, on Sunday, that looked quite nice in front, but was anything but that in back. That surely reminds one of China, only there the front often wasn't even so nice looking. Abe started to ask for a Protestant church because they had arrived there early enough for the services. "Finally I managed to make them understand. One young fellow

asked me to follow him and he would take me there. It was only three blocks away. It was all in Spanish, but it was interesting how they carried. I could make out enough that they used the International S. S. lessons as we do. It was a Baptist church. There was a Presbyterian church there and also a Seven Day Advent church. The Baptist church has a very large attendance. At Campo Grande I met a German speaking dentist, Dr. Blobel, who helped us out with the language. He spoke Portuguese and with my German we got along swell, for the language here is Portuguese."

"At Asuncion I caught up with the Hieberts; they arrived on January 31 and I on February 5. We will leave here February 13 on a riverboat. I am stopping at the Friesland and the Hutterite colony, but they are going straight to Fernheim, for their school is to start on March 1. I will not get there before March 1. I have met the Willard Smiths here. They are going on a little vacation to Buenos Aires in a few days. They are in charge of the Home here and of the business of the MCC—their commissioner in South America. I also met lawyer Souder, (his wife and baby are on the way out here now by boat) and lawyer Geigley, both on the staff and from Pennsylvania. Other people are Anna Enns, Kroeker, Duerksen, Siemens (he is the minister from Fernheim and it is his daughter who is in Tabor College) Neudorf, Neubuhr, Langerman, Walde, and others. All speak the Low German and I appreciate it, for I speak it too. Every now and then I lapse into the English while we are together at the table (we all eat at one table) or some other place when we get together, especially if Souder and Geigley are present and soon Rev. Siemens will say: "Waut sadst Du?" I do not mean to do this, but just do it unconsciously. Quite a combination of languages are spoken here: High and Low German, Russian, Spanish, Guaranie (that seems to be native Paraguay) English, Chinese, and Pa. Dutch". He says he has been doing some shopping. He had a suit made of good English wool material, some mosquito netting, because up the river there are so many mosquitos, paper, etc., but he says everything is so high there for none of these things are native there, but imported. Canned fruits are especially high; the exchange is over 3 Guaranie to \$1.00 U S money.

He says that the week he got there and the following practically all South America was having carnivals, decorations, masks, colorful dresses, etc. galore. Many parades and other ways of celebrating were seen. Personally, I would like to know why, for if nearly all the country celebrates, there must be some pretty good reason for it. Maybe Abe will tell us later.

Last Sunday morning they went to a Spanish Service at the Christian church, and in the afternoon to a tea at the Collegium International which was built by

the Disciples of Christ, or the Christian Church. He met several people there, among them a Miss Agnes Fishback, whom some of the people around Bethel have met. She lived in McPherson along in 1900; her father was janitor of McPherson College. They also lived in Beatrice and she knows the Claassens there, also Justina Regier Claassen. She has visited with the John Linschied family once and Abe thinks she may have met Emma Linscheid. This is her third term of service there.

He says he plans to stop at the Hutterite colony too, but that these are not of our kind in South Dakota. Their names are all different like Trumpe, Hussi, Bolli, Arnold, Davies, Vigar, Harries, etc. They speak high and low German and English. They have only the belief like ours, but when their property was confiscated in Germany some twenty-five years ago, they fled into England. I was just going to say that today he will have been worshipping with the Hutterites, but I guess not, for if he is going to be in Fernheim by March 1, he is very likely spending this day on that narrow gauge train or driving cross country. The Hieberts were going to go on the Autovia—auto on the rails and make the trip in four hours instead of twelve on the rather open cars—from what he said he will not get to go on the Autovia.

VACATION BIBLE SCHOOL TEACHERS

Calls have already come in for teachers for Vacation Bible Schools. Most likely there are other communities that need them. May we urge to make those requests known to Dr. A. J. Regier, Teacher Placement Bureau, North Newton, Kansas.

We are in need of teachers who can fill those places. Anybody prepared and willing to render that important service please write to the place directed above.—Western District Conference Education Committee.

An Airgraph Letter Sent from Champa, India

(Following from bulletin of First Church, Reedley, California.)

Miss Emma Ruth has received a letter from Miss Elenore Schmidt, who was ordained as missionary to India in our Church last year. The following is a part of this interesting letter:

"It was a long journey, but the destination was worth the long way around. We arrived in Bombay on February 14 and Champa on February 20. The Christians had lighted tiny lights and placed them on the walls of the compounds. As we went by on the train at about 9:00 P.M. we saw all these tiny lights burning a welcome to us. They made me think of God's boundless mercy shining all along our way from America to India. We stopped at many ports along the way. In West, South and East Africa, and saw many interesting things, even had a thrilling sail

boat ride around the Bay of Mosambique. Christmas on the ship was a gala affair—in fact a little too much so. I have never seen so much food in one place for one meal as was prepared for the buffet midnight supper Christmas Eve. The missionaries had prepared a pageant for Christmas Day and we also had services. The weather was very hot for we were just south of the equator.

I surely enjoyed Cape Town. As we came into the harbor we could see the beautiful mountains and the town below. It made a picture I will never forget. We were in Louvence Marques a week. We went inland by train and up the Inconafi River on a motor launch to see the crocodiles and hippopotami.

The African villages were interesting and in one we found a native preacher reading a New Testament to a group. What a thrill.

I am fairly well situated in my new home. Alida Schrag and I live in one of the bungalows on the Medical Compound. We will board with the Ratzlaffs since we both study language. We will go to the hills the later part of April for language school. I have begun study and really enjoy it. Mrs. Wenger had initiated me on the boat, so it isn't all new to me. I can read Hindu characters and can speak sentences. Thank you for your prayers.

Elenore Schmidt

DAILY DEVOTIONAL MESSAGES

By George Dick, Bloomfield, Montana

APRIL 15—Dan. 7:13—*"I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."*

Daniel, the prophet, was transported in spirit to the time of the end. The Son of Man, even the Lord Jesus Christ, was seen coming with the clouds and was brought before the Almighty God. We do not know when this will take place, but some day we who love Him and look for Him shall see this in fact. It will not be a vision but an event.

APRIL 16—Dan. 7:14—*"And there was given him dominion, and glory, and a kingdom, that all people, . . . should serve him. . ."*

When Jesus came among men almost two thousand years ago, He gave Himself to be a ransom for the world. When He comes again He shall receive from the hand of God, His dominion, the world. He came to serve; He shall come to rule. He came in humility; He shall come in glory. He came to minister, but when He returns all shall proclaim Him, "King of Kings and Lord of Lords!"

APRIL 17—Dan. 12:1—*"And at that time thy people shall be delivered, every one that shall be found written in the book."*

We sing from our hymnals, "Is my name written there, on the page white and fair?" If so, there is deliverance for us body and soul. No more fretting about conditions and times. We will be delivered from all our infirmities, quirky personalities, and absurdities within ourselves. For then we will be as we ought to be. And things will be as they ought to be. Just so that our name is written in *The Book*,

APRIL 18—Dan. 12:2—*"And many of them that sleep in the dust of the earth shall awake. . . to shame and everlasting contempt."*

But if our names are not written in *The Book*,

we are delinquents before the bar, criminals before the great Judge. Then we shall receive justice, not mercy. The holy God will give us what we deserve, everlasting punishment and separation from the face of God. The time of forgiveness and love is past. We didn't take it when it was offered.

APRIL 19—Dan. 12:3—*"And they that be wise shall shine. . . and they that turn many to righteousness as the stars forever and ever."*

How foolish to postpone the work of the grace of God in our hearts. We may have forgiveness of our sins now through our Lord Jesus. It is the wisest move a person can make. The next move is to follow Him, and invite others to join us. We will be happy here, and will shine over yonder.

APRIL 20—Dan. 12:10—*"Many shall be purified, and made white, and tried:"*

Not a life of ease and sensual pleasure awaits us. For some it may be a hard and rigorous life. We must deny ourselves and seek the pleasure of our Master. We must follow Him implicitly—even to the point of persecution. Then we will come to the end of life, purged and purified. Many will not understand why we are so peculiar, but "the wise shall understand."

APRIL 21—Dan. 12:13—*"But go thou thy way."*

Don't wait and sit around for things to happen. We must get busy with our work, for there is a lot to be done. We must work for our bread as unto the Lord. But besides and along with, we must let our neighbors know what it is that is most important of all things. Maybe we can get some of them to join us on the narrow road. You know who "us" is, don't you? "My Lord and I."

Thank you, Lord, for saving my soul.

Thank you, Lord, for making me whole.

Thank you, Lord, for giving to me,

Thy great salvation so full and free.

TENTATIVE PROGRAM

30th. Session of the General Conference of the Mennonite Church of N. A.

Memorial Hall, North Newton, Kansas May 31 to June 5, 1945

CONFERENCE MOTTO: CHRIST IN ALL

Note: On Wednesday evening there will be a welcoming program at 8:00 o'clock in Memorial Hall. Each meeting opened with song, scripture and prayer.

THURSDAY FORENOON, May 31

Early Morning Prayer Service—CHRIST THE WORD
John 1:1,14; I John 1:1-5 etc.

OPENING CONFERENCE SESSION

1. Opening Service 9:00 o'clock—Scripture and prayer—Vice President; Sermon—President
2. Introductory Business:
 - a. Appointment of assistant secretaries
 - b. Order of the day—Report of Business Committee
 - c. Presentation of Delegate certificates. (Certificates to be sent to secretary a month before conference session for printing)
 - d. Welcoming of new ministers, representatives of other Conferences
 - e. Appointment of temporary committees:
 - 1) Nominating Committee (Appointed in advance by Business committee)
E. J. Miller, Pacific District
I. J. Dick, Chairman Northern District
Henry Hege, Western District
B. H. Janzen, Western District
J. T. Neufeld, Middle District
Olin Krehbiel, Eastern District
J. H. Enns, Canadian District
 - 2) Resolutions Committee (Appointed in advance by president of the conference)
 - 3) Auditing Committees (Appointed in advance by president)
 - 4) Committee on Letters and Telegrams
 - 5) Tellers Committees (3)
 - 6) Committee on Admittance of New Churches (already appointed)
 - 7) Memorial Committee (already appointed)
 - 8) Publicity Committee
 - 9) Committee on Privileges
 - 10) Any other temporary committees
3. Reading of Minutes—Secretary
4. Other Business

THURSDAY AFTERNOON

Executive Committee

1. Introduction by Chairman, C. E. Krehbiel
2. Report of the Secretary, P. A. Wedel
3. Recommendations—Amendment to Constitution
4. Report of Church Unity Committee—Amendment
5. Election of a) Conference Officers b) Business Committee Member c) Unity Committee Members
6. When act on Amendments?

THURSDAY EVENING

Chairman: C. E. Krehbiel

1. Memorial Service—Freeman H. Swartz
2. Communion Service—Sermon H. J. Brown
Assistants to conference officers: district presidents
3. Thanksgiving for Protection of Missionaries—prayer service

FRIDAY FORENOON, June 1

Early Morning Prayer Service—CHRIST THE SON:
Mt. 2:15; 3:17; 8:29, etc.

FOREIGN MISSIONS

1. Introduction by Chairman of Board—P. P. Wedel
2. Reports
 - a. Of the Secretary—P. H. Richert
 - b. Of the Treasurer—P. A. Penner
 - c. Audit
3. Election
4. Report of Ministers' Aid Committee—Sub. Committee

FRIDAY AFTERNOON

HOME MISSIONS

1. Introduction by Chairman of Board—J. M. Reiger
2. Report
 - a. Of the Secretary—A. J. Neuenschwander
 - b. Of the Evangelization Sub Committee
 - c. Of the Colonization Sub Committee
 - d. Of the Treasurer
 - e. Of the Audit
3. Election of Board Members

FRIDAY EVENING

Women's Mission Program

SATURDAY FORENOON, June 2

Early Morning Prayer Service—CHRIST THE HEAD
OF THE CHURCH: Eph. 1:22, etc.

TRUSTEES

1. Trustee Report
2. Report of Committee on Doctrine and Conduct
3. Mennonite Historical Society Report—Sub Committee
4. Election:
 - a. members of Trustees
 - b. members of Committee on Doctrine and Conduct

SATURDAY AFTERNOON

OPEN

Tour
Museum
Board and Committee Meetings
Y. P. U. Business Meeting

SATURDAY EVENING

Women's Business Meeting

SUNDAY MORNING, June 3

Early Morning Prayer Service—CHRIST THE MED-IATOR AND SAVIOUR

Heb. 8:6; Luke 2:11; Jn. 3:17, etc.

Visiting ministers serve neighboring churches

SUNDAY AFTERNOON

Vesper Service

SUNDAY EVENING

Musical Program

MONDAY FORENOON June 4

Early Morning Prayer Service—CHRIST THE TEACHER Mt. 4:23; Jn. 3:2, etc.

PUBLICATION

1. Introduction by chairman of Board—H. J. Andres
2. Reports
 - a. Of the secretary—J. M. Suderman
 - b. Of the treasurer—E. W. Baumgartner
3. Election of Board members
4. Report of Statistician
5. Election of Statistician

MONDAY AFTERNOON

EDUCATION

1. Introduction by chairman of the Board—E. G. Kaufman
2. Reports
 - a. Of the Secretary—Lester Hostetler
 - b. Of the Schools
 - c. Of the Treasurer
3. Report of Placement Committee
4. Election of Members to Board of Education
5. Election of Members to Placement Committee

MONDAY EVENING

Young People's Program

TUESDAY FORENOON, June 5

Early Morning Prayer Service—CHRIST MY ALL Col. 3:11 and Hymn 500, Hymnary

RELIEF

1. Introduction by Chairman—I. W. Bauman
2. Reports
 - a. Of the Secretary, John C. Mueller
 - b. Of the Treasurer, D. C. Wedel
 - c. Audit
3. Election of members to Relief Board

TUESDAY AFTERNOON

PEACE COMMITTEE

1. Introduction by Chairman of Committee—H. T. Unruh
2. Reports
 - a. Secretary
 - b. Treasurer
3. Election of members to Peace Committee
4. Close of Conference

TUESDAY EVENING

Historical Pageant?

Recommendation of the Executive Committee to the Session of General Conference May 31, 1945

Proposed Amendments:

1. That Article "39-Treasuries" of the General Conference Constitution be declared void, and be replaced by the following:

"39-Central Treasury"

The General Conference has a Central Treasury located at the General Conference Headquarters. To this Treasury contributions for any and all Conference purposes shall be sent, there to be booked and to be used for causes specified by the contributors.

Offerings, gifts, bequests, etc. will be received for: The General Conference Treasury

Home Mission
Foreign Mission
Publication
Education
Relief
Peace
Church Unity
Placement
Doctrine and Conduct
Ministers Aid Fund
Tract Distribution
Other pertinent causes

Out of the General Conference Treasury the expenses of Conference connected with its sessions, the printing of the session minutes, and such other expenses as cannot properly be paid out of other treasuries, shall be defrayed. Orders on this treasury shall be signed by the president and the secretary of the Conference.

To carry on activities delegated to them each conference board and, or committee is authorized, on orders signed by its respective chairman and secretary, to draw on funds booked in its favor with the Central Treasury.

Upon request the Central Treasury shall report to each participating body the standing of its account.

Any undesignated contributions received shall be subject to (annual) allocation by action of the Conference or its Executive Committee.

Upkeep and current expenses of the conference headquarters shall be chargeable equitably to all participating bodies.

The Conference Executive Committee shall employ the Manager of the Central Treasury, who shall be in full charge of the Conference headquarters. In consultation with advisors from the Executive Committee, the Manager shall employ necessary office help.

Those employed in this office shall be placed under bond in amounts satisfactory to the Executive Committee.

All Endowment, Annuity, Permanent and Temporary Trust Funds shall be in charge of and invested by the Conference Board of Trustees.

Any part of the Constitution in conflict with this Article is hereby declared null and void.

2. Amendment to Constitution proposed by the Unity Committee at 1941 session (Res. 10)

"Under 'Admission' under Article 13 of the Constitution, add: The General Conference stands ready to unite with any conference of Mennonite churches where such union can be achieved agreeable to both parties"

MINISTER'S CONFERENCE OF THE WESTERN DISTRICT—MARCH 13, AND 14, 1945

(Continued from page 2)

recommended the book "Putting the Church on a Full Time Basis" by Bevan.

"Feed the Flock of God through Pastoral Visitation" by Rev. W. F. Unruh, Advantage—Purpose—Preparation—Personal Solicitation—Ministry to the Bereaved. Advantage—Personal insight into the needs of the people. Purpose—He calls because he loves them. To discover any particular needs. Build reciprocal confidence. Strengthen friendships, confidence and trust. Preparation—Should be purposeful. Neatness and cleanliness are vital. There should be spiritual preparation. Be forgiving and loving. The greeting used may set the tone for the visit. Direct the conversation so that prayer will fit into it naturally. Make the prayer the prayer of the one who has been visited. Make definite plans for visitation. The pastor should not only visit his own people; there are stray sheep who should be visited by some one. Visit to the sick and the bereaved. Brother Unruh recommended the use of a little booklet "Daily Comfort." Discussion led by Rev. Ben Rahn. The meeting was closed with prayer by Rev. Paul Kuhlmann. *Condensed from report by D. J. Unruh, Sec. Pro. Tem.*

Correspondence

FIRST MENNONITE CHURCH Philadelphia, Pa.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17; a verse left us by Miss Wilhelmina Kuyf at the farewell services held in her honor on March 11th at 3 P. M. The occasion was one of blessed fellowship. All organizations affiliated with the church and each department of the Sunday School presented to our beloved Wilhelmina a precious thought, either in Bible verse, hymn or poem. Rev. Howard Nyce, a member of the Foreign Mission Board, was unable to be with us but sent a letter to be read. Unfortunately the mail delivery was made too late, so Rev. Plenert read it at the following Sunday morning worship period which Miss Kuyf attended. Rev. Russell Mast, Eastern District Conference President, gave a brief message. Miss Flora Heebner, a returned Missionary from China and her brother Rev. Harvey Heebner also spoke a few words. Attending Eastern District Conference pastors, Reverends Johnson, Burkhalter, Mast, Landis, Dick, and Neuenschwander extended greetings for their congregations, followed by our pastor Rev. J. J. Plenert. Then Wilhelmina gave us a short talk, in the course of which she challenged the young folk to the call of missions. After the hymn "The Work is Thine, O Christ," selected by Wilhelmina, the congregation, as a token of their love and esteem, gave her a "Purse" together with a precious promise from God's Word, Isa. 43:1-3. Special musical features of the afternoon were two duet numbers by Rev. Dick and Rev. Plenert and a num-

ber by our choir. Rev. Harold Burkhalter led the congregational singing. Miss Kuyf will serve as a relief worker in India while awaiting the opportunity to enter China.

On February 11th we were privileged to have in our church a group of C.P.S. men of the Mennonite Brethren and Krimmer Brethren faith, who are serving in camps or units in the East. A few spent the entire day with us, and several of the men had their wives with them. Prof. A. E. Janzen, Tabor College, Hillsboro, Kansas brought the morning message in the absence of our pastor. The afternoon session was conducted by the C.P.S. men for their own group, at the close of which they were served a cooked meal by the ladies of the church. Thirty-three guests were served. In the hour preceding our evening worship period, which was in charge of the C.P.S. group, they celebrated the Lord's Supper. Features of the evening worship were special musical numbers, a reading, and an interesting stereoptical lecture on the life of the Mennonites in the Chaco area by Prof. Janzen, who recently visited Paraguay under the sponsorship of the Mennonite Central Committee.

In brief, we have a thriving Junior C. E. Society. Our Intermediate C. E. Society, altho only one year old, is much alive and quite active, also serving as our choir. The Sunday School attendance is fair even though the percentage should be higher. Members of one Ladies' Class devote on Sunday afternoon a month to singing for shut-ins. Rev. Plenert frequently provides transportation by driving his car. Beside singing, there is scripture reading and prayer. Shut-ins and visitors alike receive a rich blessing. Another ladies' class has recently redecorated their class room and now share it with the pastor for a study. Miss Bertha DeCray, harpist, is playing for our morning worship service every fourth Sunday of the month, and is greatly appreciated. The Ladies' Aid and Missionary Societies hold regular meetings once a month. Currently, the Missionary Society is having a series of studies on "Mennonites"—their origin, experiences in Europe, immigration to America, basic principles of faith, etc. A baptismal service will be held on Good Friday evening for folk who are now receiving Catechetical instruction by our pastor. We invite your prayers in their behalf, and for us, as a Congregation, as we plan to celebrate our eightieth anniversary in October.—Corr.

BETHESDA CHURCH Henderson, Nebraska

Twenty-one young people are attending catechism class. They will receive baptism on Pentecost.

About thirty-five young people attend the evening Bible school on Wednesday evenings. Rev. A. W. Friesen teaches a course on the "Life of Christ."

A group of C.P.S. Men from the Agricultural College Unit at Lincoln rendered a fine program in our church on February 18.—*Maria Kroeker, Corr.*

FIRST MENNONITE CHURCH Newton, Kansas

The church has two able ministers Rev. J. E. Entz and Rev. D. J. Unruh. We have a worship service every Sunday night after the C. E. program. Wednesday and Thursday night of each week we meet for Bible Class and S. S. Teachers meeting. Besides these there are the S. S. class meetings,

choir rehearsals, men's chorus practice and men's fellowship meetings. The home church letter is being sent every month to the boys in the service, and a copy is also given to each home. During this quarter the church has had the privilege of hearing the Rev. S. A. Aston from New York and Rev. J. W. Schmidt of Gretna, Manitoba, Canada. Rev. D. J. Unruh, as the representative of the Foreign Mission Board, together with a delegation of the Bergthal Church of Altona, Manitoba, went to Old Mexico in the interest of mission work among the Indians there. During his absence Dr. Abr. Unruh of Winnipeg, Manitoba served both the Bible class and the S. S. Teachers at their meetings. Mr. and Mrs. Jacob Wiebe entertained relatives and friends in the church basement on their silver wedding anniversary. The Women's Sewing and Mission Societies have had Missionary J. B. Ediger from the Oklahoma field and Mrs. G. S. Klassen, Hillsboro, Kansas who spent a year with her husband Dr. G. S. Klassen in South America, speak to them at their gatherings. The Ladies' Mission Society of the First Church of Christian, Moundridge, also gave them a program. Palm Sunday night the combined choirs rendered "The Crucifixion," led by Prof. Hohmann. The last day of March Rev. and Mrs. J. E. Entz gathered all the children of the S. S. and Sunbeam C. E. together at the country manse where they all spent a very enjoyable and instructive time. Spring is here in all its beauty. The fruit trees are in full bloom and balmy breezes are blowing. The gardens are made in hope that the dear Lord will give us a harvest. —Corr.

THE FIRST MENNONITE CHURCH Hutchinson, Kansas

Our congregation which is not as large as some others, is still growing, however, not without adversity. Our dear pastor has resigned and expects to leave in May, and that leaves us as a flock without a shepherd, but we still trust in God that He will provide for one in the near future.

Several of our members are not able to worship with us now on account of illness, some in hospitals and others in their homes. Two from our group have just recently passed to that Great Eternal abode —Mrs. B. J. Stucky and Mrs. Albert Wiens, a young mother of three children.

An open communion service was held March 29. All Christians, whether members or non-members were welcome. A sunrise service was planned for Easter morning by the Senior C. E. A service of baptism and reception of members was on Easter. —Mrs J. S. Friesen, Corr.

LORRAINE AVENUE CHURCH Wichita, Kansas

On Easter Sunday the senior choir rendered the Easter cantata, "Christ Victorious," by Roy E. Nolte.

The Senior Christian Endeavor is trying to make this a banner year for the church. For each of the next nine months, the C. E. programs have been planned and the leader chosen for each program. —Marie M. Dyck, Corr.

Rev. Krehbiel Addresses New York Fellowship:
Rev. Olin A. Krehbiel spoke to the New York Mennonite Fellowship at their March meeting on the subject "The Pulse of the Church." In the course

of the address Rev. Krehbiel compared the apostolic church and the modern church on such points as prayer, fellowship, stewardship, and Christian instruction.

Present at the meeting were: Mr. and Mrs. J. Westrich of West Hempstead, Long Island; Irene Sprunger of Berne, Indiana; Rev. J. Irvin Gnagey of Richfield Park, New Jersey; Marvin Nickel and Daniel Klassen from the Marlboro, New Jersey C.P.S. camp; Mr. and Mrs. Herman Niebuhr and Herman Niebuhr Jr. of New York; Gerhard Epp of Richmond Hill, New York; and the following students of Biblical Seminary: Martha Burkholder, Mary Becker, Paul Barkman Mr. and Mrs. Robert Behnkin, Jacob Friesen, and Arthur Kaiser.

JOTTINGS

—**Missionary Albert Jantzens** have arrived in California. They landed in San Francisco on Good Friday, and from there they went directly to Rev. F. F. Jantzens at Paso Robles. It is expected that they will soon go to Deer Creek, Oklahoma.

—Word has come that **Brother Ed Yoder**, prominent writer of Sunday School materials for the Old Mennonites, passed away recently.

—**Miss Eva Pauls**, on furlough from mission work in India, plans to go to Canada in April.

—**St. John Church, Pandora, Ohio:** Rev. Paul Shelly of the College faculty was our guest speaker on March 25. During the morning service four young people were welcomed into the church by baptism. Another special feature at this service was a vocal solo by Miss Fanny Basinger, who celebrated her eighty-sixth birthday during the week. Miss Basinger had a perfect Sunday School and church attendance record during 1945. The choir gave "The Mystery of Easter" on Good Friday evening. The interior of the parsonage is being remodelled.—Corr.

—**The First Church of Hillsboro, Kansas**, recently extended a call to Rev. H. T. Unruh to serve for a period of five years.

—**Clinton, Oklahoma:** Rev. August Schmidt, principal of the high school department at Meno, and a girls trio gave a program in the Herold Church. Rev. H. P. Fast conducted meetings in March. Each evening there was a Bible study in connection with the preaching. Rev. Fast brought a large chart along, "The End of the Age," which was helpful in his teaching the "Second Coming of Christ."

—**Salem Church, Dalton, Ohio:** Rev. A. J. Neuenchwander held a series of Lenten meetings on the subject "Problems of Salvation." The attendance was gratifying. The C. E. recently engaged in a very interesting and informative discussion on the proposal for peacetime military training. The subject attracted unusual interest among the older members of the church, who do not usually attend C. E. regularly. Many were there and took part. Rev. A. S. Rosenberger was in charge and made the discussion very effective. It was decided that many of our people should write our senators and representatives when the proper time comes. —Mrs. Edward Miller, Corr.

—Missionary J.B. Edigers, who have been spending their furlough in Newton, have gone back to their mission field at Clinton, Oklahoma. Rev. and Mrs. Albert Claassen, who had charge of the field during the absence of the Edigers, are back in Beatrice, Nebraska.

—Rev. Walter Gering will give an illustrated lecture on Puerto Rico in the Inman, Kansas, Church on the evening of April 15.

—The Bethesda Church, Henderson, Nebraska, is building up a post-war fund for the men in service.

—The Eden Church, Moundridge, Kansas, hopes to celebrate its golden anniversary on May 6. This year also marks the fiftieth anniversary of the call of Rev. C. J. Goering (long-time Elder of the Eden Church) to the ministry.

—Mennonites, who are planing to give clothing for relief during the nation-wide clothing drive, are urged to send theirs to our Mennonite clothing centers.

—A beautiful "Good Friday Candlelight Communion Service" has been worked out by Christine O. Miller, Lind, Washington. If interested, you might write Mrs. Miller. You may want it for next year.

—Rev. P. P. Wedel suffered a light stroke on March 18, but by March 31st hoped to be back at work in a week or two

—The approaching marriage of Carl M. Lehman and Miss Sally Miller was announced at Goshen, Indiana, on Easter Sunday. Carl Lehman is editor of the "Practical Notes" in the Senior-Adult Quarterly. Miss Miller is a daughter of Rev. and Mrs. Alvin Miller of Sugar Creek, Ohio. She is a Senior at Goshen College. The two met during the relief training school which was held at Goshen two summers ago.

Correction

In the poem "When Spring Awakes," the twenty-third line should read:

And lo, the early morning lark soars far, its hymn begun,

The poem appeared in the issue of March 27, page 2.

—Waldo Kaufman, until recently a ministerial student at Bethel College, has accepted a call from the Bethel Mennonite Church, Hydro, Oklahoma, to serve as its pastor. He is to be ordained as minister and Elder in the First Mennonite Church, Pretty Prairie, Kansas, on April 15, at 3 p. m. Rev. P. P. Tschetter, Pastor, invites the public to attend. The ordination will be by Rev. Phil. A. Wedel, with President Ed. G. Kaufman of Bethel College and Rev. P. P. Tschetter speaking. Brother Waldo Kaufman plans to begin his service at the Hydro Church on May 1.

—"The Spiritual Significance of the San Francisco Allied Conference" is the title of a talk to be given by Dr. Samuel McCrea Cavert on NBC'S "National Radio Pulpit" program (Sundays, 10:00-10:30 a.m., EWT) on April 22.

—"Rev. A. H. Schultz of Nebraska will become the new minister at the East Swamp Church (Quakertown, Pa.) on the first of June."—"The Grace Mennonite Church Messenger."

EASTERN DISTRICT CONFERENCE NOTES

Second Church, Phila.—Rev. Walter J. Dick, delivered a series of sermons during the Holy Week on the following subjects: "Christ in Triumph," "Christ in Authority," "Christ in Conflict," "Christ in Pray-

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

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Mennonite Publication Office
Newton, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

er," "Christ in Suffering," "Christ in Resurrection," and "Christ in Song."

First Church, Phila.—The Ladies Aid Love Feast was held with Mrs. Henry Buller as speaker. Rev. J. J. Pfenert brought the message to the Lancaster Fellowship on March 18.

Souderton—On Easter evening "The Seven Last Words of Christ" was given by a large choir. A total of 1034 bars of soap have been collected for relief.

East Swamp—March 21, the pastor brought the message at the Hoyt St., Rescue Mission in connection with the sixteenth anniversary of the work that was founded by Miss Elizabeth Foth.

Allentown—The Upper Milford Service was held on Easter Sunday evening. As has been the custom for a number of years, members of the sister church of the Charge worship with us on Easter Sunday evening, and members of the Allentown Charge worship with the Upper Milford congregation on Ascension Day evening.—Conf. Corr.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, APRIL 17, 1945

NUMBER 16

Peacetime Military Conscription

By Leona Krehbiel

Today in the midst of a war, supposedly being fought to destroy dictatorship abroad, Americans are urged to adopt the conscript system which is the foundation of the totalitarian state. Permanent peacetime conscription is based on the idea that the individual exists for the state, not the state for the individual. This is a radical departure from the ideals of our founding fathers, and directly contrary to Christ's teaching regarding the sacredness of human personality.

The bills, now in Congress, for compulsory military training after the war would require one year of military service from all our young men at the time they reach their seventeenth birthday, or finish high school. Not only a year's training would be required, but after that year they would still be a part of the army as reserves, and forced to return periodically for refresher courses. Such a law would put the United States on a permanent wartime footing. The army once granted this much would soon be demanding more. Before long it would ask for two year's training on the argument that one year is not long enough to give a soldier the technical training required for modern warfare. Nor would conscription stop there, soon we could expect a drive to conscript young women of the same age.

An effort is being made to rush a bill through Congress now during the war, before the passions aroused by the conflict have time to cool off. General Marshall and the Secretary of the Navy have both used the argument that conscription should be adopted now so as to keep up an interest in military affairs and to discourage possible sentiments for disarmament. Undoubtedly they are fully aware of the fact that the American people, as a whole, did not want this war and are not giving it enthusiastic support. Thus remembering the disillusionment of the public after the last war, they may fear an even more serious reaction against war this time. In the period following the last war pacifists did a splendid job of peace education, although not good enough to prevent the present war. Is this pressure to pass peacetime conscription during the war an attempt to guard against pacifist activities after this war?

Can it be that those in charge of military affairs are afraid the pacifists might succeed this time?

Conscription has been the curse of Europe ever since Napoleon resorted to it in order to raise an army for his military campaigns. If compulsory military training made for peace, Europe should have become the most peaceful continent in the world; instead it has been the most belligerent, its soil has been drenched with blood, and it has been the source of conflict in all other parts of the world. Yet, today Americans are urged to adopt this evil to enforce the peace of the future. Against whom is our conscript army to be used? Surely not against our enemies whose military power we are aiming to destroy completely. Therefore, we must be planning to use it against our present allies. Apparently we do not trust the other members of the Big Three, in spite of the perfect agreement reached at Dumbarton Oaks and Yalta. Perhaps we have imperialistic ambitions which are likely to conflict with the ambitions of the other two.

Although history has proved conclusively the fallacy of trying to achieve peace by preparing for war, we are being told that compulsory military training is essential to preserve peace. Mr. Churchill has said that "the only way to insure peace is to be twice as strongly armed as your strongest enemy."^a To follow his advice would be the one sure way to make other nations fear and hate us and as a result form coalitions against us. After the war we will have a navy larger than the combined navies of all the rest of the world. Now, if we adopt peacetime conscription before the war ends, we will block whatever chances there may be for universal disarmament. As long as such a large and powerful nation as ours is armed to the teeth, we cannot expect the other nations to be willing to destroy their armaments. Of course we are told that our arms are merely for our defense, but other nations will also feel the need for defensive armaments. As a result the peoples of the world will be burdened by the cost of maintaining huge armaments and sooner or later these will be used in an even more destructive

war than the one in which we are engaged at present. Someday we must learn that peace is not built upon suspicions, fears, armies, and bombs; but on goodwill, trust, cooperation, and the removal of the basic causes of conflict.

To make peacetime conscription compatible with the American people all sorts of irrelevant arguments are introduced to confuse the issue. It is urged that such training would improve the health in our country, educate for citizenship, solve our unemployment problem, and build moral character. Not a one of these arguments is valid.

In the first place the army accepts only those young men who are in excellent physical condition, the ones who need medical care are rejected. In this war one third of the rejections of the army were due either directly or indirectly to malnutrition deficiencies. If we want to have a healthy nation, we must begin many years before our young men reach their seventeenth birthday. Instead of wasting our money on our young men in the army, we should use it to provide an adequate diet and proper medical and dental care for all children born in our country.

The army may educate men to be good citizens in a dictatorship, but it cannot educate them to be good citizens in a democracy. Education in the army is aimed to instill the habit of blind and implicit obedience; while education for democracy must encourage the student to form his own opinions and judgments, and to develop his initiative.

It is true that placing 700,000 or more men into the army each year will reduce the number thrown on the labor market, but it will not remove those economic evils which cause unemployment. On the other hand it will give the employers an effective weapon for controlling labor. Any time the men, who are in the reserves, strike for better conditions they can immediately be threatened with a forced return into the army. This has been the experience of the laborers in the democratic Swiss Army.

As for the moral training of the army, surely no one who has observed our soldiers in the cities and on the trains can give any credence to this argument. Military training teaches men to destroy and kill. How can such training build men of high moral character? E. E. Conroy, head of the New York F.B.I., recently said at a criminologists' meeting, "commandos are going to be post graduates in crime." Have the family and church in America failed so wretchedly that we must now turn our young men over to the army for moral training?

Surely we Mennonites, if anyone, should oppose the adoption of military conscription in our country. Our forefathers left their homes in Europe to escape

the evils of conscription. They came to America with the hope that they and their descendents might worship God according to the dictates of their conscience. How long can we hope to continue to do this, should conscription be forced upon our country? It would mean not merely the training of our young men for one year, but the complete militarization of all of American life. The American Legion is already advocating that our children be prepared for military service from the time they first enter school. In such an environment, how long can we maintain our way of life? Under those conditions our brothers in Europe have failed to uphold their peace principle. Why should we think we could be more successful than they?

Some of us are trying to convince ourselves that we would have a wonderful opportunity for witnessing to our peace testimony through an alternative service, a special privilege we expect the government to grant us. That is hardly being realistic, for it will be extremely difficult to get our young people to follow the teachings of our church after they have been subjected to the nationalistic and militaristic teachings in our public schools for twelve years. As a church we have failed sadly in this respect already—as witness the number of our young men who have taken full military service in the army or navy. Even if the majority of our men should accept the convictions of our church and take alternative service, what about the other young men who do not belong to our church, have we no responsibility or duty toward them? Surely we are not willing to allow the evils of militarism to be fastened upon them, and to send them out to slaughter and be slaughtered twenty or thirty years from now. All this talk about our rare opportunity should conscription come is extremely self-centered and selfish, for it shows an utter lack of concern for those outside our fold. We dare not call ourselves Christians, unless we share Christ's concern for *all* men, "even the least of these."

KNOWING CHRIST

E. Stanley Jones says that "This generation has been inoculated with a mild form of Christianity and is absolutely immune to the real thing." The mild form evidences itself in a superficial grasp of Christian ideals, ethics and activities. It knows about Christ, but does not know Him as an experiential reality. To know Him is to be so identified with Christ that He lives within us as Savior and Lord. It is in this way that we become new creatures in Christ Jesus, and it is as a result of this that all things become new.

By Rev. Gerald Stucky, as quoted in the *Church Messenger* of the Zion Mennonite Church, Donnelson, Iowa.

EDITORIALS

The Wrath of God

A great lesson on the wrath of God is given in Matthew 18:23-35. It is the parable of a servant who was forgiven \$10,000,000 by his king and then refused to forgive a fellow servant a debt of \$20.00. As a result the first servant had to suffer the wrath of his lord. He was delivered unto the tormentors until he should pay all that he owed. Jesus ended the parable with the words "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses."

Let us use the parable in a modern situation. There was a leading nation with vast natural resources. It sinned greatly against God, but God who is slow to anger loved its people and forgave much. But the nation became unmindful of what it had been forgiven, and in a fury it turned upon three other nations which had been vexing it with the sinfulness of their armed might. And straightway it sought to grip these three nations by the throat, and it did so. But while all this was happening, the great king learned about it. Straightway he called the first nation to account and said, "How much have I forgiven thee, and now thou dost not forgive these three fellow nations. Since the forgiveness of thy sins has not taught thee to be forgiving, I will deliver thee to the tormentors to learn from torment what thou shouldst have learned from forgiveness." And he delivered that great nation unto exceeding torment in which its young men were slaughtered like animals and mothers cried until their eyes became dry with a ceaseless hurt.

Yes, Jesus says that our heavenly Father must treat us so unless we truly forgive each other from the end in the orderliness of God. Neglect or defiance of God in the orderliness of God. Neglect or defiance of his ways brings torment.

Man Reaps What He Sows

It is quite plain to man that in the realm of nature he reaps what he sows. Those of us who have planted peas will expect to reap peas and not beans. The whole natural process of sowing and reaping seems very obvious to us. Jesus referred to the same obvious fact when he said, "Do men gather grapes of thorns, or figs of thistles?" Paul pointed to the same fact that like produces like and not like unlike when he wrote "a man will reap just what he sows. . .,"

Gal. 6:7, Moffat. The law of physical nature is quite clear.

However, this law is not so obvious to man in the realm of the spiritual. Is not that why Jesus applied the example from nature to spiritual matters and Paul couched a great spiritual truth in terms of sowing and reaping? Just like primitive man, perhaps, did not know enough to plant wheat kernels (or whatever seed was available) to reap wheat in quantity, so today man does not seem to know enough or have faith enough to plant seeds of love to reap a harvest of love. Man is a master of science. By means of its formulas a scientist can say do so and so and the result will be so and so. Because of insight into causal relationships, various processes can be so controlled that the desired goals can be achieved. In science men are tracing out the orderly ways of God. Scientists have faith that those orderly ways exist, and then they go after them. But for many it is not so in the realm of the spirit. They are not so sure that God has orderly ways in this realm. Not filled with a great faith in them, they do not zealously search for them. The result, there is chaos in the realm of the spirit just as there once was comparative chaos in the realm of material inventions. Men plant hatred and destruction and expect a bountiful harvest of cooperation and goodwill. Germany planted conscription and expected to reap the blessings of peace for its people. But Germany's conscription brought conscription elsewhere, so much so, that some in the United States would today copy after Germany with peacetime conscription. Conscription brings conscription. Sow bitterness and you reap bitterness. Sow understanding and you reap understanding. Sow acts of goodwill and you reap acts of goodwill. Should it not be our faith that the law of sowing and reaping will work out as well in the realm of the spirit as it does in the plant world.

Members of One Body

From one viewpoint we can regard our General Conference as a Christian body with Christ as its head and the various boards and committees as its members. Using Paul's thought as given in I Cor. 12, we may say that there is a distinct need for each member, that is, board or committee, for each member has its definite function to perform for the welfare of the body as a whole. All members of the body need to cooperate smoothly if the body is to function in the right way. Whenever, one member gets more

(Continued on page 14)

"Other foundation can no man lay than that is laid which is Jesus Christ."

Our Ministry of Education

By J. H. Langenwalter

"IF HIS SON SHALL ASK HIM?"

Our topic is only part of a question asked by Jesus in Matthew 7:9. However it is a very significant part of His question and one with which we wish to deal for a few minutes.

There are two possibilities found in this question which are of far-reaching importance to us. 1. A child may ask of us. What will we do if he does? 2. He may not ask questions anymore! Too often those who were either not ready or unwilling to answer questions when they were raised are the ones who complain most bitterly when the child goes to others for answers to his questions.

The facts before us are of vital interest to the home, the church and the schools. All of these need to recognize the fact that normal children do ask questions and that they expect answers which have meaning to them. They also need to recognize the distressing fact that there may come a time when they have lost their opportunities with those nearest and dearest to them because they neglected to understand how much questions mean to children who ask them.

The boy who came home from his first day of school and said that he did not want to go back because his teacher did not know enough made a statement which can give us food for thought. The teacher had plied and worried the little fellow with a lot of questions which meant little to him. He wanted to ask questions also but was not permitted to do so. The teacher, now dead, often told the story on himself with deep regret that he had thought more of how cleverly he had prevented a little boy from expressing himself than he had thought of the needs of the child.

There are good reasons why a normal child should ask questions. It is well to keep these in mind.

1. It is natural for the child to wonder. He wonders about everything imaginable, especially about those persons and things which come close to him.

2. He thinks. It is one thing to learn when we may expect to find what we call thought in a child, and it is another thing for us to meet the needs of his thinking at the right time and in the right way. The expressions of his thinking may surprise and even shock us. That is all the greater reason why we should draw him to us by helping him with this interesting experience in his life.

3. The child feels. Before we know it he feels with

somebody or something. He wants fellowship. This is a great need in his rapidly developing power to arrange in orderly fashion the things he has been wondering about. He has had no time to establish any definite philosophy of life. We should not be surprised that he is both generous and selfish by turns with those whom he wants present. His fellowship is still in the making.

4. The child senses rather soon that there are some things which ought to be. If he is to have any convictions later worthy of the name he needs to be guided wisely when he expects us to show by our acts what we have expressed by our words. Perhaps this is the time when too many children cease asking questions of parents, other relatives, friends and teachers.

5. The child feels himself compelled to act. He sees something drifting through the air and runs after it. He hears a word that stirs his feeling and he wants to do what has been suggested to him. If he cannot act, he asks why. That is the time to answer him intelligently, sincerely and honestly.

Seven Thousand Consciences

The following is an article published in the *Quote* a national magazine, and because it is of special interest, we bring it in full.

"The Baptist Journal, Missions, has been making a survey of 7,000 conscientious objectors in 35 Civilian Public Service camps in the U.S. In speaking of young people, an army officer said: "The government pays me for following my conscience as a soldier. That's why I want to help the other fellow, who when he follows his conscience as a pacifist not only gets no pay, but has to shell out \$35.00 a month and also buys his clothes, unless his family or his Church do it for him. If there were more as brave as those men, we might not have to go to war. What kind of courage does it take to be a "conchie"?"

"Among these men are 125 parachute fire-fighters. About 1600 are employed in hospitals at Welfare Island, N.Y., where he submits to nutrition and altitude tests, cancer and T.B. experimentation. Three times he has passed out completely because of the severity of the tests. The son of a well-known pastor has been immobilized over a period of weeks in a plaster cast for experimental research.

"These men have long become accustomed to the shout, "Slacker, draft-dodgers, yellow bellies." What really gets them down is the burden of financial worry and frustration. Almost fifty per cent are married. Many have little children. They not only receive no pay, but the government makes no allotment for dependents. Thus a real predicament, confronts the men who follow their consciences all the way."—Bulletin, Reedley Church.

Should Churches Establish and Maintain Hospitals for the Mentally Ill?

This is the second article in a series reprinted by permission from a symposium issued by the Hospital Section of the Mennonite Central Committee, Akron, Pa.. Copies of the symposium may be had for ten cents from the M. C. C.

The reason for giving thought to church hospitals for the mentally ill is based on the opportunity and the duty of the church to be concerned and responsible for its WHOLE constituency.

In view of the concensus of opinion expressed in a great many discussions that care of the mentally ill is not adequate in state institutions, we analyze the possibilities which lie in church-administered institutions.

First, let us not deceive ourselves into believing that we propose an easy task. If we cannot do better in establishing and administering mental institutions than those now in operation, perhaps our efforts would avail more if projected toward the betterment of present conditions. If we can improve the care of our mental casualties through the establishment of church-financed and administered institutions, and I think we can if we WILL, I am sure the church will be blessed in its service.

In a critical analysis of our problem we arrive at various conclusions of which the following are but a few:

We could have a more concentrated and devoted personnel if this project were approached as a missionary endeavor, as it must be if it is to be successful. I doubt seriously whether the church could afford to pay employee salaries equal to that which these employees would merit. The bane of state institutions is poor attendant staffing due to low salaries, and unless salaries are in keeping with contemporary wage scales, this will be a continuing problem. Should not then the church prayfully consider this as a missionary effort? Would not consecration and devotion to this work result in the sympathetic and kind care which we so much desire?

Conversely, let us not idly presume that sympathy is the curative medium for all mental illness. In numerous instances, the patient has sought the escape route for exigencies of modern life through mental indifference and breakdown. In such conditions, it has been shown that state institutions are able to effect improved mental behavior, whereas private institutions (perhaps the nearest approach to church-owned and operated institutions we have for comparative purposes) have been less able to strike at the

root of the illness. Why this? Where mental patient has been brought to face reality, there comes to the fore a desire to improve and once more resume the rightful place in society, and the recovery is accelerated. If life's realities become too complicated, catering to every whim is often the means of aggravating the root of the mental decadence.

From the foregoing we can derive the conclusion that trained personnel in the care and treatment of mental ailments is necessary. We must have men with Christian background and the proper training in psychology and psychiatry to give a healthy balance to the administration of such church institutions. Shocking though it may be to some, the ministers of the churches need not hope to cure our mentally ill through great revival efforts in our church mental hospitals. Their part is to aid people to a healthy mental outlook on life through a practical, solid, and wholesome Christian experience. Any contribution from the ministers after people are mentally ill and in our institutions should be through cooperation with the trained personnel in charge. This could be most effectively expressed through the organized religious program for the patients (chapel services, etc.) and through personal counseling after having learned and studied the case history of the patient.

Another factor to consider is whether or not we shall put all of our funds into one large and efficient hospital or add wings to our present general hospitals to care for our people, for each institution must be equipped to care for physical and mental ailments. In the first event a great many of our people would necessarily be a long distance from home, which may give rise to some objection in addition to a negative therapeutic value from lack of contact with loved ones. Weighed against this would be the positive value of more efficiency in the total treatment. In the second event we would have a much better distribution of our service for our unfortunates, though at a sacrifice of the more efficient over-all treatment of our mental casualties.

Thus we arrive at the final conclusion that perhaps before we attempt a project of such magnitude and yet of such opportunity we should educate fully our church constituency. Few of us in CPS realized even on a small scale the all-inclusiveness of this work and even now are only in the initial stages of full realization. The church must know where it is leaping before it leaps.

—Loris A. Habegger

FOREIGN MISSIONS

P. H. RICHERT, Secretary

REAPING WHERE THOU HAST NOT SOWN,
AND GATHERING WHERE THOU HAST NOT
STREWED

By Harold Ratzlaff

These words were spoken by the slothful servant in his answer to his master when he was called on for an account of his activities during the master's absence. As they stand (in Matthew 25:24) they constitute a part of his excuse for having been unfaithful. But I want to take this opportunity to share with you an experience which has brought the words of that servant to my memory each time I contemplate it.

Since my time in the Champa district, we had never gone to the village of Bansula to preach or teach the gospel of Christ's saving grace. We had been busy in other villages and baptisms were few indeed. But suddenly, on the first of February of this year, we got word from Bansula; some people wanted baptism there. On that same day it was my privilege to baptize three souls whom God had taken into His fold.

I hope and pray that I am not a "wicked and slothful servant," like the one who spoke the above words, but as I baptized those three souls I was certainly 'reaping where I had not sown and gathering where I had not sown and gathering where I had not strewed.' I had never seen those people before that day of their baptism but as I talked to them about Christ and about their belief in Him, they left no doubt in my mind as to the fact that they had and were experiencing His saving grace and that they were taken into God's fold. Hence the baptismal rite was administered and that amid great joy on our part and even a certain amount of joy on the part of the non-Christian villagers who could not help but see that these three people were receiving something which meant more than temporal life to them.

Many years before the seed had been sown in this village. The gospel of salvation through Christ had been told to these people but they were only now accepting it. I felt only one lack as I administered baptism to those people and that was the absence of Dr. P. A. Penner, of Mrs. Blackwood (known to our workers as Miss Lehman) and of others who did sow the seed in those people's hearts. In the servant's lord of our parable, it tells us that the servant's lord came to receive his own. Certainly the Lord Christ was receiving His own as those people confessed

Him there, even though it was at the hand of one who had not done the sowing, and I am sure that those who did the sowing would also have rejoiced had they been privileged to be there that day.

ONLY THIRTY-ONE NURSES IN THE STATE
OF KANSAS?

H. E. DESTER M. D.

Major General Hance, writing in the *Indian Medical Gazette* of May, 1944, gives the following challenging facts. According to his article, India has one doctor in 10,000 of population, one nurse to 56,000, one qualified pharmacist to 4,000,000, one qualified dentist to 350,000.

On the basis of this proportion Kansas would have had only 31 nurses, basing the estimate on 1927 statistics of Kansas. What will be the future health conditions of Kansas and the United States since these conditions prevail in your neighboring country?

According to Major General Hance's estimate, India should have 300,000 more doctors, 778,000 more nurses, 120,000 more dentists.

Ignorance is one of the chief causes of India's appalling health conditions. Several days ago I was called to a village some three miles out in the jungle. The mother had been in labor three days. On receiving such a call the first thought is, "Poor woman, no food, and practically no water for three days!" On arriving at the village I found that the woman had been in coma for twelve hours or longer. I had no idea that she would live through the night. This is the fourth day and she is still living. They brought her to the hospital the next day after delivery.

Are we doing our part in training men and women to meet these needs? Until they are trained, are we willing to go and to send? Our Medical Association here in India thinks that the medical college for men and women, to be enlarged and established at Vellore, is the outstanding contribution that we can make towards meeting India's great health needs.

Have you read, "So that Mothers May Live," in *The Reader's Digest*, November, 1943? "Right now Dr. Scudder and her friend, Gertrude Dodd (age 85), are in the U. S. raising money to improve the school." This is quoted from the article in *The Reader's Digest*.

Marie J. Regier Sends Good News from China

John Regier, father of Marie J. Regier, received the following message on March 27, 1945. The message which came to Whitewater, Kansas, on this date had been sent off from the Civilian Assembly Center, Weihsien, Shantung, China, on February 25, 1944. The message read: "Comfortable, happy, cross section of life in camp: saints, sinners, successes, failures, births, deaths, weddings, but no rich and poor. Greet the friends. Much love."

HOME MISSIONS

A. J. Neuenschwander, Secretary

REPORT BY CATHERINE NISWANDER, PHILADELPHIA

I can say with the Psalmist, "Bless the Lord, O my soul: and all that is within me, bless His Holy Name. Bless the Lord, O my soul, and forget not all His benefits." Yes, God gives grace, even tho one has to at times, well, as the old saying goes, act as if one had not noticed it, and with as much grace as possible just "let it out the other ear." I do praise God for grace He gives, and for strength for the work.

Over a thousand calls were made, and much Christian literature was distributed. The little paper Rev. Plenert ordered for our church, called "The Visitor" has been a great help. People like to read it and seem to get benefit from it. The Sunday School and the Women's Missionary Society paid for some of the literature, and the rest was obtained from various sources.

Some new children and some parents have been brought into the Sunday School; some of these families have already moved away. Most of them are renters and move a great deal. Many babies were enrolled for the Cradle Roll Superintendent.

A few garments were given to some children. Very little relief work seems to be needed in these days. as most every one has work.

The Community, in the immediate vicinity of our church, west of Germantown Avenue is getting to be largely Jewish, and further over one finds many colored people.

East of Germantown Avenue many foreigners are moving in, Greeks, Russians, and Ukrainians of the Greek Orthodox Church, Armenians of the Armenian Church, Hungarians, Poles, Albanians, Italians and others, who are mostly strong Catholics. Then there are also some Jews scattered through the district. And one finds many colored in sections on Reese, 6th, and Orkney Streets. Also some on Berks, Norris, Hewson, and Leithgow Street. One also finds some colored scattered here and there through the district. You can see by these facts that this district is changing, and because of this our church here may never be a very large church.

It is interesting to note the reaction of Jewish people toward Christian literature. Some accept it willingly and courteously, others indifferently, but some reject it furiously. Catholics react somewhat similarly toward what they consider Protestant literature.

At the meetings of the Ladies Aid, they asked me to have charge of the devotions, and in the Women's Missionary Society to serve on the program committee, and to help with the sewing group on Wednesdays.

In Sunday School I taught a class, served on the Friendship Circle, and was Superintendent of the Junior Christian Endeavor. Twenty-three children were taken to a Bible Club dinner in the city. On the World Day of Prayer they asked me to give the

message to the Children's Group of this district. On June 3rd, seventeen of our boys and girls were taken to the Jr. C. E. Conference of the Eastern District at Quakertown. On November 4th four of our children went along to the Eastern District Jr. C. E. Christmas Rally at East Swamp Church.

Served as a member of the Constitution Committee of the Eastern District Women's Organizations, and as President of the Women's Federated Bible Classes of this District. Represented our Mennonite Women's Groups in the Women's Interdenominational Union of Philadelphia, and served as a member on the Children's Worker's Council of Christian Education.

A temperance message was given to two of our Sunday School groups, and a message one Sunday morning during Rev. Plenert's absence.

Acted as one of the boosters for our retreats. The Eastern District Retreat Committee asked me to serve as Girl's Counselor at the three retreats, and to have charge of devotions at the Junior Retreat.

Over one hundred children were enrolled for our Vacation Bible School before it opened. We had over eighty in attendance.

Several messages were given during my vacation in August.

Your Co-worker in Christ,
Catherine Niswander
2011 North 7th Street
Philadelphia, 22, Pennsylvania

Emphasize the Positive

The world is full of angels. Angels in disguise, they are, and some not even very much disguised, for the love of Jesus and the light of heaven shines through the thin human veneer very plainly.

The correspondent recently had the privilege of being a patient in one of our hospitals, and there the angels began appearing. If you have never been ill, never bereaved, never in trouble, or never in need of help in a Christian community, this will sound highly imaginative and unreal. But if you have, then you know what is meant.

First they began appearing in the form of the neighbors next door and the neighbors up the street, and then the folks farther away. You could tell that they were angels by the things they did and the way they did them: day by day taking care of the child, running errands, dropping in to tidy up the house, do the dishes; some spending money, others spending even more precious hours and steps and weariness—and all with a "no-trouble-at-all" attitude that took away the heavy weight of indebtedness which some gifts bring with them.

Every nurse and every helper in the hospital seemed to work "as unto Him." There was no mechanical coldness; the work was done as if it were enjoyed. One had the feeling Elijah must have had when he discovered that there were yet seven thousand in Israel that had not bowed the knee unto Baal.

After looking long and hard at the war and the darkness of the world, let a little of His God given trouble come along to you and perhaps you will see a comforting flock of angels such as this, sent right along with the trouble to remind you of Him.

He emphasized the positive. "By this shall all men know that ye are my disciples, if ye have love one for another," John 13:35.

The love of God is poured out to us through the love of others.

—*Correspondent, Bethel Mennonite Church, Mountain Lake, Minnesota*

Whom Shall We Send?

By N. E. Byers

I can imagine a Mennonite congregation that became interested in sending out one of their own number to represent them in the work of foreign missions. They believed in their own church and denomination and in the distinctive beliefs they held, and they wanted to be personally represented in the great work of Christianizing the world.

In looking about for some one to send they found a fine young man who was an earnest and sincere Christian but lately he had been attending the large Presbyterian church in the city nearby. He thought it had a more fluent preacher, a wonderful choir, and he especially liked the teacher of the young men's class in the Sunday School. There was also a young woman who was a very devoted Christian, but she usually attended meetings at the Tabernacle in town. She thought they were more spiritual, and she enjoyed the stirring, evangelistic meeting they conducted every Sunday evening, and she was disturbed because the preacher said her people were not fundamentalists.

Now these were fine Christians and well qualified to go as missionaries, but their congregations did not think they met their needs. They wanted some one of their own fellowship who was in harmony with the teaching of their own church to represent them in the field. If they wanted to send out a Presbyterian they might better just hand their money to the Presbyterian Board and have them send him out. After all being baptized in a Mennonite church and having one's name on that church roll does not make one a Mennonite.

The problem would be much the same if the General Conference Mission Board wanted a candidate to represent them abroad. They might find a fine candidate, well-trained, but had spent four college years and three seminary years in the schools of other denominations. If during these seven formative years he had all his fellowship and worship with another

church and was trained by them for service in their church, would he be one of us? If we want to send out those of other faiths why go to the added expense of having our own board send them out?

Of course, we do not have a seminary and so what can our young people do for their final training? I wonder who is responsible for our lack in this respect? We are in the position of an army waiting to send out troops before they have completed their training. But an army would not do that—"for the children of this world are in their generation wiser than the children of light."

We have been so eager to send out workers that we didn't have the wisdom and patience to build up an efficient and complete training program. Our Mission Board seems more able to make plans and get support to extend work than the College and Seminary Boards are to complete their programs.

Is the work of our boards properly coordinated? Perhaps, this is a problem for the next meeting of the General Conference. Should we continue to expand our missionary program before we have a complete and satisfactory training system? Let us plan to have workers who really represent our church to man all our missionary enterprises.

FACTS ABOUT THE HYMN, "AH, DEAREST, LORD JESUS"

The hymn, "Ah, dearest Lord Jesus" (534), was written by Johann Heerman (1585-1647), one of the greatest of German hymn writers. By many he is regarded as second only to Paul Gerhardt. He was dedicated to the ministry and became a pastor, but owing to ill health he was compelled to retire, and devoted himself to literary work. The hymn was written during the miseries of the Thirty Years War. It was written for Passiontide and was entitled "The Cause of the Bitter Sufferings of Jesus Christ and Consolations from His Love and Grace." The author suffered years of privations and persecutions, which may account for the tenderness and depth of feeling that characterizes his hymns. The translation is by Robert Bridges, an English scholar and surgeon, who gave up a successful practice of medicine in order to devote himself to literature and music. In 1913 he was made poet laureate of England.

The grandly impressive tune, "Herzlieber Jesu," was composed by the distinguished musician and writer of chorales, Johann Cruger (1598-1640). It has been observed that nearly five-sevenths of the whole melody has a downward movement which accounts for some of its intensely solemn character.

—*Rev. Lester Hostetter in bulletin of the Bethel College Church.*

Sponsored by
the Young People's
Union of the
General Conference

EDITOR

R. Weimbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Following Christ

By Gordon D. Kaufman

"And (Jesus) saith unto them, Follow me." (Matthew 4:19.)

The chief job of all of us who claim to be Christians is to follow Christ. It is very important, therefore, that we comprehend as nearly in full as possible just what the conception of *following Christ* involves. It is of course obvious that if Christ were living on this earth today, and we would recognize him as our spiritual leader (which is doubtful) the job of following him would be greatly simplified. However, since such a happy situation is not the case, it is our duty as Christians to determine both collectively and individually just what kind of a life Christ would be living if he were on this earth today, and then to attempt with all of our strength to live up to that Christ-like pattern. This is what constitutes "following Christ."

Many Christians today attempt to pick the story of the historical Christ out of its geographical, ethical, political, and theological setting and instead place it in the cultural setting of now and here, yet not allowing the chief character of that story, the Christ, to undergo any change whatsoever in even the details of his adjustment to his environment. In other words, many Christians make the great mistake of projecting their leader into a radically new and different environment and then saying that his reactions will be identical with those which he exhibited in the old environment, irrespective of the fact that the stimuli which are responsible for those reactions are not at all the same. This is not to say that the *general pattern and spirit* of his actions would not be identical with the *general pattern and spirit* of his historical actions, but it does mean that in the somewhat unimportant, yet many, many times enacted details of living there would be some radical differences from the historical.

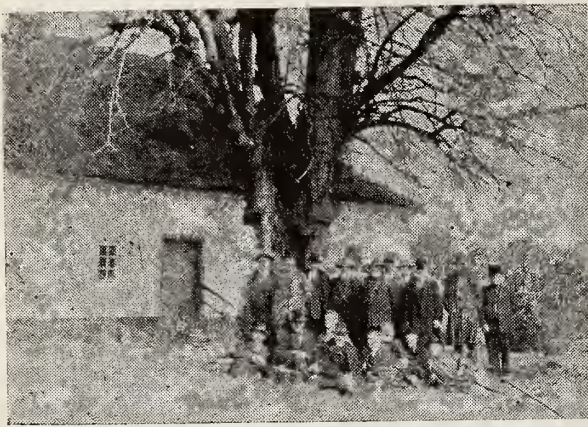
Putting it more concretely: Simply because Christ wore sandals and a robe does not mean that we, too, in order to be Christ-like should wear sandals and robes. Rather we should look a little deeper and

Gordon Kaufman is a member of the C. P. S. unit serving in the state hospital at Ypsilanti, Michigan. He was formerly a camper at Colorado Springs.

attempt to determine Christ's reason for wearing such articles. His reason in this particular case was, of course, that robes and sandals were worn by the common laymen of his day, and he wished to be identified with that group. Our judgment, then, in this specific case would, of course, be that, in order to be Christ-like, we should maintain our persons in keeping with the customs of the common men of our day. Being Christ-like means also that, just as Christ was always ready to criticize constructively some of the baser aspects of the religious organization of his group and certain of the obviously hypocritical persons who were delegated to administer them (though he never rejected fully his group's religious organization) so we, too, should probably not reject the religious organizations with which we are affiliated, but should at least be ready to criticize both organizations and leaders where we are convinced that criticism is due and necessary. This line of thought has very important implications. Many persons see many evils in their church, and they say that therefore they feel they must sever their relationship with the body. Such action would not be following Christ's example. On the other hand, many persons, probably many more than in the first case, are entirely too prone to accept their church's positions on most questions without criticism or even inquiry into the reasons for those positions. It is important to remember that this position is no more Christ-like than the first. If we are to be followers of Christ at all, we must be intelligent followers of Christ, ones who can intelligently criticize and constructively rebuild the Church of Christ wherever it fails to fulfill its purpose.

Following Christ, then, means to attempt to solve life's problems by interpreting them in the light of Christ's spirit. It means that we need not retain and participate in many practices simply because Christ participated in them, but it also means that we should not reject high-handedly all practices of the church and common man of today simply because we feel that they are superfluous and perhaps superstitious. But most important of all, for us to be Christ-like means that we must influence all others whom we contact to become more Christ-like.

MENNO SIMON'S PRINTSHOP AND BURIAL PLACE



After having been a traveling bishop for many years without a home, Menno Simons finally found a place of refuge near Hamburg in the Province of Sleswig Holstein. The owner of the land had seen how the Mennonites were persecuted in the Netherlands just because they differed in their religious beliefs and practices. He invited them to settle on his estate in Wuestenfelde which was a desert field. Soon Mennonites from the northern countries congregated at this place. Menno established his headquarters and a print shop here. He was buried in his own garden and a plain monument with a bronze plate in which Menno holds a Bible in his hands marks the place, as can be seen on the picture. The other picture shows the printshop in which Menno Simons' writings were printed. He himself is supposed to have planted the linden tree in front of it. In 1929 many thousands of Mennonites from Russia went to Moscow in order to get permission to leave the country because of terror and persecution. Only a few thousand gained this permission. From a temporary camp some of them visited this historic place where Menno Simons was buried. Those above seventy appear on the picture. Through the help of their brethren in Europe and America they have meanwhile found new homes in Canada, Brazil, and Paraguay. In our day homes are being broken up again. Many are without country, shel-

ter, and food. And Christ is still saying, "In as much as ye have done it unto the least of these my brethren ye have done it unto me."—**Cornelius Krahn.**

Letter from Switzerland

Switzerland, because of its neutrality and its geographical position in Europe, has become a haven for many war refugees. For some time it was known that Swiss Mennonites have had a part in ministering to the need of the refugees, but only recently has direct word been received concerning the relief situation and the Mennonite activities. A letter, dated October 17, 1944, written by Fritz Gerber, pastor of the Mennonite congregation at Langnau, was received February 7, 1945, by the Central Committee.

Concerning the refugee situation in Switzerland, Brother Gerber writes, "Besides the Italian refugees we have over 10,000 French children in Switzerland at this time. Among these children there are also Mennonites from the Montbeliard region who according to my knowledge have found shelter with our brethren and sisters in the Jura. But daily more refugees enter the country. The soldiers at the borders often have to witness unspeakably heartrending situations. Oh, this satanic war!"

In March, 1944, when the lines of communication with Switzerland had been opened, a cable was sent to Brother Gerber stating that Mennonites in America were eager to assist the Swiss Mennonites in their relief efforts. It was June before direct word from Brother Gerber was received, but it was favorable and suggested that financial assistance be sent. Accordingly, in July the M.C.C. passed a motion to send \$500 monthly to be used through Mennonite channels for the assistance of needy war sufferers. Funds were transmitted for the months of August, September, October, and November. Because of the difficulty of communication reports regarding the use of the funds were delayed. Upon the receipt of the above-mentioned letter, it was decided to continue sending \$500 monthly, beginning March 1.

Concerning the contributions sent to Switzerland, Brother Gerber writes, "Our Swiss Committee transmits your generous donation in your name to the refugee camps and relief services. The good brethren in America can be assured that the money will be spent in accordance with their desires. . . . My greetings go out also to your congregations and heartfelt thanks to all the benefactors for their service in the name of Christ."

M.C.C. Headquarters, Akron, Pennsylvania

Meditations on the Mennonites

By J. Winfield Fretz

A TERRIBLE THOUGHT

If we have our choice between pleasant and terrible thoughts we naturally prefer the pleasant ones, but the terrible thoughts are the sobering ones. They are the thoughts that cause us to think most deeply.

Following the War Map

As we follow the course of the present war in Europe on the maps of our daily papers we are compelled to think of Mennonite history. There is hardly a single area in the entire European war theatre, except Italy, where heavy fighting has been done that has not touched areas where Mennonites are settled. Many American Mennonites have their ancestral homeland in one of these European centers. Several years ago it was in the Ukraine, then in the Volhynia district of Eastern Poland, now in the Danzig area where about fourteen thousand Mennonites live. In Konigsberg, Elbing, and Marienberg are located large Mennonite congregations. On the Western Front where the heart of the fighting has been going on are names of cities familiar to us; Mulhausen, Belfort, Strasbourg, Karlsruhe, Colmar, Krefeld (from which the first Mennonites in America sailed) Emden, Hamburg, and Berlin all are the homes of Mennonite congregations.

The Terrible Thought

As one reads the accounts and sees the pictures of the obliteration bombing, the wiping out of homes, and the blotting out of towns and cities one wonders how many of our twenty-two thousand German Mennonite brethren are victims of the war carnage. Then comes the terrible thought that perhaps some of our four thousand American Mennonite boys in military service are spotting those targets, releasing those bombs and throwing those explosives that result in obliteration, devastation, starvation. And the equally horrifying contemplation that German Mennonite boys are shooting down our planes, firing cannons, killing and wounding men who may be Mennonite boys from Holland, Russia, and America. Brothers in Jesus Christ are wounding and killing each other. Why are they doing it? Because that is the nature of war; because they are responding to the call of their country which does not operate according to the ethics of Jesus Christ, nor according to the will of God. Mennonites could not have avoided the war, but brother could have been prevented from bombing brother if both had been true to the faith of their fathers. It might have meant enduring suffering rather than inflicting it, but that would not have been difficult because the suffering would have been for a victorious cause. As it is both are the losers. In war nobody wins except Satan.

Wichita Church Wants to Build

Wichita, Kansas, March 25, 1945

Wichita's new house of worship shall, with the help and by the grace of our LORD and MASTER, become a reality. This is the determination of the members of the Lorraine Avenue Mennonite Church, even though the obstacles are many and sometimes seem insurmountable.

It is impossible for us to start the actual work of building at this time because no priorities are being given for any private construction that cannot be classed as war work. Last week our committees in charge of the work met with the architect to look over and discuss the plans that he is making for us. The architect is now completing the details of the plans. Just as soon as there is a chance to get priorities we intend to put in our application. In the meantime we are diligently working on the task of obtaining more money. Prices of material and wages of labor are now higher than they were when we started planning, and we realize that they may go higher before we get our building complete. Consequently, it will take more money. Then too, material and labor are hard to obtain, which will probably delay the work. With the growth of Wichita, restrictions are also increasing. We had hoped to be able to move our old parsonage to the back part of our lots and temporarily use it for Sunday School rooms. Our City Building inspector has, however, informed us that this will not be permitted, because our buildings will be too close together, making it a fire hazard. This means that the old parsonage must either be torn down or moved off. It also means that in order to have sufficient room for our Sunday School and for the needed growth of our Mission Project (The Week Day Bible School) it will be necessary to build on some Sunday School rooms. So now we are hoping and praying that we may be able to obtain sufficient funds so that we can at least build the exterior walls of these much needed Sunday School rooms and if the money does not last the interior can be completed while they are in use.

As these problems arise they challenge us to put forth ever greater efforts in the work. This war has made Wichita a large industrial center. It will undoubtedly continue to be such. This also means that it will always be a large and live mission field for the church. May the Lord give His followers grace, wisdom, and courage to meet the challenges of this mission field and develop them to the fullest extent. This is our prayer.

We are glad and thankful for the assistance of friends in this work. We again thank those many friends who have remembered our work in their prayer and those who have sent contributions. May all our friends join us in bringing our work before the Throne of Grace. Any individual who wishes to give direct financial aid may do so by sending his gift to the church at 655 South Lorraine Avenue, Wichita, Kansas.

O. K. Galle, Chairman, Expansion Committee

DAILY DEVOTIONAL MESSAGES

By *Ellis Graber, Souderton, Pa.*

APRIL 22—*For me to live is Christ.* Phil. 1:21.

Have you and I really decided what is the central purpose in our life? And have we fully dedicated ourselves to this one thing? We are told that Bernard of Clairvaux placed over the door of his cell where he worked the sign "Bernard, why are you here?" so that every time he entered his place of work he had to face anew the great purpose of his life. You and I need to ask ourselves that question as we go about our daily work. "_____, why are you here?" We too, must be able to say with the apostle "For me to live is Christ."

APRIL 23—*Let him that readeth understand.* Matt. 24:15

Of course, all Christians read the Bible, but do we really understand? There is a big difference between reading and understanding. One may eat much and be undernourished. One may read much and still be ignorant, or one may read and yet have mental indigestion. Yes, one may even know great literature and still not partake of its goodness. A man who could quote the entire New Testament served a long term in a state penitentiary. You and I must not only read but also understand—we must put the actual message of our Bible reading into practice if we are to say with Paul, "For me to live is Christ."

APRIL 24—*For who hath despised the day of small things?* Zech. 4:10.

A lettuce seed or a mustard seed is a very small thing. Some of the things you and I do day after day may also seem rather small. Doing the chores on the farm, tending to details in business, doing the family laundry, keeping the yard clean—all these may not seem to important. We might call them "little things," but wait till they have reached their ultimate conclusion. These "Big little things" are seeds that will some day bring a harvest. They are also included in the verse "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus—" Col. 3:17

APRIL 25—*Suffer hardship with me, as a good soldier of Christ Jesus.* II Tim. 2:3

When in our daily life we come upon a difficulty we are all too often prone to attempt walking around it. Perhaps we sidestep the difficulty, crawl out from under it or even push it off on someone else. And then later when difficulties come again we don't have the power and strength to meet them because we neglected development of our God-given strength.

What the apostle asks of us is to measure these hardships as they come. Do not sidestep them. Meet them. Run a good race. Don't avoid difficulties

but pray for strength to overcome them, and then if you must endure hardship endure it as the apostle did—as a good soldier of Jesus Christ.

APRIL 26—*If any man would come after me, let him deny himself.* Luke 9:23a.

Persons who came in contact with Jesus and who expressed their desire to be disciples of his were put to the test. Not only the twelve but also the rich young ruler, Nichodemus—Zaccheus were given a test of self-denial. And the responses Jesus received were varied. Some went away sorrowful for they had great riches, while others did put self aside and gave all to follow the master.

For us today who would be followers it may at times become easy to give some possession or give up a convenience for the cause of the Church. But self-denial means far more than just casual concern for the Church. If we truly desire to follow Him our entire self, all it is and has, must be dedicated to Him. The Christian Way, then, comes first and all possessions including self are subordinated and determined by that way.

APRIL 27—*and take up his cross daily, and follow me.* Luke 9:23b

The word 'cross' appears in the New Testament twenty-eight times. But when we study the gospels we find that according to our records Jesus used the word only at two occasions. First, in the above passage and secondly when he said, "Whosoever doth not bear his own cross, and come after me, cannot be my disciple." Luke 14:27 Those are serious words. You and I have a cross that we must take up daily and follow Him. And that cross will not be a piece of wood. It will not merely be a word which we can repeat for our own satisfaction. No, as you and I follow him it will mean suffering, heartaches, pain, drudgery, sorrow—but we look to Him for the power for each day, for only then will we have strength that will enable us to bear the cross. And certainly we do no less than follow for he has made a way for us.

APRIL 28—*And the Lord said . . . Lift up now thine eyes and look from the place where thou art . . ."* Genesis 13:14

Begin from the place where you are! That is the place for making a beginning. Often we begin to think about the rich heritage of our Mennonite forefathers and perhaps secretly wish we could make a beginning with them. And then we continue by letting our dreams get the best of us and so we see a world of the age to come. Quite different from what it is today. But the admonition coming to us is to claim the heritage of our Fathers, to take firm hold on it, and then make a beginning.

THE WESTERN DISTRICT SUNDAY SCHOOL CONVENTION

The Western District Sunday School Convention met April 8, 1945, in the Alexanderwohl' Mennonite Church, near Goessel Kansas. This was the sixty-first annual' convention. The church was filled to capacity both at the afternoon and evening sessions. The convention theme was, "A Charge To Keep." The topical discussions centered around adequate preparation, presentation, and applica-

tion of the Sunday School lesson; consisting of faith and fruit-bearing and evangelism. Dr. I. D. Harris spoke on "Evangelism, the Supreme Mission of the Church." Habakkuk 3:2. Music for the convention was rendered by the Bethel College Orchestra, a massed junior choir, and by various churches. The new officers are as follows: President, Rev. D. J. Unruh, Newton; Vice president, Albert Graber, Pretty Prairie. A delicious lunch was served by the ladies of the Missionary Society of

**Tentative Survey of Conference Attendance
Local Committee Requests Cooperation**

Due to critical problems pertaining to both food and lodging the Local Conference Committee is attempting a survey of probable attendance.

The local Committee is printing the coupon below, in all Conference papers and other publications in the earnest hope that everyone (delegate or visitor) who plans to attend even though his plans are uncertain will fill in the coupon, turn it in to their pastor or send it direct to the Local Conference Committee.

Pastors, upon receiving these coupons, are earnestly requested to send them to the address below by May (and again May 20).

This is *not* a registration. It does *not bind* you to attend. It merely gives the women in charge of food preparation and lodging the information they need.

Food rationing points, shortage of gasoline, and bedding seem to make this almost essential.

Prices of meals the last conference were: Mornings, 20-25 cents; noons, 40 cents; evenings, 35 cents. They will be somewhat higher this conference. Dormitory rooms on the campus will be 50 cents per person per night.

For accommodations in private homes the following prices are suggested: (arrangements to be made with the host) Rooms: per person per night.....50
breakfast.....25

REMEMBER: Give this coupon to your pastor or mail direct to: B. Bargaen, Chairman, Committee on Registration, North Newton, Kansas.

Place a check-mark in the square of the appropriate day.

1. Which days of the conference do you plan to take breakfast at the Conference Dining Hall?
2. Which days of the conference do you plan to take noon meal at the Conference Dining Hall?
3. Which days of the conference do you plan to take the evening meal at the Conference Dining Hall?
4. Which nights do you wish the Conference to reserve a room for you?

Wed. May *30	Thur. May 31	Fri. June 1	Sat. June 2	Sun. June 3	Mon. June 4	Tue. June 5	Wed. June 6

Are you coming as a delegate? Yes _____ No _____
 Is your coming reasonably certain, conditions permitting? Yes _____ No _____
 What day and time do you plan to arrive? _____
 Is this coupon for a single person _____ or a married couple _____?
 *Coupon includes May 30, although Conference actually begins the morning of May 31.

NAME ADDRESS
 CHURCH

the church. An invitation to the convention for next year was extended by the Emmaus Mennonite Church, Whitewater, Kansas.—**Elfrieda Regier, Sec.**

RELIEF

Reconditioning Homes in India

Our four Mennonite India relief workers were completing final plans on a proposed house building project, according to their January report. The project aims to rehabilitate the homes of widows with small children and low-income laborers. Through the four areas where Mennonite relief is given the brethren found a minimum of 200 homes that seriously need attention. Approximately half of these need only new roofs, but the rest need to be rebuilt from the ground up.

Personnel Changes in Puerto Rico

Roland Kaufman has charge of the community center at Comerio, where a rural housing project has been established. He also conducts group work in health and physical education in the Comerio High School. Kaufman's transfer placed Victor Buller in charge of the La Plata community center left by Kaufman.

Ten Tons of Clothing Shipped from Newton Center

A clothing shipment of 20,000 pounds, processed and baled at the Newton, Kansas, clothing center, is enroute to an eastern seaport, where it will be shipped to the Middle East relief area. Delvin Kirchhofer, director of the Mennonite relief unit, has requested clothing, especially shoes, to meet the present needs of the refugees. The assurance has been given that, should the refugees return to their homes before the clothing arrives, the clothing would be transshipped to the Balkan areas. This could be done with greater facility than attempting to ship clothing to Europe directly from the United States.

Medical Activity in Puerto Rico Unit

Recent developments in the medical program of the La Plata unit are community advancements. The permanent x-ray equipment for the La Plata community arrived in February. The U. S. Public Health Service has loaned a dark field microscope to the hospital. One Monday, recently, 200 patients were treated at the hospitals and clinics by Dr. Amstutz, Troyer, and Stover.

Dr. and Mrs. Preheim have exchanged with Dr. Troyer, and have transferred to clinic work at the Buena Vista and Rincon medical dispensaries, Hugh Hostetler accompanying them as laboratory assistant. Dr. Troyer now assists at the La Plata Hospital.

Relief Briefs

Robert Geigly, after two years of M.C.C. service among the Mennonites in Paraguay, is enroute to the States on the "Rio Tunuyan," a boat that left Buenos Aires March 28.

All members of the Mennonite Middle East unit gathered in Cairo, March 17, for a period of spiritual inspiration and for a report of the latest developments pertaining to European relief opportunities. Three members have been delegated to keep informed and report accordingly. Several unit members planned to spend Easter-leave days in Palestine.

CONF. C. P. S.

Mental Hygiene Program in C.P.S.

The Mental Hygiene Program of C.P.S. has grown out of a concern on the part of a number of C.P.S. men serving in mental hospitals and training schools that something should be done to coordinate the results of the experiences of C.P.S. men and improve the attendant care in general of mental patients. Selective Service has recognized the value of this organization and has permitted two C.P.S. men to serve on detached service in order to devote their full time to the promotion of the program.

One of the first activities of this organization was the monthly publication of **The Attendant**. This paper is concerned with ideas, attitudes, and methods directly related to work in mental hospitals. In many ways this is the first attempt on the part of mental hospital attendants to share their problems and ideas and thus seek to make a greater contribution in their work. **The Attendant** may be secured for fifty cents per year by ordering from P. O. Box 6000, Torresdale, Philadelphia, Pennsylvania.

The Mental Hygiene Program is also active in inter-unit exchange of materials which relate to methods of handling difficult patients, recreational programs, etc. A summary of the experiences of C.P.S. men in mental hospitals is being made and is being prepared in cooperation with mental hospital authorities. A study of all state and federal laws which govern the care of mental patients is being carried out. More recently, this organization has begun the preparation of a series of pamphlets designed to help public understanding of and interest in the mental patient and his care.

Director for Puerto Rico Unit Leaves

Harry Martens, formerly M.C.C.-C.P.S. regional director for the Eastern area, flew by plane from Miami, March 31, to assume directorship of the Mennonite C.P.S. and relief unit in Puerto Rico. Brother Martens relieves H. Clair Amstutz who was serving as director of the unit pro tem. **Erwin Goering** formerly regional director of the Rocky Mountain area succeeds Harry Martens as Eastern area director. **David Suderman** succeeds Erwin Goering in the Rocky Mountain area.

MEMBERS OF ONE BODY

(Continued from page 3)

of the vital blood supply than it should normally receive, the other members of the body are bound to suffer. Is the blood supply going to the various members of our Conference body in the right proportion, or should some members, which have very important functions to perform, receive more blood? Neglect of one or two or more important members finally harms all members. Paul writes, "Yes, God has tempered the body together. . . so that there may be no disunion in the body, but that the various members should have a common concern for one another." I Cor. 12:24, 25, Moffatt.



Missionaries to Africa

Rev. Marvin Eck, member of the Zoar Church, Goltry, Oklahoma, and Mrs. Eck, member of the Church at Inola, Oklahoma, are missionaries to West Africa under the Sudan Interior Mission Board. They had expected to leave last August but were not able to get the passport for their child. They finally got the passport and left not long ago.—Mrs. J. W. Bergen, Corr.

JOTTINGS

Marvin Dirks Family arrives in U. S.

Rev. and Mrs. Marvin Dirks and children landed in San Francisco on April 8. According to a letter from them, they planned to leave by train for Newton on Wednesday, April 11. If all went well they should have reached Newton, Kansas, on April 13.

—**Note of thanks:** Praise, glory, thanks and honor be to our God! Rev. and Mrs. Albert Jantzen and children have arrived safely at San Francisco. This is wonderful before our eyes. They landed on March 30.

Now to all who interceded for their release and their safe sea voyage, we wish to express our heartfelt thanks. And may the others also soon be safe on American soil. Let us not forget our Elizabeth Goertz and Marie J. Regier still in China in our intercessions, and they, too, may soon be free. God grant it! Sincerely, Rev. and Mrs. John Lichti, Deer Creek, Oklahoma.

—**The Annual Session of the Northern District Conference** will convene at **Henderson, Nebraska, on May 26 to 29**, preceeding the General Conference. A missionary program is being planned in which a number of missionaries will take part. The program for the Conference will soon follow for publication. In these critical times we feel that we need to have our sessions even more so than in normal times. Let us be earnestly in prayer about the matter.

The Business Committee
L. H. Linscheid, Sec.

—**Arthur Keiser**, student at Biblical Seminary, New York, spent Easter at the home of his parents, Mr. and Mrs. Elmer Keiser, Quakertown, Pa. He de-

livered the Easter morning message at the Saucon Mennonite Church, and in the evening he spoke to the Bethany C. E. Society.

—**Miss Martha Burkhalter**, who is taking post-graduate work at Biblical Seminary, spent Monday, Tuesday and Wednesday after Easter among friends in Pennsylvania. She brought a message at the East Swamp Missionary Meeting.

Easter Sunday was an enjoyable and blessed occasion for the **Beatrice, Nebraska, Second Mennonite Church**. Twelve new members, six through baptism and six through the hand of fellowship, were united with the church in connection with an impressive Easter service. A musical program of Easter praise, including several selections by a quartet from a Lincoln C.P.S. Farm Unit, was presented to a large and appreciative audience in the evening.—W.C.A., Corr.

—“**Rev. Gerald Stucky** has been chosen as temporary assistant pastor of the First Mennonite church here and installation services for him will take place on Sunday during the morning worship. The selection of an assistant pastor was provided through a decision reached at the annual business meeting of the congregation on New Year’s day, and Rev. Stucky, who is a member of the congregation, was chosen by the board of deacons of the church. The assistant pastor will share many of the detail duties which have heretofore been carried by the regular pastor. In his response on Sunday morning, Rev. Stucky plans to tell the congregation some of the details why he and his missionary party which had planned to go to Colombia, South America, has not gone and why the doors to that work have not been opened. He still hopes to be able to open a Mennonite mission in that country. Rev. and Mrs. Stucky and their 10-month-old daughter, Judith Ann will make their home in the Noah Habegger property on High street. Mrs. Stucky and daughter, and her father, Frank Wood of Monrovia, California, are expected to arrive here Saturday. Mr. Wood, a Monrovia industrialist, is enroute to a business meeting in the east. Rev. Stucky is a graduate of Bethel College, Newton, Kansas, where he received his A. B. degree in 1940 and in 1943 he received the S. T. B. degree at Biblical Seminary in New York. He also had some clinical work at the University of Michigan hospital. He is a son of Mr. and Mrs. Otto Stucky.”—**The Berne Witness**.

—**Bethel College:** The Student Volunteers recently discussed the problems and possibilities of an effective General Conference Young People’s Union. The Dr. Walter H. Judd lecture on “What Is Going on in China” was attended by over 2,000 people. The commencement date has been changed to May 28. North Newton now has its own system of street lights.

—**Note:** Send all notices pertaining to changes of address in subscriptions to **The Mennonite** to the **Mennonite Publication Office, 722 Main Street, Newton, Kansas**. Please, do not send these to **The Mennonite**, North Newton. This causes delay.

—**The Bluffton College Bulletin** which came today has a large number of clear interesting pictures. This particular bulletin gives the essential information for 1945-46. It is a supplement to the catalog of May, 1944. If you want this bulletin and have

Mrs. Franz Albrecht

Rural Route 1

Beatrice

Nebraska

not received one, write to Bluffton College, Bluffton, Ohio, for your copy.

—**First Church, Reedley, California**, had its general Church Cleaning Day recently. Members brought own mops, buckets, rags, and lunch.

—**The Lorraine Avenue Church, Wichita**, is another church to adopt the new bulletin service of the Secretarial Bureau, North Newton, Kansas.

—**Rev. David Toews of Canada** is seriously ill, according to a statement by Rev. C. E. Krehbiel.

—**The Einsiedel Church, Hanston, Kansas**, has also adopted the new bulletin service of the Secretarial Bureau, North Newton. Rev. A. S. Bechtel writes, "We started using the bulletins on Easter Sunday. We believe we shall like it real well."

—If pastors would put the name of the church on the inside of the bulletins they get from the new bulletin service, the editor could more easily tell from what church the bulletin comes. Of course, a number of pastors do this, but a few do not and this is confusing.

—**Buhler Church, Buhler, Kansas**: An offering for the Board of Publication was held on April 8. The Hoffnungsau C. E. gave a return program to us on April 15.

—**Bluffton College**: The Peace Club sponsored an Easter fast on March 28, with a meditational meeting at noon for those fasting. The money saved from the fast was used for relief. I. B. Beechy recently donated a tract of land to the college. This enlarges the campus. Elected as officers at the annual board meeting were: President, J. S. Slabaugh, Nappanee, Indiana; Vice-president, B. F. Thutt, Elida, Ohio; Secretary, Jerry Sauder, Grabill, Indiana.

—**David C. Wedel** held a week of services in the First and Second churches, Beatrice, beginning April 15. Subjects were: "A Sheep Is Lost," "On Losing God," "Lost in the Far Country," "Who Is on the Lord's Side," "Lost at Home," "I Will Go to God," and "Building on the Rock."

—**Mrs. M. M. Horsch** recently visited friends at Beatrice, Nebraska.

—**John Unruh of Lansdale, Pa.**, has accepted a call from the church at Madrid, Nebraska. Brother Unruh writes that he plans to begin his work there about April 22. He was to be ordained at Lansdale on April 9.

—**Miss Erna Fast**, Editor of the **Mennonite Junior Quarterly**, will teach a course on the "Educational Task of the Church" during the summer session at Bethel College. She will also help with the field work of the school. It is probable that Miss Fast will be willing to speak at retreats.

—**Immanuel Church, Moundridge, Kansas**: About fifty people attended the Easter Sunrise Service which was held in front of the church, which faces east. The sermon made one feel like saying with Paul, "O death, where is thy sting? O grave, where is thy victory?" We could feel the nearness of the Risen Lord.—Corr.

—**Johannestal Church, Hillsboro, Kansas**: The Brudertal Church together with our church held joint pre-Easter services, conducted by Dr. J. H. Langenwaller. The messages were on "Christ's Last Week."

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to **THE MENNONITE**, North Newton, Kansas.

Mail all subscriptions and payments for this paper to **MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.**

Easter Monday services were in German. That evening relatives and neighbors gathered at the Albert Plenert home to celebrate their twenty-fifth wedding anniversary. Brother Plenert has served as deacon for ten years. Their oldest son Harold could not be home. He is serving in a C.P.S. unit in a state hospital at Mariboro, New Jersey.

—**Total disbursements for the building of the new Walton, Kansas, church** are given as \$7,924.70. The church was dedicated on Palm Sunday. The annual report of this church shows an average S.S. attendance for the past year of seventy-two. The church takes an active part in conference work.

—**Mennonite Bible Mission Chicago**: Young people of this church together with some folk from the Institute and from the Alexian Brothers Hospital enjoyed an evening of fellowship on February 28. One of the games which required a knowledge of missionary personnel of our conference showed that the young people had been reading **The Mennonite**.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, APRIL 24, 1945

NUMBER 17

Our Ministry of Education

By J. H. Langenwalter

"AND HE TOOK A LITTLE CHILD"

Why did Jesus do that? For whose sake did He do it? Mark 9:30-37 suggests some interesting answers.

Jesus had tried for three years to teach some outstanding truths to His followers. After all that they did not understand, and they were afraid. Jesus had tried to help them understand and He had made clear the dangers of fear. He had called them "disciples"—learners—students—disciplined men—in order to challenge them toward the goal which He had in mind for them. All they had caught thus far was that there was something great involved. In the light of this fact they quarreled among each other as to who was the greatest—most important—among them. That did not help. It only filled them with fears. They were afraid of each other. More than that, they were afraid of Jesus who had been so helpful to them. They were afraid to reveal their thinking to Him who had so fully revealed His thoughts to them.

"And He sat down, and called the twelve; and He said unto them, If any man would be first, he shall be last of all, and servant—minister—of all." That was the answer of Jesus to the situation which confronted the disciples, and Him. How quiet, calm and confidential was this answer! The followers of Jesus are not to seek preferment but service. In that direction lies greatness, according to Him!

"And He took a little child, and set him in the midst of them: and taking him in His arms, He said unto them, Whosoever shall receive one of such little children in my name, receiveth Me; and whosoever receiveth Me, receiveth not Me, but Him that sent Me!"

Jesus was not trying to teach the child on this occasion; He was trying to teach the disciples. This is not the only time that this occurred. That is rather thought-provoking for us. Is it possible that children are still the teachers and adults the ones who need to learn?

Children wonder. What opportunities do we give them to wonder as God intends that they should. Are there still people who, like a pompous visitor to a Sunday School some sixty years ago, appear before

the children, unprepared but self-important and say, "Well, children, what shall I talk about?" Our children may not say it aloud, but they probably think as a boy answered on that occasion, "Say amen and sit down."

What can they wonder about when they make comparisons between their week-day school experiences and their Sunday School opportunities as to teachers, surroundings and equipment? Is the State wiser than the Church in this regard? Is that necessary? We can have trained teachers and really useful equipment, and we can provide healthful and attractive surroundings for our children. That is cheaper, more desirable and more wholesome than to have the comparisons which our children make lead them away from the influence of the Church at a time when our opportunities are at their best.

Our Children Think. Are we helping them to think at their level or are we throwing our thoughts at them? It is interesting, distressingly so, to find with what misconceptions children often have to battle because of what they were told in Sunday School. Reason: Somebody tried to impose himself upon them instead of following their thinking and answering their questions in a language which they could understand. Remedy: Study your children as well as the prescribed lesson. That is most interesting and instructive for the teacher, and helpful for the children.

Our Children Feel. Their feelings are personal. They want to feel with others. They want fellowship. They personify things if understanding people are lacking. They are not sophisticated, and he who is sophisticated cannot hope to help them much. Here it becomes literally true, "Whosoever shall receive one of such little children in my Name—Spirit—receiveth Me! and whosoever receiveth Me, receiveth not Me, but Him that sent Me!" (Pronouns are capitalized for emphasis.)

Our Children Have the Roots of Convictions. They sense more than they understand that there are some things that ought to be. They ask about those things. That is the supreme opportunity for those who are to teach them in the home, the church or the school, also for those on the street! Blessed are those adults

who meet the questions of children with patience and with good judgment. Woe is the lot of those who miss the opportunity and then complain about youth. Children are patient and will ask a long time. Some day, however, they follow those who take time for interest in what really interests children, and do it in a way which children can understand, for their good or harm in the future, as well as now. If they have notions which seem queer to us, let us find out what they mean to the children and learn to lead them on to the next steps. The best training is none too good for this important task.

OUR Children Need Action. Driving them is fatal. Guiding them aright means "receiving" them in the Spirit of Jesus.

If children simply "run circles" in their activity, some older persons have failed. If they are inactive, they are either ill or suppressed. The latter is the worst of the two ailments for the future of the child and his influences.

In the light of what Jesus did with, for, and to children and in the light of what He said about them to adults of His day upon earth, is it not worth our while to do our best for those who still look to us for answers to their questions with longing looks and hopeful words?

Meditations on the Mennonites

By J. Winfield Fretz

Church Discipline

This is an undisciplined generation. Stanley Jones suggests that the modern generation would translate the first line of the twenty third Psalm into: "The Lord is my chauffeur, I shall not walk." Someone else has suggested that the present generation is trying to drink its way into prosperity, war its way into peace, spend its way to wealth, and enjoy its way to heaven.

An Undisciplined Church

The modern Christian Church rather clearly reflects the influence of the undisciplined age in which it lives. Many denominations have literally tossed church discipline out the window. They have contended that discipline smacks of Puritanism which is entirely out of harmony with the present age. Those who oppose church discipline do so in part because they think it requires passing judgment. And to pass judgment on others always focuses attention on the person doing the judging. The attitude of the undisciplined and the undisciplining church is aptly expressed in the consoling ditty: "There's so much good in the worst of us, and so much bad in the best of us, it hardly behooves any of us to talk about the rest of us." The net result of absence of church dis-

cipline is that we have in many places a condition similar to that of the Israelites expressed in the Book of Judges where "every man did that which was right in his own eyes."

Why Church Discipline

The Christian Church needs to discover the place and function of discipline within its program. It does not need the kind of discipline that confines itself to enforcing petty social customs. This is what church discipline has sometimes resulted in, much to the detriment of churches so affected. Church discipline of the kind that concerns itself with maintaining moral and ethical religious principles is needed. A church without discipline in time becomes a church without disciples. An examination of statistics of religious bodies will show that disciplined churches tend to be the most rapidly growing churches whereas undisciplined churches tend to be the most rapidly dying churches. As one of the leaders in a liberal denomination used to mournfully remark that his church was the ventilator of Protestantism. By this he meant that a large portion of members in his denomination was composed of people who left the more rigidly disciplined denominations and from there left the church altogether. Discipline is needed in the church as well as it is in the family, the individual or in any worthwhile organization.

Full Allegiance to Christ

Here are a few thoughts which have made Ephesians 6:10 to 17 very meaningful for me these days.

Many Christians prefer not to take the *whole* armour of God. Some "intellectuals" are only willing to gird their loins. They "objectively" search for TRUTH. Some "militant fundamentalists" feel completely armed with the helmet of salvation. There are "moralists" who feel adequately protected with the breastplate of righteousness. There are "pacifists" who apparently consider the shoes of primary and single importance. There are those who would take the Sword of the Spirit of the Old Testament, but not of God as revealed in Jesus Christ. And there are even some who will take the shield of Faith but will reject the idea that a breastplate of righteousness is also vital. To them the Sermon on the Mount is not for this age. They, somehow, manage to overlook Christ's final injunction to teach men to observe all things He has commanded.

And, of course, the "power politics" suggested in verse 12 is not found exclusively in big business and government. For this reason we give *full* allegiance to our Saviour and Lord, rather than to human leaders of either Church or State.

—Willis Rich

(The call to repentance which was recently made to the members of the Church of the Brethren is of great importance, we feel. This call appeared in the April 14 issue of the Gospel Messenger, which is the official organ of the Church of the Brethren, one of the historic peace churches. The symposium of articles which enunciate this call are the work of a committee which was appointed at a meeting of the faculty of Bethany Biblical Seminary and the Elgin (place where publications originate) combined staff. This "conference agreed that one of the first steps toward abiding peace in our hearts and within our world is repentance." Herewith we present one of the articles in this symposium. It is written by Rufus D. Bowman, President of Bethany Biblical Seminary. We believe that in its emphasis upon the need for repentance it strikes upon something that can bring healing to the Mennonite Church. Here is the article:)

We Must Repent

Rufus D. Bowman

"All war is sin." It is contrary to the spirit of God, to the teachings of Christ and to the highest welfare of mankind. Physical force may crush human life and property, but it does not solve human problems because it does not get at their roots.

People are becoming disillusioned about the idealism of the war and about any real victory. Power politics now seem to be national policy among the big nations. People have forgotten the eternal moral principle that evil is to be overcome only through love, fair treatment and persuasion. Goodwill and suffering love are the greatest moral forces in the world. The cross on Calvary showed a Savior dying to save other people. That is our religion.

But thousands of Brethren have not followed Christ's teachings and spirit during the war. For Christ-like living by church members and for a dynamic church at work for the kingdom of God, repentance is necessary now. We must repent, and soon, or it may be too late. Here is a list of who should repent and why—

1. All Brethren must repent for forgetting the cross, for failing to trust the power of goodwill, for becoming indifferent to the needs of those without sufficient food and clothing, and for sometimes allowing hate of enemies to creep into their hearts.

2. All Brethren must repent for doing so little to prevent this war from coming, and for failing to apply the gospel of the Prince of Peace courageously to this particular war.

3. Some Brethren elders and ministers must repent

for failing to teach church members the peace principles of Jesus and the peace position of the Church of the Brethren, and for not counseling adequately with young men regarding the Christian course to follow in war situations.

4. Some Brethren must repent for allowing war propaganda to change their minds, and for feeling that this war must be fought before peace teaching can begin.

5. Some Brethren believe in goodwill, but have run for cover until the war is over, and have thereby failed to give their testimony for peace. They need to repent.

6. Brethren who have supported the war industrially and economically without applying the church's peace principles to industrial and economic problems—they need to repent.

7. Brethren who in their normal occupations have profited financially because of war prices without feeling that those extra profits should be used for purposes of goodwill and for the support of Christian causes which build the kingdom of God—they must repent.

8. Brethren men in Civilian Public Service who have followed the advice of the church, but who sometimes under conditions of strain did not go the second mile in giving a heroic testimony for the cross of Jesus Christ—they must repent.

9. Brethren in noncombatant service whose sincerity the church does not question, but who seemed to think it necessary to join the war system in order to meet human needs most effectively—they must repent.

10. Brethren in combatant service, whom the church loves while realizing that their efforts either directly or indirectly have resulted in the taking of life—they must repent.

All of us need to repent for sins of commission, for sins of omission, or for both. The writer of this article is applying its contents to himself. Instead of pointing out any one particular group, may our church call all members to repentance. This repentance will build a great church fellowship; such repentance is essential to the spiritual foundation on which a vital peace program for the future can be built.

Where Repentance Should Begin

Repentance should begin with those who want others to repent. So says Jesus. "Why note the splinter in your brother's eye, and fail to see the plank in your own eye? How can you say to your brother, 'Let me take out the splinter from your eye, when

"Other foundation can no man lay than that is laid which is Jesus Christ."

there lies the plank in your own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye." Matt. 7:3-5, Moffatt

Non-resistant Christians would today take the splinter out of the eye of their brother who has gone into the armed services. A crucial question for the historic peace church is how to take out the splinter. Surely, the splinter ought to come out and much besides, but just as surely the plank ought to come out also, and much besides the plank ought to come out first. Quite naturally a man with a splinter in his eye hesitates to be operated upon by another who has a plank in his own eye.

Members in the historic peace churches have become acutely aware of the splinter, but the plank has been largely overlooked. Yet the plank must come out before the splinter can be taken out. Splinter operations will fail as long as the handicap of the plank is not taken care of.

Those who had sinned grossly came to Jesus and found in him understanding and forgiveness that brought wholeness. The very nature of Jesus Christ helped sinners to come to confession and repentance. He did not judge or condemn them; he understood and loved them. That resulted in wholeness (holiness). Those who have erred in our day are helped to confession and repentance by those who are like Christ in righteousness and love--who are so deeply right with God and man that they can drop their guarding actions and freely admit the sinful tendencies within themselves and who love so genuinely that nothing shocks them or repulses them.

Before one can be filled with some of the rightness and love of Christ, one must repent and confess his own sins and keep right on doing that, for there is no danger of being sinless that quickly. We all have gone astray and are going astray in some way. We are all sinners. We all have something to confess and repent of, and we may be sure that we always will have on this earth. He who comes to see himself as a sinner becomes aware of how much he is like others, of God's great forgiveness, and of a great love toward man and God. He becomes humble. Is there someone who has nothing to confess? Who among us is without sin? Confession and repentance are indispensable for each one of us.

True it is that war is sin, and true it is that all are sinners. Let him who feels that he knows God best be the first one to recognize his own sinfulness and repent of it. That will pave the way for more confession and repentance on the part of others. The need for confession is there. There is a choice before us. Our own choice may be very important for our church, our conference. Repentance should begin with those who want others to repent. So says Jesus.

In Memoriam

The death of President Franklin Delano Roosevelt has made the multitudes of America deeply conscious of him. The good that he has done is being treasured in the minds and hearts of many. The faults that he had as a human being have receded to the background, and his strong points fill the forefront. America mourns the passing of a strong leader.

The San Francisco Conference

The San Francisco Conference has been chalked down as the "Peace Conference" of this war. The Christian Church feels that the conscience of the Christian Church should be felt at this conference. Some have urged a rather direct representation of the Church. However, a large body of Christendom as represented in the Federal Council of Churches, is not seeking representation. John Foster Dulles has gone to San Francisco, upon the invitation of the Secretary of State, concurred in by the late President, to serve as an advisor to the American delegation. But he has not gone there as Chairman of the Commission on a Just and Durable Peace. He has for the time being resigned his chairmanship and has declared, "I am, and always have been strongly opposed to representation of the churches at any peace conference." "A similar stand has been taken by the Executive Committee of the Federal Council of Churches which passed a resolution two years ago opposing church representation at the peace table." The Christian conscience is not to be a sledge hammer, but a leaven. It is interesting to note that this viewpoint is in line with the historic position of the Mennonite Church.

RELIEF

Cable from Brethren Enroute to India

A cable message, sent by **Floyd Pannabecker**, **AM WELL**, **SAFE WITH BALTZER**, **BOTH WELL**, gave no indication as to the whereabouts of the brethren, but it is believed that **P. P. Baltzer** and **S. F. Pannabecker** have arrived in India. They had left the Middle East area about March.

Worker Arrives in England

Elma Esau, who sailed for England from Halifax, March 25, cabled from London, April 9, **ALL IS WELL**.

Excerpts from Burkholder's India Diary

Lawrence Burkholder, in diary form, summarized the Bengal relief activities which required his attention during December, 1944, and January, 1945.

"I was advised by **F. J. Isaac** to take special interest in the bookkeeping and banking work. I inspected the relief projects near Calcutta . . . Became acquainted with the Indian relief workers and helped

to a limited extent with the rice distribution. Accompanied Beare on an investigation trip to a flooded area near Canning, Bengal, to determine needs of that area. I accompanied our director in a first hand survey of an industrial scheme as conducted by the FAU (Friends Ambulance Unit). Investigated and reported to District Health Officer an outbreak of smallpox in a remote village. Purchased clothing for free distribution at Howrah wholesale market. Purchased medicine for free distribution. Completed final plans and made first purchases for experiment in house building."

Milk for Paraguayan Child Feeding Program

Among other matters of business, Willard Smith investigated the possibility of buying for the Friesland Colony methyl-chloride gas, during his stay in Argentina. The Friesland colonists have established a creamery, through their program to encourage milk production. Their present plans includes the purchase of milk cooling equipment which would require this gas. The price of methyl-chloride gas in Paraguay makes its purchase almost prohibitive.

Milk production among Paraguayans is virtually a non-entity. It is hoped that the Friesland Colony will become an adequate source for the milk supply necessary in the child feeding program that Elizabeth Keeney is to inaugurate at Itacurubi.

Elizabeth Keeney, upon her arrival in Paraguay, promptly visited the Friesland Colony and the area around Itacurubi, adjacent to the colony, with Robert Geigley. Brother Geigley, who was due to embark from Buenos Aires for the States, March 28, had surveyed areas in Paraguay for this type of service, as part of his work. Sister Keeney returned to Asuncion to lay initial plans for the new feeding program.

C. P. S.

1945 Relief and C.P.S. Canning and Drying Program

A program of canning and drying for C.P.S. camps will again be conducted in 1945. Jars and sugar ration points will be provided through M.C.C. as in last year's program. A folder, to be released later, will be distributed to all churches and further articles will appear in the church papers giving full information about the program.

A "Food for Relief" program is being planned this year as well as for C.P.S. It is apparent that unlimited amounts of staple vegetable protein foods can be used advantageously for foreign relief feeding. The following should especially be emphasized: 1. Dry beans, including lima, navy, soy, and other varieties. 2. Dry peas and lentils. Federal inspection requirements apparently prohibit the exporting of home-processed meats and fats. Announcement regarding canned vegetables, including beans, peas, and concentrated sweet fruits, will be made as soon as plans shape up more definitely.

Director of Canning Program Arrives

Russell Massanari, former business manager at

Denison, Iowa, C.P.S. camp has recently transferred to the Akron headquarters office to take charge of further planning and administering the program for processing foods for relief and C.P.S. William Snyder, who had charge of the program the past two years, is now serving on the C.P.S. staff as director of the Mennonite units on dairy farm service.

Training School for Sidecamp Leaders

A school for training C.P.S. sidecamp leaders is now in session at the Camino, California, camp with thirty-five men attending. The school will be in session from April 8 to April 25 and will take up a study and discussion of sidecamp religious life, counseling, project education, administrative duties, recreation and crafts, etc. Leaders of the C.P.S. program who will be present to assist in conducting the school are P. C. Hiebert, Harold S. Bender, Albert Gaedert, D. D. Eitzen, Rufus Franz, and members of camp staffs on the West Coast. In light of the expansion in number of sidecamps which seems to be ahead, the training school will fill a vital need. Many of the 500 men to be shifted to the West Coast will likely see sidecamp experience before the coming fire season is over.

PEACE SECTION

Nurses Draft Legislation

From recent correspondence apparently some confusion prevails among our nurses regarding the present status of the pending nurses draft legislation. The bill passed by the House on March 7 has recently been reported out favorably by the Senate Military Affairs Committee with the amended measure to include married nurses from the ages of twenty to forty-five who have no children under eighteen or without other dependents. The proposed bill is an amendment to the original Selective Training and Service Act of 1940 and consequently in the event of its passage, the same statute provisions for the classification, induction, and assignment to alternate service will be applicable to the CO nurses as now obtained for the CO men. Form 47 will need to be filled out to establish CO status following which the registrant will be processed in accordance with established procedure.

There is no immediate need, however, for undue concern or hasty action on the part of our nurses. The bill has not yet become law. In fact, in view of the imminent termination of the European war, and further, that the armed forces have already secured 56,000 of their 60,000 nurses goal set for July 1 through voluntary recruitment, the chances for securing any nurses or labor draft legislation are receding very rapidly.

In certain localities it is reported that considerable pressure is being exerted by public opinion, hospital administrations, and government agencies to secure the voluntary enlistment of Mennonite nurses in the armed forces. Naturally, this is to be expected. Adequate opportunity, however, will be provided by the government and the church in case of conscription to serve in capacities entirely consistent

with our peace testimony. Possible types of service may be as follows: Mental, crippled children's or general hospitals, T. B. institutions, etc. This office is in constant touch with current developments and will keep our constituency informed accordingly through the regular church publicity channels or through direct contact with the pastors of our Mennonite congregations if occasion demands. In the meanwhile, our nurses should continue serving quietly but confidently where they are always ready to give a consistent, courteous, and positive peace testimony whenever opportunity affords.

Released April 11, 1945

M.C.C. Headquarters, Akron, Pa.

Pulpit Supply

Sunday, June 3, during General Conference

The Pulpit Supply Committee suggests to our neighboring churches the following ministers to serve them on the Sunday during Conference. If agreeable, the home pastors will kindly contact their suggested guest speaker. Otherwise changes can be made. These should be taken up with H. J. Dyck, Elbing, Kansas.

Alexanderwohl,	N. N. Driedger, Leamington, Ont. Can.
Arlington,	Earl Salzman, Upland, Calif.
Bethany,	J. M. Franz, Salem, Ore.
Bethel College,	Forrest Musser, Pandora, Ohio
Bethel, Inman,	J. J. Thiessen, Saskatoon, Sask., Can.
Brudertal,	Howard D. Raid, Fortuna, Mo.
Buhler,	John Wickert, Vineland, Ont., Can.
Burrtown,	L. H. Linscheid, Freeman, S. D.
Eden,	Freeman Swartz, Norristown, Pa.
Emmanuel,	A. W. Friesen, Henderson, Nebr.
Emmaus,	A. P. Waltner, Marlon, S. D.
First Menn. Burns,	Geo. Dick, Bloomfield, Mont.
First Menn. Halstead,	Don Smucker, Wadsworth, Ohio
First Menn. Hillsboro,	E. E. S. Johnson, Hereford, Pa.
First Menn. Hutchinson,	Paul Kuhlmann, Omaha, Nebr.
First Menn. McPherson,	M. M. Lehman, Monroe, Wash.
First Menn. Newton,	Erland Waltner, Mountain Lake, Minn.
First Menn. Pretty Prairie,	Homer Leisy, Dallas, Ore.
Friedenstal,	Ervin Albrecht, Chicago, Ill.
Garden,	Olin Krehbiel, Lansdale, Pa.
Gnadenberg,	Benj. J. Ewert, Winnipeg, Man., Can.
Goessel,	Edmund Miller, Lind, Wash.
Hebron,	A. J. Neuenschwander, Quakertown, Pa.
Hoffnungsaus,	Howard G. Nyce, Allentown, Pa.
Hopefield,	Willard C. Claassen, Freeman, S. D.
Inman,	L. L. Ramseyer, Bluffton, Ohio
Johannestal,	I. W. Bauman, Bluffton, Ohio
Lehigh,	I. J. Dick, Mountain Lake, Minn.
Lorraine Ave., Wichita,	J. H. Janzen, Waterloo, Ont., Can.
Swiss,	Sylvan Lehman, Quarryville, Pa.
Tabor,	J. G. Rempel, Rosthern, Sask., Can.
Walton,	H. E. Nunnemaker, Donnellson, Iowa
West Zion,	Harley W. King, Colfax, Wash.
Zion, Elbing,	Wilbert Regier, Pratum, Ore.
Zion, Kingman,	John T. Neufeld, Chicago, Ill.

—The committee: P. H. Richert, P. P. Wedel, H. J. Dyck

four months that they were kept at the Buckingham Side Camp. They were very good books.

Since I am being transferred from the Buckingham Camp to a new camp, I am not making up a new list. Mr. Donald Leichty, who is replacing me, will in all probability be interested in keeping up this book loan from your library. I want to say again that I have appreciated being able to get these books from you. The type of books that you offer are hard to get at other loan libraries. I want to thank you for your kind help to us in the camps.

I hope that the books came back to you in good shape.

Sincerely yours,

John W. Schmidt

HOME MISSIONS

A. J. Neuenschwander, Secretary

REV. JOHN G. UNRUH'S ORDINATION

Rev. John G. Unruh, Lansdale, Pennsylvania was ordained as minister of the gospel, at the Fourth Quarterly Conference, held in Grace Mennonite Church, Lansdale, Monday evening, April 9, 1945.

Practically all the churches of the eastern part of our Conference were represented at the impressive occasion. The Rev. Howard G. Nyce, Pastor Upper Milford and First Church, Allentown, was the speaker, using II Timothy 4:1-2a as text. The Rev. Russell L. Mast, President Eastern District Conference, performed the ordination, and Rev. Olin A. Krehbiel, Brother Unruh's pastor, gave the right hand of welcome to the new Home Mission worker. Rev. A. J. Neuenschwander, Quakertown, Pa., Secretary of the Board of Home Missions, read the Scripture Lesson and offered the opening prayer.

Early in the year, Brother Unruh had visited First Mennonite Church, Madrid, Nebraska, at the invitation of the congregation. He preached six sermons. The Board of Home Missions had recommended Brother Unruh to the church. A unanimous call was extended. This was accepted after much prayer.

Rev. and Mrs. Unruh, with their daughter, Geraldine, left Lansdale for Madrid, Nebraska, on April 11, in order to start their work on April 15.

First Mennonite Church, Madrid, Nebraska, is in the Northern District. The church received partial support from the Northern District Mission Committee and the Board of Home Missions. The Mission Committee has the direction of the work in their hands.

We enlist a prayer interest in this field that the church might be built up and the Lord Jesus Christ honored.

A. J. Neuenschwander

APPRECIATE SERVICE OF LOAN LIBERTY

Civilian Public Service Camp No. 33-S

Buckingham Side Camp

New Raymer, Colorado

Western District Conference Loan Library
North Newton, Kansas

We are returning the books received from your loan library in October. This makes a period of

The General Conference Organization

OFFICERS OF THE CONFERENCE

President—C. E. Krehbiel, Newton, Kansas
 Vice President—A. J. Dyck, Inman, Kansas
 Secretary—Phil A. Wedel, Goessel, Kansas

Executive Committee

Chairman—C. E. Krehbiel, Newton, Kansas
 Vice Chairman—A. J. Dyck, Inman, Kansas
 Secretary—Phil. A. Wedel, Goessel, Kansas
 P. P. Wedel, Moundridge, Kansas
 J. M. Regier, Hillsboro, Kansas
 H. J. Andres, Newton, Kansas
 E. G. Kaufman, North Newton, Kansas
 I. W. Bauman, Bluffton, Ohio
 H. E. Suderman, Newton, Kansas

Conf. Treas.—Karl A. Richert, Newton, Kansas
 Statistician—Phil. A. Wedel, Goessel, Kansas

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 Secretary—Walter Gering, Moundridge, Kansas ----- 1944
 J. J. Thiessen, Saskatoon, Saskatchewan ----- 1947

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 Treasurer—P. A. Penner, Newton, Kansas
 (Appointed)
 H. G. Nyce, Allentown, Pa. ----- 1947
 A. P. Waltner, Marion, South Dakota ----- 1950
 D. J. Unruh, Newton, Kansas ----- 1944

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 J. E. Amstutz, Trenton, Ohio ----- 1944
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 Secretary—J. M. Suderman, Newton, Kansas ---- 1947
 Treasurer—E. W. Baumgartner, Berne, Ind. ----- 1950
 C. Henry Smith, Bluffton, Ohio ----- 1950
 A. A. Penner, Mountain Lake, Minn. ----- 1947
 A. J. Richert, Los Angeles, Calif. ----- 1944

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 Treasurer—A. S. Rosenberger, Dalton, Ohio ----- 1950
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 Treasurer—Karl A. Richert, Newton, Kansas ----- 1947
 J. J. Eymann, Reedley, California ----- 1950
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 C. H. Goering, Moundridge, Kansas ----- 1944

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 Abraham Warkentin, 228 E. Huron, Chicago, Ill 1950
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 P. E. Whitmer, Bluffton, Ohio ----- 1947

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 Secretary—William F. Unruh, Moundridge, Kansas 1950
 Arnold E. Funk, Hillsboro, Kansas ----- 1944
 I. J. Dick, Mountain Lake, Minnesota ----- 1947
 J. E. Kaufman, Inman, Kansas ----- 1950
 John Regier, Laird, Saskatchewan ----- 1944

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 A. S. Rosenberger, Dalton, Ohio ----- 1944
 Ed. G. Kaufman, North Newton, Kansas ----- 1947
 E. W. Baumgartner, Berne, Indiana ----- 1947
 J. N. Smucker, Bluffton, Ohio ----- 1950
 C. E. Krehbiel, Newton, Kansas ----- 1950

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 Vice President—Mrs. R. A. Goerz, Newton, Kansas
 Secretary—Mrs. W. C. Voth, Newton, Kansas
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 Western District—Miss Elizabeth Andres, Newton, Kans.
 Middle District—Mrs. Menno Burkhalter, Berne, Indiana
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Miss Emma Ruth, Reedley, Calif.

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 Secy.-Treas.—Dorothy Dietz, Quakertown, Pa.

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Eastern—Ernest Leitzel, Richfield, Pa.
 Middle—Kathleen Amstutz, Pandora, Ohio.
 Western—Ruth Ewert, Hillsboro, Kansas
 Northern—Stella Waltner, Freeman, S. Dakota
 Pacific—Alice Lehman, Aberdeen, Idaho
 Canada—Jacob C. Schmidt, Waldheim, Sask.

Letter from Rev. and Mrs. Wuthrich

Feb. 27, 1945

To the Mennonite Foreign Mission Board
 Newton, Kansas

Dear Friends in Christ:

Since we are free now, we will attempt to write to you. Your no doubt heard of our release from con-

centration camp by the American forces on February 4, 1945. We had opportunity to write to our folks at home soon after our release.

We praise God that we have been freed and that as a mission group we are all quite well. Agnes and I had hoped to return to China from here, but it seems that conditions in China are not too good now, and that it will probably be awhile before we can carry

on our work there. So we have decided to go home for awhile. We certainly hope we can return before very long if conditions permit.

Albert Jantzen, wife, and family left for the states a few days ago. They may even arrive home before this letter reaches you. We all expect to leave in a week or so. It will be a relief to get where it is quiet and peaceful. It has been quite a nervous strain in this place

We shall be glad to hear of our mission work in other fields and how it is progressing. We have heard no news of either Miss Regier or Mss Goertz, but trust that they are well and O.K. We hope they have been repatriated unless they were able to carry on mission work in our China field.

We received very little mail during our three years of internment. However, we have had word from our folks since we are free. It means everything to us to hear from friends and loved ones again.

We expect to see you before long when we can speak more freely than we can write at the present time.

We do praise God that we are free again, and that He has preserved our lives.

Yours in Christ,
Lester and Agnes Wuthrich

A PRAISE SERVICE IN THE FIRST MENNONITE CHURCH, NEWTON

The Newton church, in consultation with some Board members, has arranged for a praise service for the safe arrival of Brother and Sister Marvin J. Dirks from the Philippines.

This is the second couple that has arrived home safely, and the third has started on the way home, we understand. Thank the Lord. The first to arrive were Brother and Sister A. L. Jantzen, Paso Robles, California.

While this announcement will appear too late in the papers, it will not be too late to join our praise when this appears in print.

—P. H. Richert

Should Churches Establish and Maintain Hospitals for the Mentally Ill?

My answer to this question is in the affirmative with one major qualification—professional adequacy.

The requisites for proficiency in the field of psychiatry and clinical psychology: (1) A psychiatric point of view—e.g., an attitude that maladjustment is an adjustment, albeit an inadequate and abortive one. The victim is not helped by having "the truth" preached to him. For reasons not recognized by him he cannot do what he may understand to be the correct thing to do (see Rom. 7:19). (2) Understanding becomes then a very significant qualification for serving those who are emotionally involved and disturbed. (3) This calls for thorough training in psychology

and in all the social sciences, biology, and medicine. (4) Knowledge of and skill in gaining *rapport*, and making it possible for a neurotic who is extremely subjective to objectify his feelings. (See Earl R. Rogers, *Counseling and Psychotherapy*). (5) Supervised clinical experience comparable to a medical internship.

Assuming professional competence, I favor the care of those who are spiritually, emotionally, and mentally ill under Christian auspices for the following two reasons: (1) The objectives as well as the techniques of psychotherapy are of the essence of Christianity, particularly as seen from the Mennonite point of view. Jesus' dying on the cross is the final evidence of His profound faith in overcoming evil with love. Stripped of religious verbiage, this is the heart of psychiatric theory. But—its practice demands Christian motivation. (Do you CPS men working in mental hospitals find it so? I am writing this under the unreal circumstances of a private study.) (2) I further favor church sponsorship for the care of the emotionally ill because a truly Christian-motivated psychiatrist has the organismic or psychosomatic point of view which constitutes the most challenging hypothesis in philosophical, psychological, and medical research. (See Carroll A. Wise, *Religion in Illness and Health*, Chapter IV; T. H. Howells, *Hunger For Wholiness*, H. F. Dunbar, *Emotion and Bodily Change*; George Gray, "Anxiety and Illness", *Harpers*, May, 1939.) Specialization is an extremely good thing gone to pot. The world cries for *Seelsorge*.

—Dr. David D. Eitzen

Professor of Pastoral Psychiatry
School of Religion
University of Southern California
Los Angeles, California

CHANGING THE TUNE

One cannot help observing the tremendous change that took place in radio programs during the last few days out of deference and respect to the president's death. No rattling tin can music, no crooners, no plugs and irritating commercials, no serial sob stories. Instead we all enjoy the peace and solace that grand stately music brings to the soul. We suspect that the old diet will be sent out over the airways shortly, but for the brief time it is relief—even though mingled with sorrow. It does however seem incongruous to this writer that the networks should suddenly fall over backwards to bring the nation religious programs when for the last few years, not one but thousands of men have been falling every day. Do they and their families deserve no word of hope and assurance? The seriousness of the time at least warrants a clear note of sobriety and respect for the suffering of mankind and it will take more than second-rate song-hits to bring that hope!

—Willard Claassen

Sponsored by
the Young People's
Union of the
General Conference

EDITOR

R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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President
Newton, Kansas
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Vice President
Shafter, Calif.
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Secretary-Treasurer
Quakertown, Pa.

R. C. Kauffman Writes from India

As far as my work is concerned, I don't know just what to tell you about it. Some of it is very interesting and some just an arduous attending to details. For example, the other day I wanted to get some (ten pounds) sugar for our new Medical Unit. Sugar is rationed here too, but they have a pathetic lack of organization in many of these things, so that it took me over half a day to get it. Time means nothing. First I went to the Deputy Controller or Rationing who sent me to the Deputy Chief Inspector of Calcutta who sent me to the Deputy Chief Inspector of 24 Parganas who sent me to the Controller of Rationing who sent me to the Director of Rationing who sent me to the District Supply Officer who finally gave me a permit with which I could go to the store and buy my ten pounds of sugar. Reminds one of the Little Red Hen story—"Not I," said the cat, "not I," said the rat, "not I," said the mouse, etc., etc. So much of one's time goes in attending to details like this. Fortunately, I don't often go through this myself as I have hired myself an Indian helper to do this sort of thing. He is a very capable fellow, has lived in Calcutta all his life and knows every nook and cranny of it and is really a great help. His name is Shanti Sarkar; he is a Christian and, so far as I have been able to tell in his several weeks with me, entirely trustworthy. This last quality is important, since he is often sent out with large sums of money, and yet one that is often lacking in Indian helpers. The temptation to take something is great since most of them are desperately poor and then they become distrusted which inclines them to further dishonesty. So I'm very glad to have this Sarkar. I have my hands full with office work, attending to applications for help, writing letters and traveling about visiting outlying areas in an effort to determine need and get rehabilitation projects started.

I got out into a place last week where I was told that I was the first "saheb" (white man) to visit them in their recollection—and judging by the way the villages around there looked at me, I could believe it true. They had heard I was coming (with some Indian companions) and there must have been over one thousand people gathered. As I approached them, a "welcoming committee" came running out and placed several garlands of flowers about my neck,

shouting (in Bengali). "Victory to the American saheb, joy to the American saheb," etc. The hospitality of these folks is hard to beat. Also in supplying meals. When I go out into villages, I usually have my meals there—real Indian food; rice, dahl (split peas), fish, chicken, various fried things, and sometimes sweets made out of sour milk and sugar. No matter how poor they may be, they see to it that you get plenty to eat. I've often been thankful for a healthy stomach with the kind and amount of stuff one is expected to eat. And, of course, one eats with the fingers of the right hand. If the meal is good and one has had enough, which means too much, it is entirely proper to burp.

But in this same area I saw about the worst conditions I have seen coming to India. In getting there I had to walk the last six miles. As I walked along, I passed a burning ghat heaped high with the ashes of famine victims. A little further on I came upon an area one-half mile square littered with human skulls and with huge vultures and fat dogs and jackals still hovering about, waiting for more carcasses to come. Even as I was there looking about a young girl, starved to death, was brought out on a stretcher. At first some of the famine victims came to that place to die of their own accord. Since then, others, too poor to pay for the wood needed for the burning ghats, (the acceptable Hindu form of disposing of their dead) have been brought out there to be buried in shallow graves which dogs, jackals and vultures soon unearth. The village which I finally visited was itself still further impoverished by the fact that it was a fishing village. When Japanese invasion threatened, the government confiscated all their boats. Originally, I was told, there were two thousand fisherman there. Now there were only five hundred left, and these still without boats, confronting utter destitution. When they get into this condition, diseases of various kinds soon take over. Almost every other child has a distended stomach caused by the enlarged spleen of prolonged malaria. In this village we hope to be able to get a boat-building industry started if possible. The famine itself is over and has been, in a sense, for half a year. But there is always a terrible aftermath which leaves thousands on the borderline, ready to be plunged in again. This condition will obtain for another several

years and, to a lesser extent, has apparently always been true of India.

This past Monday I went out to an isolated region called Gangrai for the "formal opening" of a medical unit we have set up there. The unit has two doctors and plenty of medical equipment and is set up in a very needy area. It is, as I said, quite isolated. When I first went out there, in order to select the site, I went the last seven miles by boat, since there are no roads. This time the water had gone down and I walked that distance and still further in getting back to where I could get other transportation, so that altogether I walked close to twenty miles that day. Boy was I tired. But we had our formal opening. I even made a little speech as the representative of the sponsoring organization and the thing is off to a start. The boxes were opened and a hundred people or so had gathered and were already expressing their thanks for anticipated treatment. Today one of the doctors came in for some further equipment and he said that patients are coming from five o'clock in the morning to eight at night. I got some pictures of this medical unit the day I was there. I also got pictures of the famine scenes I described above, though I do not know whether I dare get these developed at the present time. They are Kodachrome and have to be sent to Rochester and undergo censorship. I forgot to mention that the night before going out for the "formal opening" I spent at an Indian Christian's house in that vicinity, so as to get an early start. Well, he put me up with usual hospitality, but on his Indian type of bed—which consists of a board platform with only some matting spread over the top and no springs whatsoever. Did I ever have the kinks to take out of my legs the next day. In general I feel very well and hope to continue this way.

To hear about winter and blizzards out your way sounds odd when the sun is beating down and one sweats in shirt-sleeves, short trousers and tropical hat. This is however supposed to have been the coldest "winter" Calcutta has had since temperature records have been kept for years and years. I wouldn't know when it was, but they say the temperature got down to 45 above zero. Perhaps that was during Christmas vacation when we weren't here. Nights are nice and cool so far and days haven't been too bad.

An interesting thing happened the other Sunday night. Every Sunday night they have a lot of American Soldiers come to Lee Memorial for tea and a devotional program following. Well this Sunday night one of the G. I.'s was looking thru the register and he noticed the name Kauffman there. He thought that sounded like a familiar name and he asked someone to introduce him to this fellow. Of course the Kauffman was me, but who should this soldier turn out to be but Walter Boese, Aunt Lydia's nephew.

He has been stationed in Calcutta for some time, and it was only in this accidental way that we met. We have gotten together since then. When one is this far from home, finding someone like him, whom I knew as a boy, is almost like getting home.

Sam Goering Writes from England

"Today is the last day of January. On the second of February it will be two months since I left home. It really seems much longer, perhaps because so many things have been crowded into such a short time. Often the voyage seemed long and hard, but now that it is all over, I feel very grateful to God for his goodness and tender care.

"After we arrived in port we could not land for a number of days because of high wind. Especially one day it was very stormy and we were glad that we were not out on high sea. I think I wrote you about the stormy weather along the way. Some days it was really terrific; that is the best way I know to describe it. The high waves with their foaming white crests would sometimes fairly swallow us up, as the waves rolled over the deck. One night, especially, I shall long remember, because I spent several hours, at first dipping, and then mopping up water from our cabin floor. We piled all our belongings on the beds and the table so nothing got soaked, but the water was a nuisance just the same. I ruined a perfectly good bath towel in the process of getting the water out. Working in my pajamas with the ship rocking like a cradle made me act like an acrobat, but I got by without getting injured. No, the ship did not spring a leak, the water came through the cracks of the closed door and just could not be stopped; so it gushed in every time a high wave came over.

"Exercise on the ship was a real problem. We had an upper deck eighteen x twenty-eight steps, but only one fourth of that was under roof. So we walked back and forth on this little space when the weather was bad. Often it was too cold so we stayed in the stuffy smoke-filled, little dining room. The food was good but almost no vegetables and very little fruit. The whole trip was very interesting, and it could have been worse, so I have much to be thankful for. Now that it is all over I recall with pleasure, even the cockroaches that befriended me on the way, often playing hide and seek together under my pillow.

"When we arrived in port the immigration officers were very kind to us. The baggage was all placed into a hall on the ship where it was inspected. The fellows stood around mine just as I came up, and I heard one officer remark to the other, "I would like to examine this guy's baggage. Just then I introduced myself and we had a good laugh. Finally one of the men said, "It really is not Goering but Hitler we are

looking for." After we got off the boat and I had tended to the necessary business I boarded a train to London. From London I tried to call the MCC Center by phone, but could not figure out how to use the British dial phone, so I got a taxi which took me straight to the M.C.C. Center.

P. S.

This is the first installment of quotations taken from Sam Goering's letters to his family.

From the Egypt of Russia to the Canaan of Ontario

By P. H. Richert

That is the impression one gets when visiting our Mennonite settlements in Ontario as I had the privilege a few weeks ago, having been invited for protracted meetings by the four largest churches there. These settlers are all fugitives from the oppression of godless bolshevism in Russia, from where they came scarcely twenty years ago. Now nearly all have fine homes and prosperous farms, or, as in the case of the Waterloo city church, earn more than their bread in factories.

When one hears of the rundown farms which they brought at a cheap price, one cannot help but see the Lord's special leading in bringing the fugitives here just at a time when so many old settlers wanted to get rid of their farms and orchards because of lack of industrious and scientific farming. Now these same orchards are outstandingly productive through industry and scientific cultivation. This together with God's faithfulness in keeping his promises accounts for the remarkable prosperity of our new settlers: When Christ said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," he meant just what he said. These settlers from Russia sought first the preservation of their faith when they fled from Russia, and God has blessed them abundantly, both materially and spiritually. When the English neighbors found out that the Ontario churches had united like one man to help each other to pay their passage debts, and accomplished it, they remarked that such a spirit was a new thing to them. This also explains why Mennonites find no difficulty in borrowing thousands of dollars from the banks when they buy farms. They have even started their own "cooperative" in order to get the highest prices, and a canning factory for their products, which is chiefly fruit in the eastern part and vegetables and wheat and corn in the western part. Yes, "He who hath, to him shall be given," is another promise of God he is fulfilling there before our eyes. He expects us to use what he gives, and use it to his glory and for his kingdom. When the largest church recently held a mission festival one Sunday, the offering was

\$1,800.00. Why should God not give to people who use their money like that?—The churches now plan to build a Bible Academy.

Greetings from Rev. and Mrs. Marvin Dirks

To all friends and the friends of our mission in China we extend our heartfelt thanks and gratitude for your interest in us and for your prayers to God in our behalf throughout the time of our internment by the Japanese in the Philippine Islands. Surely God has preserved us through perilous times. Let our praise be to the God of our salvation.

At 8:28 A. M. we passed under the Golden Gate Bridge. By noon we were on American soil and on our way to our hotel in San Francisco. It had been only a few months less than six years since we were last in Frisco enroute to China. It was well that we at that time did not know what lay before us, and under what conditions we would return.

Our release from internment by the Japanese took place on February 4. After five weeks, on March 10, we were flown in army transport planes to Leyte. In the intervening time the battle of Manila was fought, and much of the city was destroyed. At one time, Bilibid Prison, (old Bilibid, famous from the time of the Spanish conquerors), was almost surrounded by fires. Late in the evening of February 5, we were forced to evacuate the Prison to safety from the fire. After the fires were under control we returned to Bilibid to await repatriation.

But now I must resume the account of our return home. We remained in Leyte for five days. Then we boarded a big navy transport with about eight hundred other internees and many soldiers, sailors and marines aboard. After waiting in the harbor we set sail for our beloved America on March 20. The voyage itself took nineteen days.

Upon arrival all our immediate needs as to food, transportation, and clothing were taken care of by the federal government, the Red Cross, and social agencies. Throughout the entire return trip we were given every possible consideration and opportunity to rest and build up our health. All of us have gained in weight, and our energy is gradually returning. Although many of the internees are broken in health, we are thankful that we were spared a like fate.

Although our actual time spent in China was less than two years, we were at least privileged to begin our work there. We hope to return to the field as soon as conditions warrant.

At present we are enjoying to the utmost, renewing old friendships and visiting our parents. Until we make definite plans for the future, our address will be Halstead, Kansas.

Marvin J. Dirks, April 15, 1945

DAILY DEVOTIONAL MESSAGES

By Ronald von Riesen

MAY 1—(Read Isa. 6:1-8) *"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."* As I sit here writing these messages, memorial services are being held to pay tribute to our late president. Prayers are ascending to God for future guidance. The prophet Isaiah also felt the need of Divine guidance after the death of Uzziah, Israel's leader. Two things stand out in Isaiah's experience in the temple. First, God was still sitting on the throne and carrying out his divine purposes, even though Uzziah had died, and he was putting his trust in the Great King of Kings. Second, the prophet reconsecrated his life to the great cause of righteousness and justice and peace. "So we should remember to trust in God, who is our Refuge and Strength and reconsecrate ourselves to the high calling of being citizens in the Eternal Kingdom.

MAY 2—(Read John 9:24-38) *"... one thing I know, that, whereas I was blind, now I see."* John 9:25b. These words were uttered by a man who had never experienced light. Now he had been healed by Christ. He could see. Not only had he received physical sight, but he had also experienced spiritual insight. When Jesus asked, "Dost thou believe on the Son of God?" he answered, "Lord I believe." The greatest miracle was not the restoring of sight, but the creation of a new creature in Christ Jesus. He had beheld Jesus, as the Savior of the world, the Divine Son of God. Dear Reader, can you say that; "Whereas I was blind, now I can see." Do you behold, Jesus as the Christ, the Son of the Living God?"

MAY 3—(Read Gen. 43:1-8) *And Judah spake unto him, saying, "The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you."* Genesis 43:3. These words were spoken by Joseph to his brethren when they came to buy corn. He told them in effect that he would give them no more corn unless Benjamin came with them. These words could well be applied to us as though God himself spoke them to us. "Ye shall not see my face, except your brother be with you." Christianity begins with the Love of God, but it does not stop there. It begins with personal salvation but it does not end there. It is a triangular affair—God, My Soul, and my Brother. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." I John 4:7-8

MAY 4—(Read Luke 7:36-50) *"There was a certain creditor which had two debtors. The one owed him five-hundred pence, the other fifty. And when they*

had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love me most?" Luke 7:41-42. Simon answered correctly when he said in reply, "I suppose that he, to whom he forgave most." (vs. 43) Jesus was trying to teach Simon that great love to God, which had been manifested by the act of adoration by the woman, who had before lived deep in sin, was a result of much forgiveness. Great love to God is a result of great forgiveness. Simon, who had felt himself self-righteous and little in need of forgiveness had expressed little love for Jesus. If we would have a great love for Jesus, we must first experience his forgiving grace at the foot of the Cross. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. I John 1:8-9

MAY 5—(Read Psalm 24) *"The earth is the Lord's and the fulness thereof; the world and they that dwell therein."* Psalm 24:1 During springtime one is again reminded of the beautiful tribute of the great psalmist, David, to God, the Creator and Sustainer of the Universe. Perhaps, as he was out in the green pastures shepherding his sheep, being in close contact with nature and watching God provide grass for his sheep, he was reminded that God was manifesting His great love for his earthly creatures. He was reminded that the earth belonged to the Lord and all the fulness thereof. This is Rural Life Week. It would be well for us to remind ourselves that the earth is the Lord's and that we are but stewards of His creation.

MAY 6—(Read Gen. 2:8-17) *"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."* Genesis 2:15. The story of the Creation tells us that God made the heavens and the earth and created man in his image and put him in the Garden of Eden for the purpose of tilling it and looking after it. Notice, God did not give it to him to do with as he pleased. He was not to be the owner but the caretaker or steward of the earth. God was very wise. When someone asks us to be stewards over their possessions we usually exercise greater care than we do with our own possessions. It would be well to remind ourselves that we are God's stewards in all we do. The business we own, the farm we till, belongs to God. We are stewards of his possessions.

MAY 7—(Read Song of Sol. Ch. 2) *"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."* Song of Sol. 2:15. Much of the teaching in the Bible has a rural atmosphere. Many of the great prophets were acquainted with

the wide open spaces. The spiritual truth in this verse grew out of the experience of a husbandman while caring for his vineyard. High stone walls were built around the vineyards to keep the foxes from eating the tender bark and thus destroying the vines. These walls could keep out the large foxes but not the little foxes. They were sly and crept over the wall. They were the ones that had to be watched. How true to life. It is not so much the large sins of stealing, murdering, etc. that seek to destroy the Christian's spiritual life, but the little sins that creep into our lives, such as partial truths, disobedience, breaking of promises, dishonesty, etc. They are the little foxes that destroy the vines.

NEED FOR RELIEF

A greatly needed relief for distressed people in liberated countries of Europe through increased priorities for civilian goods was strongly urged in a resolution adopted by the British Famine Relief Committee, of which the Bishop of Chichester is chairman, and sent to the representative of the UNRRA March 8. Reference is made in the resolution to earlier official promises that there would be speedy entrance of food into these areas as they were freed. The physical condition of the peoples, it is pointed out is worse than in the last year of German occupation; hunger and edema are returning to Greece and Belgium, and undernourishment prevails in a large part of France, with infant life threatened in the southern areas. In part of Holland the situation is stated to be equally serious. The resolution, an outline of which was cabled to Dr. Howard E. Kershner, Chairman of the Committee on Overseas Child Service Program and Operation of the Save the Children Federation, New York, urges that small quantities of civilian supplies be included in all military shipments. Dr. Kershner expects soon to leave for Europe to develop plans for extension of the Federation's overseas program.

Program for Eastern District Conference

Upper Milford Mennonite Church, Zionsville, Pa.
May 3 to 6, 1945

THURSDAY AFTERNOON, MAY 3

2:00—Bible Lecture—Rev. Lester Hostetler, pastor of the Bethel College Church, Kansas.

Note: All of Rev. Hostetler's Messages will deal with the parables of Christ.

- 2:40—1. Report of Program Committee
2. Application for membership
3. Report of Ordinations and Installations
4. Appointing of Special Committees
5. Report of Committee on Credentials
6. Reading of Minutes of Previous Session
7. Report of Conference Officers

President: Rev. Russel Mast
Secretary: Rev. Olin Krehbiel
Treasurer: Mr. Alvin H. Alderfer
Election of Conference Officers, one member on program committee and one member on Credentials Committee.

THURSDAY EVENING, 7:30

Song Service
Devotions in charge of Rev. Howard G. Nyce
Pennsylvania Council of Churches, Dr. William Mudge
Memorial Service in charge of Rev. Freeman Swartz
Conference Sermon by Rev. Russell Mast
Closing Hymn and Prayer

FRIDAY MORNING, 9:00

- 9:00-9:40—Bible Lecture by Rev. Lester Hostetler
8. Report of Home Mission Committee
Report of Secretary
Report of Treasurer
Election of two members
9. Report of Mennonite Home for Aged
Report of Secretary
Report of Financial Secretary
Report of Treasurer
Election of three members to committee
10. Report of Educational Committee
Report of Secretary and of Treasurer
Election of two members
11. Report of Conference Budget Committee, 1945-46
Closing Prayer

FRIDAY AFTERNOON, 1:30

- 1:30-2:10—Bible Lecture by Rev. Lester Hostetler
12. Report of Bluffton College
13. Report of Peace Committee
Election of two members
14. Report of Historical Committee
Election of two members
15. Report of Board of Managers of Men-O-Lan
Report of Secretary
Report of Treasurer
Closing Prayer

FRIDAY EVENING, 7:30

Program in charge of the Women's Organizations of the Conference

SATURDAY MORNING, 9:00

- 9:00-9:40—Bible Lecture by Rev. Lester Hostetler
16. Report of Sunday School and Young People's Committee
Election of one member
17. Report of Benevolent and Relief Work Committee
Election of two members
18. Report of Building Fund Committee
Election of one member
19. Report of Trust Fund and Finance Board
20. Adoption of Budget
21. Report of Ministers' Pension Fund by Brotherhood
22. Report of Communications Committee
23. Unfinished Business
24. New Business
25. Report of Resolutions Committee
26. Selection of Place for Next Conference
27. Newly Elected Officers Take Charge
28. Closing Prayer

WOMEN'S MEETING

Business Session

2:00 p. m.

BROTHERHOOD MEETING

7:30 p. m. Rev. Lester Hostetler will speak

SUNDAY, MAY 6th

- 9:30 a. m. Sunday School
10:30 a. m. Conference Communion Service
(In charge of local pastor)
2:00 p. m. Joint Sunday School and Young People's Program

ZION MENNONITE CHURCH

Kingman, Kansas

Because our little church is not much heard of I wish to give a little summary of our church; its location, function and so forth. The Zion Mennonite Church is located in the city of Kingman, Kansas, which is on U. S. Highway 54, forty-two miles west of Wichita. We have sixty some members, but due to the war there are perhaps less than fifty active members. Because nearly all of our young men are away, practically every branch of the church's activities has suffered. Most keenly has their absence been felt by the musical branch and the Christian Endeavor. In fact, we have no choir at all now. To date all of the boys in the service are O.K. with one exception. Burdett Kaufman, son of Mr. and Mrs. Jake Kaufman, is missing in action since January, 1944. It is our sincere hope and prayer that the war will cease soon, and our boys return to us.

We have a nice new church building, erected in 1937, and may we not forget to be thankful to the Lord for the fact that it is paid for.

Rev. John H. Epp, formerly of Hillsboro, Kansas, is our minister now. He is one of the well known older ministers of the Western District Conference. The ladies of the church have carried on such activities as sending parcels to the service men, gathering clothing for relief, and canning for the C.P.S. camps.

Our church has made it a practice to cooperate with other Protestant churches in various community Christian functions, feeling that we can learn from them, as well as expecting to teach them our point of view "on the peaceful way of life." The last four years the Protestant churches of our town have joined in a special pre-Easter service. These services lasted from Palm Sunday through Easter Sunday. These services have served to teach us all to love and respect each other more and to feel that too often we make too much of denominationalism. Dr. J. E. Hartzler of Goshen, Indiana, was the speaker for this year. He very ably presented our Christian duties in a world of need. Dr. Hartzler closed the week, having won many ardent friends among all participating denominations, and I sincerely believe many Kingman citizens have a new conception of what it really means "To love my neighbor as I love myself." I put it in the first person deliberately, as I feel that it means vastly more when I apply it to myself than when I ask you to apply it to yourself. We have outlived the day when our neighbor is just the man next door; my neighbor today is every human soul whose agony reaches my ear or eye, by radio or by newspaper. We have been able to send out our forces of destruction to the ends of the earth. Make no mistake about it; you and I have had a part in it, whether active or passive. May God grant that we have a greater part in repairing the damage done.—"What ye have done unto one of the least of these ye have done it unto me." Let everyone ask themselves, "Were you there when they crucified my Lord?"—Corr.

BERFELDER MENNONITE CHURCH

Mountain Lake, Minnesota

Dr. David D. Eitzen, son of Rev. D. P. Eitzen and formerly a member of this church, now a professor at the School of Religion at the University of Southern California, gave the morning message on March 18. His message was taken from Acts 8:5, "And Philip Preached Christ." In the evening the men's chorus gave a program in the Baptist church at Windom.

On Palm Sunday our pastor's subject was "God Establishing an Earthly Kingdom." In the evening the ladies chorus, under the direction of Mrs. August Ewert, rendered a program, and Rev. Victor Graber from Delft spoke on "I am he that liveth and was dead," Rev. 1:18. From Thursday through Sunday night, Rev. J. R. Dick of the Grace Bible Institute held a series of evangelistic meetings, which came to a climax with an old-fashioned revival among Christians and non-Christians. —Corr.

On April 8, while Rev. August Ewert was gone to participate in the ordination of Alvin Peters (member of this church) as Elder, H. H. Quiring preached. In the evening Rev. Ewert showed slides of the China Mission field at a mission program held in the church of which Rev. and Mrs. Alvin Peters are in charge. Gerhard Friesen, a county S. S. worker, and his group of youngsters took part in the C. E. program on April 8. April 15 Rev. Paul S. Rañneff of the United Temperance Movement brought the morning message.

FAIRFIELD BETHEL MENNONITE CHURCH

Huron, South Dakota

Rev. Waldo Flickinger from Alsen conducted evangelistic services for us from March 4 to 15. The Lord spoke mightily to the salvation of precious souls, but we are also glad for the parents and young people who came out of backsliding and defeat into a life of joy and victory. Several also consecrated their lives for service. On March 25 we had memorial services for Albert Wollman, our only man in any branch of the service. He was killed in Luzon, January 17, 1945. On Good Friday we enjoyed the songs by the girls' trio from the Grace Bible Institute.

—Frank S. Harder, Pastor

EDEN MENNONITE CHURCH

Moundridge, Kansas

Large crowds turned out for the special meetings conducted by Rev. Don Smucker from March 4 to 11. In the mornings he conducted a study in the Revelation of St. John. Because of illness Rev. Smucker had to cancel his last meeting. Martin Schrag, educational director of the C.P.S. camp at Fort Collins, Colorado, spoke instead and showed slides of the work and surroundings at Fort Collins. The chorus of 135 voices and the orchestra presented "The Messiah" on April 1. Benj. Zerger was the director and Mrs. Erwin Goering the pianist. Soloists were: Mrs. Roland Juhnke, Mrs. Elmer H. Goering, Robert Senner, and Herbert Richert. Grandmother Anna Stucky was called to rest on January 14 and J. R. Waitner on January 31.

FIRST MENNONITE CHURCH

Monroe, Washington

On March 25 an ex-convict told us in a very interesting way about the work that is being done in jails and prisons. From March 28 to April 4, Rev. Stavness from Saskatchewan was with us and gave some very helpful sermons. One in which he showed slides of Palestine and told how prophecy was being fulfilled there was of special interest. He also gave two messages over the air. We had a very beautiful Easter sunrise in spite of the rain we have had this spring.—Corr.

BETHEL MENNONITE CHURCH

Winton, California

Good Friday was observed in our church with the Old Mennonites, Mennonite Brethren, and Presbyterians taking part. A real blessing comes when different churches work in fellowship this way. Thanks be unto God. Three more members have been received into the church. On Easter Sunday we had communion services. Some of our young people will very likely attend the S. S. and C. E. Convention which will be held in Los Angeles, April 27, 28, 29.

—N. A. Koehn

IMMANUEL MENNONITE CHURCH

Los Angeles, California

On Good Friday the C. E. societies gave the pag-eant, "The Cross Triumphant." After the Eastern sunrise service a hearty breakfast was served to all present. The children gave a program after the S. S. session. The Easter message "The Greatest Event of all History and What It Means" was delivered by Dr. Bauman to a large audience. The church choir gave the Easter cantata "The Glory of the Garden," directed by E. E. Yoder.—Corr.

FIRST MENNONITE CHURCH

Lehigh, Kansas

The three churches of Lehigh commemorated the World Day of Prayer in the Lutheran Church. Mrs. Fred Weyand, one of our oldest active members, passed away on February 26, at the age of eighty-one. The old ladies Sunday School class is getting smaller because of death and illness. While Rev. B. H. Janzen visited some of the C.P.S. camps and hospital units in Colorado, Rev. J. F. Sawatzky of Newton served us. Mrs. Milford Blair is the director of the newly organized choir. It meets on Wednesday night when the senior choir, directed by G. F. Friesen, and the S. S. teachers training class also meet. Concrete is being poured for the new church basement.

—Marie K. Unruh, Corr.

JOTTINGS

—An article entitled "The Theological Triumph of the Early Anabaptist Mennonites: The Re-discovery of Biblical Theology in Paradox" and written by Donovan E. Smucker appears in the current issue of the Mennonite Quarterly Review.

—A review of Jacob H. Janzen's *Die Geschichte der Grafschaft Ebenfeld* also appears in the above mentioned periodical.

—Rev. William H. Stauffer is scheduled for some meetings at the Terry, Montana, camp just before General Conference.

—Rev. Ernest Bohn is at present teaching the philosophy courses at Bluffton College and farming the college farm.

—Bulletin, West Zion Church, Moundridge, Kansas: "The offering this morning is to go for the support of the Conference "Ministers, Aid Fund." Our deacons decided that it would be well to take this offering today since the request is that this money be sent before conference."

—Church bulletins bring out the fact that church members are attempting to clear church lawns of dandelions. Weedone is a new commercial product (listed in Montgomery Ward) which is supposed to kill way down to the small toe of the dandelion.

—Members of the Salem Church, Freeman, South Dakota, are urged in the church bulletin, edited by their pastor, to express the convictions on the peace-time conscription bill to their representatives in Washington.

—"Reflections on the Life and Death of the President" was the sermon topic for the First Church, Wadsworth, Ohio, on April 15.

—Bulletin, First Church, Berne: "At the business meeting last Monday night the congregation voted to construct or arrange for adequate church offices for the pastor, his assistant, and for the church records, etc." This church is collecting relief clothing for the M.C.C.

—The Middle District Conference will convene at Pulaski, Iowa, May 26-29.

—The First Church at Nappanee, Indiana, recently had an evening service in which the Twenty-third Psalm was given in Hebrew, the Lord's Prayer in Greek, German, French, Spanish, Swedish, and I Cor. 13 was read from the following versions: Tyndale, Douai, King James, Goodspeed, Weymouth, and Moffatt. Dr. Rodolphe Petter was featured as a Mennonite translator. The April Workers' Conference dealt with "The Use of Painting and Pictures in Religious Education." It was an illustrated program. One Sunday School class has purchased an outfit for relief.

—Johannestal Church, Hillsboro, Kansas: Mr. and Mrs. Albert Plenert celebrated their Silver Wedding Anniversary on April 2 and Mr. and Mrs. Dan G. Jost theirs on April 23. The Johannestal and Bruder-tal Sunday Schools have been having joint S. S. teachers' meetings weekly for about twelve years.

The Mennonite Fellowship Group in Minneapolis-St. Paul is continuing to meet.

—Dr. J. D. Unruh, president of Freeman Junior College, will be commencement speaker at Bethel College this year.

—Bluffton College will have as its commencement speaker Dr. Henry H. Crane, Pastor Central Methodist Church, Detroit, Michigan. Date: May 19-21. Dr. William Beahm, Bethany Biblical Seminary, Chicago, has been selected as the speaker for the 1945 series of Bible lectures to be held next November.

—Missionary H. J. Browns expect to return from Aberdeen, Idaho, to Newton Kansas, towards the end of May.

—Lantern slides of religious subjects can be secured from the Ryan Lantern Slide Service, 4089 Harrison Street, Davenport, Iowa.

—First Church, Halstead, Kansas: Dr. Cornelius Krahn showed slides of the early Mennonites in America on the evening of April 15.

—Correction of statement in mission number: Brother P. H. Richert has served as Secretary of the Foreign Mission Board for thirty-three and one-half years.

—Indian Mennonite Church, Canton, Oklahoma: "One of our Indian churches has since the beginning of the year set aside the second Sunday of each month for an all day service. It was their suggestion. These services have created new interest, and the attendance is very gratifying. Indian dances and pleasures of all kinds help people to forget troubles and worries for a time but they do not satisfy. 'But thanks be to God who giveth us the victory through our Lord Jesus Christ. This group also has plans under way for a prayer service in the church the day victory is announced in Europe.'"—Arthur Friesen.

—Missionary Albert Jantzen was with the First Church, Paso Robles, California, on the evening of April 12, and he and the family were honored at a reception at the Second Church April 15.

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EASTERN DISTRICT CONFERENCE NOTES

First Church, Phila.—Miss Wilhelmina Kuyf sailed from Philadelphia on March 25. She is loaned to the M.C.C. for relief work and subject to call from the Foreign Mission Board as soon as the China field will be re-opened.

Saucon—The Springfield Mennonite Church Chorus presented The Life of Christ in scripture and song in the church Sunday afternoon, March 25. They were assisted by Mrs. Clark Bloser, soloist and the Gospel Trumpeters of Pipersville.

Souderton—On Easter Sunday afternoon, Miss Vivian Lucille Zuercher and Mr. Watson Skinner were united in holy matrimony.

Perkasie—A two day missionary conference was held April 13th and 14th. Rev. Harry Stam was the speaker on Friday evening, and Miss Martha Burkhalter showed moving pictures of the mission work in India on Saturday evening. Harry Stam is a brother to John Stam who was murdered by Chinese bandits some years ago.

Fairfield—Mr. Rasmussen of State College directed the demonstration planting of shrubs and evergreens purchased by Mr. and Mrs. Frank Yoder.

East Swamp—The Rev. Ivin Allbutt of the China Inland Mission delivered a message in the church April 8. Rev. Harold D. Burkholder delivered the message at the Lancaster Fellowship, Sunday afternoon, April 8. Miss Martha Burkhalter addressed the Missionary Society on April 4th on her work in India.

The Fourth Quarterly Conference was held in the Lansdale Church, April 9. A paper on "Menno Simons and the Scriptures" was presented by the Rev. Ellis

Grabber. In the evening followed the ordination to the Gospel Ministry of Mr. John Unruh. (See Home Mission News.) After a selection by the choir, the Hon. Frederick B. Smillie, District Attorney of Montgomery County, spoke on "Juvenile Delinquency."

The Rev. Lester Hostetler, Pastor of the Bethel College Mennonite Church, will be the Conference Speaker at the Eastern District Conference to be held in the Upper Milford Mennonite Church, May 3 to 6. (See program in this issue.)—Conf. Corr.

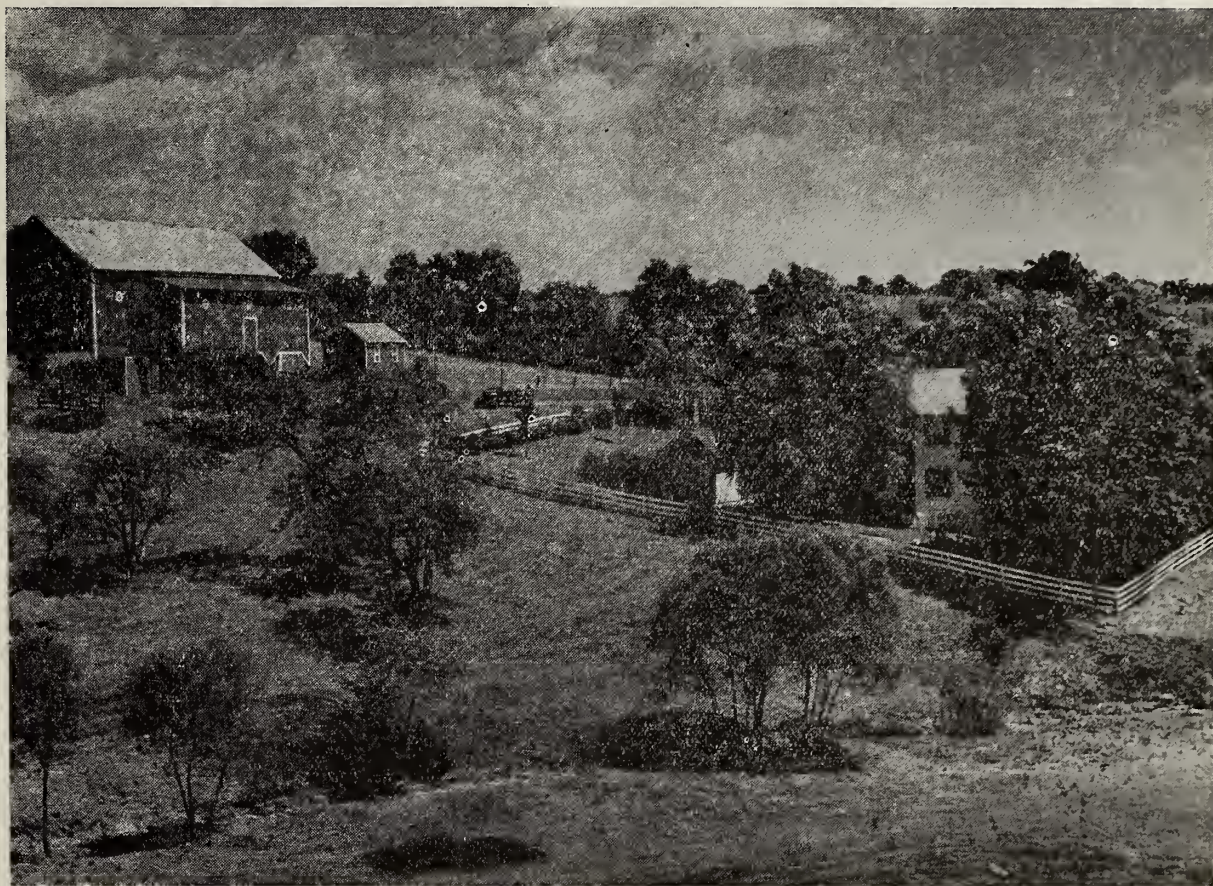
The Friday evening program will again be in charge of the Women's Organizations of the Conference. The Women's Business session will be held Saturday afternoon. The Brotherhood program will be held Saturday evening. The Conference Communion Sermon will be delivered by the Rev. Ward Shelly, pastor of the Springfield—Perkasie—Saucon Charge. The message at the Young People's Program on Sunday afternoon will be delivered by Rev. Alfred Regier, pastor of the Mechanics Grove Mennonite Church.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, MAY 1, 1945

NUMBER 18



Photo, Courtesy Farm Security Administration. Photo by Marion Post Wolcott.

“Thou Crownest the year with thy goodness”

Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with

showers: thou blessest the springing thereof.

Thou crownest the year with thy goodness; and thy paths drop fatness.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with the flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Psalm 65:8b-13

May 6th is Rural Life Sunday

Thoughts from a Rural Parsonage

By Mrs. H. D. Raid

As my husband and I go about our tasks in our rural parsonage home with its ten acres of land, we have opportunity for thought on life with its many phases. Every moment of each day from early morn until bedtime at night is filled with activity. Nevertheless, during these moments of each passing day we may meditate and reflect upon the good things of life much more easily than our city friends, for we are surrounded with all the beauty of nature and are not distracted by the noise and confusion of their city life. Thus because we live close to God through nature, through working with Him in not only our church on Sunday but every day of the week in His out-of-doors, we must look up to Him in thanksgiving for guidance and strength. We feel that it is an aid to us to be able to live in a rural parsonage which is near to the people whom we have come to serve. For through doing the things that they do we feel that we have a common bond of understanding with them. And thus together we can more easily find God and seek to do His will. We in the parsonage look forward to the times when our people come to visit us, and the times when the young people come for the weekly study class on "Mennonite Heritage," after which the boys work in the shop and the girls sew or sing. For through fellowshiping together in this manner we come to a better understanding of each other and the Christian Mennonite way of life.

In June, 1944, our happy home was blessed even more abundantly by the coming of our daughter Elizabeth Ann. She is a happy, healthy little girl full of vigor and pep. From the first day of her life she has breathed the fresh, clean, pure country air. How safe I have always felt in giving her the pure tested milk from our Holstein cow, and the fresh eggs from our flock of White Leghorn hens. I have gotten so used to using these fresh things that I have come to think they must be only those that are fresh each day. We are looking forward to more fresh vegetables from our garden; she has already enjoyed the first asparagus tips. When I stop to think of it I am always thrilled; this taking some seeds of this kind and some of that, then putting them into the same earth, side by side and then watching them come up, here peas, here lettuce, there carrots and so on across the garden. Is it not just perfectly amazing that out of that little bit of material could come so many different kinds of food for mankind? How good they are when in the cool of the morning

Mrs. Howard Raid fulfills the functions of a pastor's wife for the Bethel Mennonite Church, Fortuna. She likes music very much.

you can go out into your own garden and gather all the fresh vegetables that you want for the day, for they still contain all the vitamins.

When we lived in town we were often awakened by the singing and shouts of drunks leaving the tavern. But did you ever awaken in the night to the beautiful singing of the mocking bird down the hedge row? How pleased we were to see several new birds down here, the flashy Orchard Oriole, the beautiful Indigo Bunting, and the rather tame Tufted Titmouse that has built its nest on our porch, as well as the gifted Mocking bird which is almost unknown in Iowa. Equally enjoyed is the little Jenny Wren's song. We have known the wrens for a long time still we never weary of them, for they always bring us cheer with their little songs.

Rural life also offers good opportunities for developing hobbies. Anyone that will use his time wisely at all can study the birds, stars, plants, rocks, and other things of nature while he goes about his regular work. Gardening, carpentry, sewing and other things fit in well for they will be a part of the work. While during the slack season of the heavy farm work many other interesting and useful hobbies may be followed to our and others' enjoyment. We have a shop where my husband spends much time and where he has made a number of pieces of furniture which add much convenience to my work. We have enjoyed the hobby of singing with piano accompaniment, also taking moving pictures of our friends and family. These are always interesting, not only to ourselves but to others who visit us.

This experience has taught us that living in the rural areas has much to offer in making life richer and fuller, for here one comes to realize that he is dependent not only on man but also on God for all of his living.

Directors of Cutting Rooms Meet at Akron Headquarters

Mrs. Menno Snyder, Kitchener, Ontario, Mrs. John J. Hershberger, Kalona, Iowa, Mrs. J. S. Schultz, Bluffton, Ohio, and Miss Anna Mellinger, Gordonsville, Pa., gathered at Akron Headquarters for a two-day conference, April 18 and 19. Those sisters, directing the cutting rooms for relief clothing in their respective areas, considered problems pertinent to their cut-garment service to sewing groups in their areas, and had the larger relief clothing program presented to them.

Far East Worker Arrives in Lisbon

Wilhelmina Kuyf, who sailed March 25, arrived in Lisbon April 10. There is no confirmation that she was assigned passage on a boat scheduled to leave Lisbon to sail directly for Bombay, India.

The Returning Service Man

As men return from the armed forces they very much need the understanding of those among whom they will live, and they need especially the deep understanding of someone who has insight into the ways of human life and into the changes which military life and indoctrination work upon a human being. Without a deep understanding from someone these men will find it practically impossible to come to a release from the influences of militarism and to a wholeness of spirit, mind, and body.

All of this is suggested in a story and comments given by Dr. Amandus W. Loos, Secretary of the Department of Ministry To Service Men of the Church Federation of Chicago. He writes, "A sailor lad literally blue with the cold, walked into a Loop office on one of our cold winter days. He had walked twenty-six blocks into the Loop. When asked why he had not ridden a street car, he replied: 'I was on a street car, but it had to stop suddenly at a corner. The sand dropped on the tracks and the wheels screeched. I was carried right back to the Anzio beach head with the bombs dropping. I hit the floor. Everybody laughed. I had to get off the car and could not get on another one. So I walked into the Loop.' This incident about the sailor was related to a group of religious educators. The chairman remarked smugly, 'What that boy needs is to develop a sense of humor so that he, too, could laugh at that situation.' The tragic lack of understanding on the part of the passengers on that street car who laughed at the overt evidence of tensions telescoped within a sailor and the more serious obtuseness of the religious educator reveal an all too prevalent civilian attitude. Civilians are hurting the returning men emotionally. We may well ask why so many men are leaving their homes to go back to redistribution centers before their thirty-day leave is over. The reasons are obvious."

Have we any reason to believe that Mennonite men who have served in the armed forces, and especially those who have seen combat, will not need a great measure of understanding from those to whom they return and the helpful counselling of someone who understands human nature and the ways of God? If the need is there, then some provision ought to be made for filling it. Something similar might also be said for Mennonite men in C.P.S., for they also have been under unusual strain. Let us hope that our Conference will be able to go a long way towards meeting this need for understanding from all and helpful counseling from someone. We have made a beginning. God would help us to do well.

"Other foundation can no man lay than that is laid which is Jesus Christ."

Deaconess Sunday

May 6 has been designated as Deaconess Sunday. This focal day helps us to think of the Christian emphasis which the "Sisters" give to the service which brings wholeness to body, mind, and spirit. This emphasis is not so obvious in all hospital and medical service. In Medieval times the progress of medical science was shackled by religious superstition. It took effort to throw off the superstition, and in that attempt the men of medicine perhaps tended to go to the extreme. Once freed from the encumbrances of superstition men of medicine quit guarding so hard, and today there is coming back into the field of medicine a spiritual emphasis. It is becoming clearer that much sickness has to do with spiritual conditions. A new area of insight is opening up. Deaconesses with their emphasis upon the spiritual should have a great new highway to travel upon in the future. The day for a greater emphasis upon the spiritual has broken. Well may we pause with gratitude on May 6 for the Christian service that the "Sisters" in our institutions are rendering.

Will It Happen at San Francisco?

Those who have been very enthusiastic about the world security organization envisaged by Dumbarton Oaks have also been very insistent that certain changes be made in the structure of the proposed league.

1. There ought to be a provision for much easier changing or amending of the charter. At it now stands one of the Big Five can prevent any change in jot or tittle for all time to come. It is evident that nothing can be so well-done as to justify this. In fact, the world is changing so rapidly that there must be very adequate provision for these changes.

2. There ought to be included some provision for united action in regard to colonial problems, from which wars may so easily spring. As the Dumbarton Oaks proposals now stand each nation can have its own say-so over what it has in firm grasp.

3. The small and middle nations should be given a real say-so in the discussion of world problems. As it stands the Security Council can block any such discussion.

4. A clear statement ought to be made that the new league is to function as an instrument of international justice.

The above four points give us something of a basis for judging the success of San Francisco. Let us hope that the emphasis will be upon organized cooperation and not upon militaristic coercion. President Tru-

man in his address to the conference pointed out that the leading nations ought to serve rather than dominate. May this kind of a spirit be victorious among the victors of this war as they gather at San Francisco to arrange for the security of mankind.

Rural Life Sunday

Rural Sunday falls on May 6 this year. On that day there will be a strong emphasis upon the desirability of rural life. Here as elsewhere, we need a happy balance of emphasis. Undoubtedly, rural people have been plagued with a "hayseed" inferiority complex. In trying to counteract this there is a danger of developing a superiority complex. We need to see the good and the bad in both the rural and the urban. They need each other, perhaps, with some very substantial modifications. For all Mennonites to become rural people might not be desirable at all. On the other hand for many of them to be swallowed up in the Sodoms and Gomorrahs of our day is not desirable either. In a city it is much harder to be a thermostat than a thermometer, and yet the problems arising out of the complex relationships of a great density of population call for new, stronger, and better thermostats. Who will be the thermostats? Maybe our rural heritage unfits us. We are told that the city corrupts us. We must admit that it perhaps is easier to be good in the wide open spaces of the country, but how good are we in the rural atmosphere where temptations are not so numerous or strong as in the city? Are we too comfortable and smug in our "rural goodness," thereby condoning its inadequacies and extending them?

Our Ministry of Education

The following letter has been sent out. It is being reproduced here in order that it may be directly available to all members of our churches, thus relieving the responsibilities of busy pastors by giving all a chance to study its content.

One reason for the slowness of response is that the new work was started shortly before most of the churches make their budgets. A number of the churches, as well as quite a few individual members, have responded. The Board of Education is grateful for such evidences of interest in its work.

"To the Pastors of the General Conference Churches:

Dear Brother:

The Board of Education finds it necessary to come to the churches with an appeal for greater financial support for the work of this Board. Sometime ago we launched out on an enlarged program whereby we felt that we could render a very necessary and vital service to the churches of our conference and to the needs of our people. We had a conviction that there was a large place for some consecrated minister to

give full time to the work of a minister at large. This piece of work has been carried on since September 1, 1944. Naturally with this arrangement our expenses have increased considerably and to date the churches have not responded in proportion to our needs.

There has not been time enough to prove the actual worth of what is being done. Thus far much of the effort has been devoted to writing for our church papers and to making thousands of contacts by letter with young people in various branches of service, and with their parents. Through these letters there have been opportunities to help many face the problems that come to people in these days. The inspiration and strength that have come from friendly and spiritual counsel is a value that cannot be realized to date. There have been a number of visits to camps, farm and hospital units, eighteen churches, Freeman Junior College, Bluffton College and Bethel College. In addition there have been many contacts with men in all kinds of service. There have also been many meetings with smaller groups for counsel and inspiration for promoting various phases of our church program.

Thus this Board is needing your financial help to enable us to work out this, and other phases of our program. We feel sure that there are many who would not want us to drop this program and to this end we appeal for a larger place in your financial contributions to the work of our conference. We would much appreciate a special offering for God's work through this Board.

We come with this appeal in the spirit of seeking to do the Lord's work in the tasks that fall to us as a part of our conference program. Our prayer is that God might direct us in our work, and that He might guide us all as we work together for the building of his Kingdom.

Sincerely in Christ,

A. S. Rosenberger, Treasurer Board of Education."
P.S. Please send money for the Board of Education to General Conference Headquarters, 722 Main St., Newton, Kansas.

India Worker Accepts New Position

Upon arriving in India, November, 1944, R. C. Kaufman was asked to assume the directorship of the Mennonite relief activities in Bengal until the arrival of J. Harold Sherk. F. J. Isaac and George Beare, former directors of the relief work, had returned to their respective mission stations. When Bro. Sherk arrived and took over the work in January, 1945, Bro. Kaufman received a request from the Bengal Christian Council Relief Committee to direct their activities in India. After consultation with the Mennonite Relief Committee in India (M.R. C.I.) Bro. Kaufman accepted this new position. The Bengal Christian Council represents the Church Committee for Relief in Asia.

"Inasmuch Then as I am a Deaconess, I Will Glorify My Ministry."

(PAPER READ BY SISTER FRIEDA AT THE ANNUAL MEETING OF THE BETHEL DEACONESS HOME AND HOSPITAL SOCIETY, FEBRUARY, 4, 1940)

"Inasmuch then as I am a Deaconess, I will glorify my ministry."

"Now in these days, when the number of disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them and said, 'It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom ye may appoint over this business. But we will continue steadfastly in prayer, and in the ministry of the word.' And the saying pleased the church and they chose seven men full of faith and the Holy Spirit, whom they set before the apostles: and when they had prayed they laid their hands upon them." Acts 6:1-6. Thus was born the Diaconate, a ministry of good works, which was from this time forth a service of the church supporting the ministry of the Word.

The apostolic writings reveal that soon women were also chosen to help in the church in various ways. The Greek word *Diakonos*—of which the English word Deaconess is the translation—has at heart the meaning, prompt and helpful service. In connection with Paul's work, the activity of women is constantly recognized. Phoebe and Mary and Junia are named by him with affectionate regard; also Tryphaena and Tryhosa, "who labored in the Lord," Persis, "who labored much in the Lord." All these others are mentioned in a single chapter. The first Deaconess, called by that name *Diakonos*, is Phoebe. "I commend unto you Phoebe, our sister who is a *Diakonon* of the church which is at Cenchrea, that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you." Romans 16:1-2a. Notice she is not called *the* deaconess, the only one, but *a* deaconess. The fact of her traveling, probably alone, and of her being certainly the bearer of this important letter, in the journey from Cenchrea to Rome, speaks well for her character and bravery. And her business too—since the church is urged to help her on with it, is it not reasonable to suppose that it was church business?

The deaconesses of the post-apostolic church were an important order. They are constantly mentioned by the writers of the church and occasionally even by

profane authors. The early church, like its great Founder, reckoned the care of the poor, a religious service. There were peculiar duties pertaining to the care of the sick and destitute, that only a woman could perform. As the organization of the church became more complicated, their duties increased. The deaconesses instructed female and youthful catechumens in the doctrines of the church and assisted in the rite of baptism. They acted for the bishop in his spiritual ministrations to the women of the congregation. They also nursed the sick women and helped care for the poor. Since women could gain access to prisons more readily than men, deaconesses visited the cells of those who were soon to receive the martyr's crown and administered to them the consolation and encouragements of the gospel.

Deaconesses were ordained with solemn ceremony, by the laying on of hands of the bishop or some ecclesiastical authority. A form of prayer to be used at the ordination of the deaconesses has come to us in the Apostolic Constitutions, which gave us a very interesting picture of the church in the second and third century. This scriptural and historical prayer has found general use in the consecration services for deaconesses in motherhouses and various churches today, and we also use it in the ordination of our sisters.

We quote from Lucy Rider Meyer's book, "Deaconesses." "A single large church in Constantinople, had at one time forty Deaconesses pushing its work, and a smaller church in the same city, had six of these assistants. We are always amazed at the rapid growth of the early church... May not the explanation of this astonishingly rapid growth be found, partly at least, in this multitude of devoted Christian women, who as *ministrae* worked side by side with the ministers of the gospel; spreading the story of Jesus Christ and Him crucified, as only a woman's heart of love and tongue of enthusiasms can do it? Suppose a large church in Chicago had forty deaconesses earnestly pushing its work on every side?" Thus far Lucy Rider Meyers.

After the Emperor Constantine became a Christian, and Christianity became the state religion, the female diaconate declined rapidly, although we find traces of it till the twelfth century. While on the one hand,

First Sunday in May is Deaconess Sunday in the Western District.

many Christians relapsed into a worldly, voluptuous life, on the other hand the crucifying of the flesh and the renunciation of the world were so much more accentuated. The cloister became the refuge of pious meditation and asceticism, of study and benevolence. The deaconess gave way to the nun.

Time does not permit us to trace the blessed service of devoted women through the history of the so-called dark and the later Middle Ages. The rise of the great monastic orders for both men and women are not only interesting but reveal, at times, a depth of spiritual devotion and heights of attainment in Christian service which are unsurpassed today. The names of St. Francis of Assisi, St. Elizabeth of Thuringa, St. Catherine of Siena, and many others are not only well remembered since the twelfth century but still exert a lasting influence upon the thought life of thousands today.

After the gigantic upheavals of the Reformation and the long religious and civil readjustments which followed the Thirty Years War, it is of special interest to Mennonites that history mentions the Waldenses, the Mennonites, and Pilgrim Fathers as being the first to re-establish the deaconess as a helper in the congregation of Protestant believers. Through St. Vincent de Paul, the great order of the Sisters of Charity was founded in the Catholic church, and soon new life and vigor became evident everywhere as seen in the renewal of many earlier organizations of monks and nuns. The Catholic church of today points with just pride to the great army of men and women who renounce the world and its attractions and opportunities to follow the footsteps of the Master in teaching and healing, in serving the poor and needy, in humbleness of heart as a free will service to the church. Whatever our ideas may be regarding this form of service, the Catholic church claims its evidence as a proof of her divine origin and history and peculiar place as the only church which brings true salvation for time and eternity.

Two years ago, the class in deaconess history in Bethel College worked at the task of trying to count the Roman Catholic sisters in the United States. We estimated their number to be in the neighborhood of 150,000. By far the largest number of these are teachers, serving their church in the thousands of parochial schools, in girls boarding schools, academies, and colleges. Thousands of Catholic sisters own and conduct general hospitals and institutions for those suffering from mental and nervous disorders, homes for the aged, homes for epileptics, defectives and imbeciles, and homes for every phase of human need and suffering. Schools, hospitals, and orphanages comprise the main divisions of these sisters' work. Who can estimate the helpful service which is thus rendered to all classes of people? Who can estimate the respect and honor which they bring to their church? It is easy to criticize the motives and ideas which sweep

large numbers of men and women into the diaconate of the Roman church annually. The fact remains that though formalism, spiritual degeneracy, and other evils may be present in some orders, true consecration and devotion to the Lord Jesus Christ and His church can only produce the fruits which are evident to the world at large.

Germany and probably Sweden and Holland have been able to outnumber the Catholic sisters with Protestant deaconesses. In the United States, a pathetically small group of deaconesses try to carry on the woman's service of charity of the Christian church. In the Lutheran church, however, the number of deaconesses is growing steadily, and the scope of their work is enlarging.

The Protestant church at large has overlooked the importance of offering to its women the opportunity to enlist in an organized diaconate service. In some instances, at least, in the United States, where efforts have been made to develop the work, pastors and church leaders have not supported it, in fact, have helped to undermine its influence and growth. History reveals the fact that men must furnish the leadership and direct the work if organized female diaconate shall prosper. The church in Germany has produced such leaders, great men of vision and love for the service of the ministry in works. Such names as Fliedner, Wichern, von Bodelschwingh, Gossner, Schulze, Zollner, and scores of others, are inscribed upon the history of the church as shining examples of faith in and devotion to this cause. The pioneer of organized deaconess work in the Mennonite church of America is the late Rev. David Goerz. His co-workers strengthened and supported him in his convictions, and they and their successors have carried on the service for over thirty years.

As we mention this, we trust that each member of the Bethel Deaconess Home and Hospital Society will realize as never before how important a part each one bears in the future development of the diaconate service in the Mennonite church. It is the duty of each member to acquaint himself with the principles of this work, to support it by his prayers, and to interest young women in the opportunity which the deaconess work offers to them to invest their talents in service to their church. Because deaconess organizations usually begin in connection with a hospital, deaconess work is often confused in the minds of the public with the nursing profession. Why go to so much effort and expense to train and support a Christian nurse, they may ask. A deaconess may be a nurse, but she is not only a nurse who occasionally reads the word of God and prays with a patient. All Christian nurses will do that. A deaconess is first and foremost a Christian woman who wishes to serve in the ministry of good works under the auspices and direction of her church. These deeds of mercy may include many

forms of service besides that of nursing the sick. The care of children in day nurseries and orphanages, teaching in kindergartens, elementary and high schools for girls, conducting schools of domestic economy, institutions for training maid servants and providing Christian homes for working women—all these are definite branches of the deaconess work. The deaconesses also care for demoralized children and juvenile criminal girls in rescue homes, serve in institutions for epileptics and defectives, feeble-minded and idiots. Homes for aged and infirmaries, parish work, city missions, and district work among the poor offer other fruitful fields for service. The deaconess undertakes her service with the thought of making it a life vocation, contributing freely her strength and talents that the task may be accomplished to the glory of God. Shall we say that a deaconess seeks to obey literally that which Jesus requested of the young ruler: "Go sell that which thou hast and give to the poor, and thou shalt have treasure in heaven: and come, and follow me." May not some Christians be allowed to do this?

The deaconess usually wears a garb or so-called religious habit. She wears this for the sake of simplicity and economy, not because she attaches any religious merit to it. She just can not be bothered with the demands of fashion and wears her garb as a soldier wears his uniform.

There is in the heart of every woman touched by the spirit of God the desire to give herself to others in sacrifice and love. This desire can find full expression in the life of a wife and mother. But a woman can also mother the children of another, she can mother the sick and aged, the poor, and helpless. The deaconess service does not ask too great a sacrifice of the sisters. Anyone seeking to save his own life can lose it also in the deaconess work, but whosoever shall lose his life for the Master's sake shall truly find it.

C.P.S. NOTES

C.P.S. Unit Approved for Tiffin, Ohio

The most recent mental hospital approved to receive a unit of C.P.S. men under Mennonite administration is the Tiffin State Institute, Tiffin, Ohio. A twenty-five man unit will be set up at this institution which has recently been opened by the State of Ohio for the care of epileptics. The M.C.C. is planning to establish a unit at Tiffin composed of campers who have a special interest in church music.

Matrons Appointed for Women's Summer Units

The C.P.S. Section at Akron has recently announced that the matrons for the Mennonite Summer Service Units will be as follows: Edna Ramseyer, Poughkeepsie, N. Y.; Miriam Barge, Wernersville, Pa.; Louella Smith, Cleveland, Ohio; Lois Gunden, Ypsilanti, Mich.; Mary Miller, Kalamazoo, Mich. Units will open the last week in May and the first week in June. A considerable number of applications have already been received.

Should Churches Establish and Maintain Hospitals for the Mentally Ill?

A SUPERINTENDENT OF NURSES SAYS:

Three reasons for answering this question in the affirmative:

1. The need is obvious. When one out of every twenty persons goes to a hospital sooner or later because of mental illness, when over 500,000 patients are confined in hospitals in one year because of this illness—it would seem the church must assume some responsibility in providing care for these patients, for Christians as well as non-Christians are afflicted.

2. Christianity alone has the solution to many of the great spiritual problems faced by sufferers of this type. Physicians everywhere, as well as hospital administrators, recognize the fact that the most efficient hospital service can be rendered by Christians. One leading neurologist made the statement that every patient suffering from psychosis is either not right with God or not right with man. Many of the patients are ill because they have been unable to cope with the complexities and contradictions of modern life, and while the church is far from perfect, our heritage gives us a standard of values which should enable us to help untangle some of these problems. Many patients have a religious background and, even after suffering a long time, the ability to appreciate and find comfort in spiritual things remains.

Mentally ill patients undergo intense suffering. They deserve the best care that both science and religion can offer. Physicians and nurses admit that frequently the most effective medicine is an understanding physician, attendant, or nurse. Where can you find more gracious, more understanding, more sympathetic, more faithful, more intelligent, and more scientific men and women than in the church?

To establish an institution under the direction of the church with Christian personnel well trained would not only provide adequate care for those in need, but would also serve as an outlet to some of our young men and women who through CPS appointments have found themselves qualified and called to this particular field of service.

3. As we encourage and engage in this ministry in our church, we will become more charitable, more Christ-like, and the riches of God's grace will be seen both in the church, in the lives of those ministering, and in the experience of those unto whom we minister. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." II Cor. 9:8.

—Sister Lena Mae Smith, R.N., Head Deaconess, Bethel Deaconess Hospital, Newton, Kansas.

Life on the Land

By William H. Stauffer

Human life began in a garden. When God created the heavens and the earth and every living thing, He made man in His own image as the crowning achievement of the entire creative process. He took this first human pair and "planted" them in the heart of the earth, a garden, and told them "to be fruitful and multiply and replenish the earth." Apparently God saw some genuinely basic values in having this first man and woman deeply rooted in His holy earth.

Life deeply rooted in God's holy earth has profound spiritual significance. The daily attitudes of life of a man whose normal experiences are constantly tied up with ongoing life; birth, growth, and death as the very processes of nature, are very different from the attitudes of a man whose daily experiences are tied up in the artificiality of "nuts and bolts" in our large cities. Living close to the soil the man rooted in the holy earth, does not find it difficult to live close to God, its maker. A man whose daily bread comes directly from the holy earth with the effort of his own hands pauses before the table which is spread before him with a different attitude than does the man whose milk comes from bottles and whose fruits and vegetables come from tin cans. When God placed Adam and Eve in the Garden of Eden He placed them in surroundings where it was most natural for them to live a normal life which He had intended. This is true even though it was in this Garden where the first human pair made a grave mistake.

Life on the land has further spiritual significance. He who owns land breathes the air of a free man. He who owns the land he tills, or is becoming its owner, is armored with some of life's deepest security. The flow of his daily bread from the holy earth to his table is in the hands of himself and God rather than in the precarious hands of the stock market or the board of trade. In good times or in bad he still lives; he lives better than any other man. In spite of all of the hardships and handicaps of farm life the farmer is not subjected to the demoralizing factors involved in unemployment and bread lines. He can always have a pretty well stocked larder of food and a good roof over himself and his family.

Someone has said that the chief end of man is to glorify God and enjoy Him forever. Granting this, how does one better glorify His maker than to live in a wholesome, fruitful, normal, deeply spiritual way? This is more readily done out on the holy earth than in any other place. On the farm the family is the

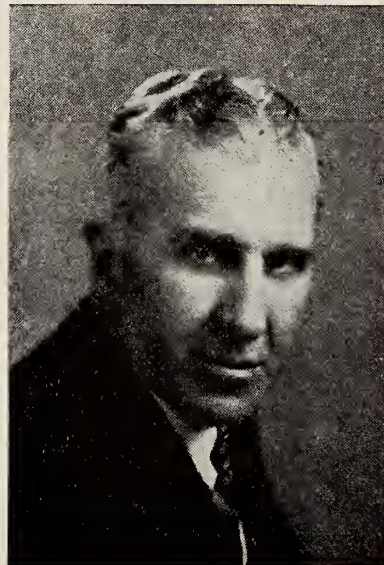
William H. Stauffer is Pastor of the First Church, Sugarcreek, Ohio, and heads the rural life organization of the Ohio churches.

basic unit of life. On the farm the father, mother, and children have their definite responsibilities and family chores to perform. The success of the farm flows out of successful family life. By their common responsibilities they share a common life. There are fewer quarrels, less divorces, less juvenile delinquency on the farms of America than anywhere else. This does not just happen. There is a profound reason for it. The land is the natural habitat for the family.

Life on the land is more than just tilling the soil. Farming is a sacred calling. Farming is a way of life. To a Christian farmer the earth is holy. The soil is sacred. The land which he farms has been committed to his stewardship as a sacred heritage. It has come to him from the past. And it is his God-given task to so use it that he can pass it on to his children as a richer heritage than it was when it came into his stewardship. Someone has very truthfully said, "No one in all the world breathes so securely the air of a free man as the farmer who, through industry and thrift, has won a landholding as a living space for himself and family."

One of the best and most secure foundations that we can lay is one of life on the land on an owner-operated family type farm, large enough to permit the use of labor-saving machinery and to provide full employment and a satisfactory living for the operator and his family. Out of such an experience can flow the most vital living stream of Godly living.

Speaker at Bethel Booster Program



Dr. Henry Hitt Crane

See Announcement, page 14.

Sponsored by
the Young People's
Union of the
General Conference

EDITOR

R. Weimbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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A Rural Parsonage

By H. D. Raid

When the first and second generation of Swiss Mennonites moved into this community from the "Sonnenberg Community" of Wayne County, Ohio, it was but natural that they should continue in their original occupation of farming. All of them settled on what was then the open grass prairie of the Ozark upland. Since then seldom has there been a time when any of the active members have lived in any of the surrounding villages. So you see this is truly a rural church. Located four miles from even the nearest small village, it was but logical for the church to purchase some land for the parsonage. This they did in about 1919 when they purchased the buildings and about ten acres of the land adjoining the church. At the present time this has a large house, a barn ample for a preacher farmer's livestock, a new chicken house which the men of the church have built since we are here, and a brooder house. About two acres is in permanent bluegrass pasture, about one acre in garden, lot and lawn, one acre in one small field and two larger fields of three acres each. This provides enough pasture and hay and part of the grain for our livestock. We have two cows, one Holstein and the other Brown Swiss. Together they produced over 22,000 lbs. of milk during the last year which gave us all the milk that we wished to use, raised two calves and left more than 17,000 lbs. to be sold. One of the calves we butchered, and the other we will sell. At first it seemed a bit strange to leave the milk can set on the front porch for the milkman to pick up instead of going out there to get our milk. But when the end of every two weeks comes and he leaves a check instead of a bill it suits us all right.

On our little farm we also keep one sow and raise two litters of pigs each year. The last litter we sold in March when they were six months and one week old; they averaged 235 lbs. I was amused one day when coming suddenly through a door I surprised the old sow; she made a startled grunt and all of the little pigs just froze, perfectly still. Then when she

saw that it was I she told the little pigs it was all right and they went their way. One would not think that pigs which have been tamed for centuries would still have such primitive instincts, as remaining motionless when they think danger is near. But is it not true of us also that we have many lower or baser instincts or reactions which are covered up most of the time, but yet which are brought out under unusual conditions, such as war, which thrives upon the release of the meanest and basest side of humanity. Is it not true that only love of Christ and the Christ-like way will enable us to hold these baser sides under control?

We started out last fall with 145 culled 4a White Leghorn pullets and R. O. P. cockerels; these eggs bring twelve cents per dozen above market price. Did you ever stop to watch a chicken drink water? Because of the way that their organs are made it seems that each time they take a drink they look up to God in thanksgiving. They can never take a drink without looking up to the Heavens in thankfulness. Do we human beings willingly thank our Father for such simple things as a drink of water? For many other simple and yet necessary things of life, do we thank the Father? We so often take water for granted until the pump wears out or the pressure is all gone. But they tell that when they first settled in this area they could not dig deep enough for wells so many of them had to use cisterns for their water supply. One of the early preachers that lived here then found his cistern empty, so he had to load some barrels onto his wagon, hitch up the team, and go to a stream some four miles northwest of here. While he was there loading the barrels with water it started to rain and rain. Since he was a kind hearted man he decided to empty out the water to ease the load of the team. When he got within a mile of home he noticed that it had not rained so much, and by the time he got home he saw that it had not rained at all. Here he came driving thru the dust of the barnyard with his barrels empty. "Water, water everywhere" but not at home.

The other day while walking thru our small pasture I noticed that under the walnut tree there was beautiful green grass growing and under the hard maple

Rev. Howard Raid is pastor of the Bethel Church, Fortuna, Missouri. For a number of years he served as a superintendent of high school. He is skilled in manual training.

Dairy Farm Service Office Created

With the opening up of several new Mennonite C.P.S. units in dairy farm service and the expansion of older units, a new office has been created at Akron. This new office, the Dairy Farm Service Section, will administer the dairy units under the Director of M.C.C.-C.P.S. in a manner similar to the administration of the hospital units by the Hospital Section. William Snyder is in charge of the Dairy Farm Service Section. An attempt is being made to give more personal attention to the placement of campers on dairy farm service. Farmers to receive the men are first interviewed and the campers are then informed of the situation in which they will be placed. It is hoped that this attention will be more satisfactory to both farmers and campers.

nearby there was hardly any grass at all. I began wondering about it but did not solve the problem until several days later while reading the booklet put out by the Clearsprings, Maryland, C.P.S. which discussed and summarized the lecture they had during their "Farm and Community School." Here they said that grass would grow better under a walnut tree because it is a legume. Then I knew the reason: all legumes have the ability to take this inert material nitrogen out of the air, and thru certain bacteria that will live with their roots this nitrogen is stored in small nodules from which it is made available to what ever plant roots happen to reach it. Is it not strange that this material which makes up about eighty percent of the air, and which is of but little value to the plant as a gas, can be taken by a plant and thru the action of certain bacteria be made into a form that will cause the plant to grow much better than before? How like the Spirit of The Christ, which is as invisible, tasteless and odorless and which we cannot touch. We may also be surrounded with His Spirit and it will not be of much value to us. But when some Christian leads us to His Spirit and shows it to us in a form that we can use, then our lives will grow stronger and purer. Even though we live in the same world that we did before and breathe the same air, still it will become a better world and our lives will be richer as will all of those that come in contact with the Holy Spirit that is within us.

In my spare time and some that is not so spare, I work in my shop. Since black walnut is a native of this area it is comparatively easy to find enough boards to make some projects. After working with board in the rough for some time, one learns to see at least some of the hidden beauties in them. He comes to know which way to plane it, with the grain, what knots will show up to good effect, when there will be wavy grain and many other things about the board that will show up nicely in the finished project.

Rough wood is much like the human soul before it

is attuned to the Master Carpenter. Only someone trained in the study of souls can see there the possibilities for good which may be covered with rough talk, or action and hidden by sins. Only as the soul of man is worked on by someone that understands which way the grain runs and what good abilities there are there to find, will these good things begin to appear. Then only as they allow the Master Carpenter to work on their soul completely will all of its beauty appear, and it will have its most usefulness to this world. Wood is like the soul of man in this respect also; if man sins his soul is marred. Likewise with wood; if we make a mistake in working it down then it will never be the same as we had planned for it to be. We can work out the mistake and make something beautiful out of it, but because of the mar it will never be the same as we had intended. So the soul of man; it can still become beautiful and useful but it will never completely cover up the mar of the sin even though it is forgiven. Wood, we might say, has a soul in that its beauty is brought out by working on it, the same as man's soul is shown by the work upon it of the Master of Life. Iron is not so, for if we make a mistake in working with it, we just put it back into the heat of the forge and hammer it into whatever shape we want it.

The rural parsonage enables the minister to understand just a little better what the members of the church are going thru. When crops are good or the price goes up he too will feel the effect, or when it goes down he likewise knows how they feel. When there are long, hard days of work to be done in the field, perhaps he will be a little more forgiving of a nodding head. His life is thus closely influenced by the same things that influence his parishioners. It makes an easy and common ground for conversations. Certainly in working and living with the members each comes to know more clearly just how deep his Christianity is. The rural parsonage with a small acreage is the answer to many of the problems that confront churches with just a part time minister living outside of the community. We ministers like to stress the fact that Christianity should affect our church member's action throughout the week as well as on Sunday. Would it not help a lot if we found out at least in part just what they have to face in making a living? Would it not also impress them if they saw that we were willing to work with our hands as well as with our minds? Would it not help to make our Christianity an active part of each day if they would see that the minister too was at least attempting to bring his religion into daily living, doing work which they too were doing? Did not many of the early Christians also work with their hands and yet preach also? Surely, we too can make use of the rural parsonage in the communities into which it would fit, if our ministers are educated to come into such and make use of it in a Christian Mennonite Way.

The Challenge of the Rural Ministry

By Loris A. Habegger

In analyzing the challenge of the rural ministry let it be said that this is no attempt at minimizing the ministry in urban areas, but an effort to point to significant and plentiful opportunities in our rural areas. The church has in times past not given the priority to the rural ministry which it rightfully deserves. We can state that the challenge has been outwardly recognized, but it has not caused the real concern which should be manifest if we are to face the issue. In view of this sin of omission rather than commission, perhaps it is of worth that we survey the opportunities in this field.

One of the saddest commentaries in the history of our church has been the secularization process which is making its inroads in our rural churches. The projection of the modes and mechanisms of present-day civilization into our rural church communities has played havoc with the former spirit of Christian unity and brotherhood. One watches with abated breath and anxious heart the slow but steady disintegration of the values which made our churches the lighthouse of faith, the power in the community for good, the congregation place for our young people, and the place where our men and women were brought to a knowledge of the Lord as Savior. Sadder still is the fact that this process is proceeding at an accelerated pace in our urban areas.

Perhaps the challenges at hand can best be portrayed in opportunities of direction and the privileges of learning in the rural ministry.

The greatest challenge in any ministry is, of course, the proclamation of the Lord as Christ of our lives. However, this is not always a "Sunday morning sermon" service to be rendered to the people. There are opportunities of direction where the implications of the Christian life are lived in a practical manner, and methods whereby such may be accomplished should forever be sought after by the rural pastor.

In any rural community there must be developed and fostered a church consciousness which expresses itself in church welfare, community welfare, and evangelical activity and interest.

In the area of church welfare, the church looks for leadership in establishing young people's activities, libraries, choirs, missionary societies, and mutual aid interests; all possibilities and aids in the establishment of a Christian brotherhood such as we would appreciate living in. The rural people are less inclined to the pressing influences of city life and therefore have more time for these church activities. Their time must therefore be directed into these constructive

channels, and the rural pastor who is able to accomplish successfully the establishment of such activities has ample reason to view with satisfaction a task well done.

Unfortunately, rural people have been guilty of an inferiority complex. This has been precipitated by unfounded judgment placing rural occupational endeavors beneath the dignity of our urban brethren. The role played by the rural pastor in pointing out the values of rural life as living in proximity to Almighty God and placing each day of occupational labor as another opportunity of serving God can be of indeterminable value in raising the standards of the church community. The necessity of pointing members of the constituency to a cognizance of the homogeneity of their occupation and their Godly kinship is one of vital concern to the rural pastor. The poignant value of pointing this out to the young people is of special value. It is in this area that perhaps the greatest challenge is manifest to the rural pastor. Of a certainty it is THE OPPORTUNITY to help our rural people maintain their Mennonite heritage which we so desire to maintain.

The opportunity of developing young people's activities calls forth the entire ingenuity of the pastor. Rural young people have a life to offer for direction which is rich in the fundamentals of God's nature. A church program which offers them opportunity for expression and work is a requisite, not a theoretical possibility. Seeking after the needs of the young people, sensing their desires, and then directing them into constructive production for the Kingdom offers a real challenge. They can be called upon to participate actively in church interests (choirs, C.E., etc.) but projects requiring rural occupational application should be developed. Above all else, the young people must be kept at work for the Kingdom.

The common occupational interest of our rural people offers the possibility of welding them into a "little Kingdom of God" here on earth. There is not the diversified interest of urban areas, and the accomplishment comes much nearer to being a reality in a rural area.

The rural pastor should be found encouraging the young people in the service of the church and pointing them to the possibilities in full time service as well as helping them develop their educational interests.

The rural pastor can be found encouraging social activity wherein lies the cultivation of an appreciation for the fellow brethren. Bringing the church to a place of high esteem and a position of the soul-satisfying stimulus in the rural community is a worthy challenge for any pastor.

Loris Habegger is Assistant Director of C.P.S. Unit 63 at New Jersey State Hospital, Marlboro. His home is Berne, Indiana.

What does the foregoing involve and what is the recompense? It offers little opportunity for fame but rather a sense of having lived with Christ as he walked on earth with the humble, the meek, and the unworthy. It offers a sense of oneness and unity with one's people. It offers hours of toil in helping the rural people see their opportunity, sense their blessings, and in welding them into a church which is live, pulsating with real enthusiasm, and with an interest in its life and in the mutual interest which they share with other church groups in the greater work of the conference. It offers still longer hours of work in sharing the responsibility of one's livelihood by some hours of labor afield, a virtue not to be frowned upon but which has the potential of a much deeper interest in one's people and a deeper appreciation of the problems which they face.

Satisfactions That Came from Rural School Teaching

By Ruth L. Hilty

Bicycling from school on a spring evening there is time for retrospection. The closing day mirrors all of nature's beauty. The school teacher sees it, and yet does not see, for she reflects as she mechanically pedals along. "This day hasn't been one of the best, but . . . John knows how to do long division now . . . That was a nasty abrasion Jimmie got sliding into first base. Did we care for it properly? . . . Claudia told her story well—practiced telling it to her mother while they were planting peas—a wise parent to give a listening ear." Thousands of teachers are on their way home, with many similar thoughts five days a week.

In the morning you bike vigorously ahead and you plan the more difficult tasks for the day. You love life; you love it right here where you are. Many a day passes with that deep inner satisfaction in your service, and yet you never analyze why it is present. After six years of service I must face the reasons for having been content to teach in a rural school setting rather than in an urban situation. Let us accept the assumption that my life fitted more congenially into a rural school situation because I had grown up in a rural setting.

Uppermost in one's mind remain the boys and girls. These could be found in any rural community across the States—any Mennonite community like mine. A room full of fresh, clean youngsters, with the seasonal winds in their lungs, the breadth of wide open spaces in their smiles and outlook toward life, full of vigor from romping, working, and running errands.

Ruth L. Hilty taught third grade at Leipsic, Ohio, village school for two years and the intermediate grades at Pandora consolidated school for four. She now assists in the publicity department of the M.C.C.

One of the finest tributes to rural life is the reverence which those of farm heritage manifest as they recount the days "on the farm." It is a relatively simple matter to establish rapport with these people by mentioning a common heritage of the soil. The rural minister has the privilege of developing these early interests in such a manner as will challenge the youth to make their contribution to the church and community in rural areas rather than in the city.

And so the prayer of the rural minister may well be, "Lord, help me to see in these farm folks, my own people, the humbleness of which you spoke. Help me to appreciate their rich spiritual philosophy and make me learn from them. Help me to lead them to a deeper appreciation of thee through a personal acquaintance with thee and the soil of thy creation."

The pet lamb being bottle-fed, the new swing, the hay mow acrobatics make up their conversation. The marks of strain and tension detectable around the eyes and brow of a city child, the restriction of movement because of an alley, little or no yard, congestion and rush in city thoroughfares, walls and more walls, all are quite absent in the nature of a rural child. Even the pressure of war days remains quite removed from them. Probably they know too little the seriousness of the time in which they live, the hardships and dreads in areas where the soil is trampled in combat.

From the retarded or maladjusted child, who needs much love, patience and tutoring, to the child who has developed habits of resourcefulness the teacher learns to love them and they in turn love the teacher. Making the school room a family of harmony, industry, and comradely understanding is the aim of both rural and urban teachers. The angle of approach to working out this relationship is somewhat different for the rural teacher and is made easy to the degree that family units in the community are harmonious. Our Mennonite rural family has retained characteristic qualities that can well appear in a school room spirit.

The responsibility that parents of the community vest in the teacher brings satisfaction. The teacher represents the parents, the interest of the community. She is expected to uphold their standards, and establish ideals in the three institutions around which the community revolves—the home, the church, the school. The teacher feels a warmth, a strong support coming from rural parents, and can meet the parents with the same spirit. The rural community does not possess the urban disinterest in the character of the teacher, her standards, and attitude outside of the school room. One's contacts do not get lost in the

swarm of home-going employees, nor does one remain a lonely stranger in a world of apartments. The rural community invites the teacher to become involved in activities of all age levels.

God keep us humble for the times that parents have come to ask for assistance or counseling, that the home and school may work together to help a child. The name of a child psychologist may never be known to rural parents, but the spoken or unspoken understanding between teacher and parent is above price.

With deep conviction and idealism I left my Alma Mater to carry the improvements in methods of education to a smaller school system where methods are unfairly branded as outmoded, caught in a rut, but where the community cannot think of hiring a teacher for fancy ideas. To apply some worthy trends in education—though some of the latest equipment may not be present, to teach more than the three R's, to add strength to the children's moral fiber, so as to awaken the creative, the dormant resourcefulness, is to enrich the weave in the tapestry of their lives.

The stone quarry, the printing press for the local paper, the signal tower of a railroad junction, the mysteries of the creek that runs nearby, the variety in the branching of bare trees, a bursting seed, a snowflake or fly leg under a microscope, all are adventures in living more easily accessible to rural youngsters. To become acquainted with the commonplace surroundings the community services is to have dealt with the verse, "and the truth shall make you free." Reward is sufficient in the dancing eyes of learning youth, the flow of easy conversation, the thought question.

The attitudes that the children catch, keep and apply in serving others can be the only indicator of how well we have succeeded. Someday when I no longer can bike, but reminisce, the satisfaction will be mine to learn where and how my charges have taken their places in the service one toward another.

Meditations on the Mennonites

By J. Winfield Fretz

THE RURAL COMMUNITY IS IMPORTANT

The purpose of rural life Sunday is to emphasize the significance of the rural community. Those who commemorate this day in a special way feel that the rural community has been too much taken for granted, despised or generally unappreciated.

Why It Is Important

1. The rural community is important because it is a cell in the world society. This rural cell is to human society what the physiological cell is to the human body, namely the smallest structural unit within the total body.

2. The rural community is important because it provides the potential in which Christian faith and life can be nurtured. The community is to the family

what the home is to the individual, namely, the atmosphere and the environment for nurturing individual and Christian group life.

3. The rural community is important because in it primary human relationships are possible. Intimate human contacts allow for personal acquaintance and therefore concern for individual moral, spiritual, and economic welfare.

4. The rural community is important because it is the source of a nation's population. Its birth rate regularly exceeds its death rate, therefore, it is a growing population.

5. The rural community is important because it is friendly to the establishment and maintenance of the family, which is the key unit of human society and of the Christian Church.

How It Can Be Strengthened

1. The rural community can be strengthened by a ministry that understands and thoroughly approves the genius and mission of the rural church. Ministers who are bored with rural parishes should never be allowed to use them as stepping stones to "greater fields of service."

2. The rural community can be strengthened when the people in it recognize how significantly the community determines their thinking, feeling, and acting. Men are not immune to their environment. They are influenced by it whether they recognize it or not.

3. The rural community can be strengthened when the members in it recognize a responsibility for the character and reputation of their community just as they now recognize a responsibility for their families and their churches.

4. The rural community can be strengthened when the churches in it develop programs of Christian mutual aid that will demonstrate genuine brotherhood.

5. The rural community can be strengthened when the educational systems in these communities are thoroughly Christian as to teachers and subject matter.

DAILY DEVOTIONAL MESSAGES

By Willard K. Claassen, Freeman, South Dakota
MAY 8—"Worship the Eternal in festal attire."
Psalm 29:2, (Moffatt)

Putting the statement that way reminds us of going to church in Sunday clothes. There is spiritual justification for one's best array for worship. But from one point of view "Sunday Clothes" is one of the tragedies of our age. Clothes alone may be made the only point of distinction between the week day and the Lord's day, between work and worship, between the secular and the spiritual. We often bring cheap substitutes for the festal spirit when we attend divine worship. Some come in overalls, bringing the work of the week along; some come in the sombre black garments of heaviness; some come in Judges'

robes. "God looketh upon the heart."
MAY 9—"They know not what they do." Luke 23:34

This is a marvelous expression from the cross. It is frequently called the word of forgiveness, but it is more than that. Sin has far more serious consequences than we think. Jesus frequently taught that men's actions carried far more serious consequences either for good or for evil than was commonly thought. Does our generation know what it is doing? (It relies on much the same old technique of force used by ancient Rome.) Do we realize what grief and pain and havoc sin causes? We do not know what harm is wrought by inconsistent lives.

MAY 10—"I will give thy camels to drink also." Gen. 24:46

How things are done make a great deal of difference. That explains the marriage of many a young couple! Making happiness last does not depend on doing a few big things occasionally—but rather giving attention to the little things that make up the fabric of life. Think what this act of kindness meant to the future of this woman. Think of the great possibilities of unselfishness and kindness to us in this generation of hatefulness and strife. This added touch is the expression of the Christ-life within.

MAY 11—"Keep thy foot when thou goest to the house of God." Ecc. 5:1,2

Our word "reverence comes from a Latin root which means to fear; hence reverence is profound respect mingled with fear and affection. Irreverence is, of course, the absence of these qualities. How does irreverence affect our worship? It disqualifies the worshipper for meditation and appreciation. It puts a barrier between him and the appeal of a song or a word. It is extremely distracting to those who do wish to worship and worst of all irreverence is an affront to God! More than we think we show by our demeanour what God REALLY MEANS to us.

May 12—"And the disciples were called Christians first in Antioch." Acts 11:26

The names that have been tacked on to the followers of Jesus are suggestive as well as interesting. A Christian is thus simply an adherent of Christ. A disciple is a learner who regards Christ as the teacher. A believer is one who by his faith in Christ is distinguished from those who do not believe. A saint is one who lives a holy, separated and devoted life toward God. Brethren is a name given to the followers of Christ to describe their relationship to each other. The elect is the name God gives to the redeemed. Do these beautiful names mean anything to me in my daily walk?

MAY 13—"For this child I prayed, and the Lord hath given me my petition which I asked of him . . ." I Sam. 1:27,28

When we think of Samuel, we think of his mother. The story of Hannah reveals some of the things which

make motherhood truly great. Her own love was deepened by her love to God. Mother love is always worthy of notice but giving God first place is still more remarkable.

Her love outlasts all other human love,
Her faith endures the longest, hardest test
Her grace and patience through a life time prove
That she's a friend, the noblest and the best."

MAY 14—"What will you say when you feel the sway of those you trained as allies?" Jer. 13:21 (Moffatt)

Jeremiah was what we might call a political realist. He judged all human relationships by God's standard of righteousness. He protested vigorously against making heathen alliances. Is not this same issue still a source of confusion? The church has in numerous ways called in the power of the state. We have called in wealth and privilege. We have permitted art and ritual and entertainment to substitute for a spiritual relationship to God. What will we say when we feel the sway of these pagan practices? If that should be true there is little we can say!

DR. HENRY HITT CRANE TO SPEAK AT BETHEL BOOSTER PROGRAM

BETHEL COLLEGE presents DR. HENRY HITT CRANE with his address, "VALIANT BEHAVIOR," at its fourteenth annual BOOSTER PROGRAM in Memorial Hall at North Newton, Kansas, on Wednesday, May 9, 1945, at 8:15 p.m. Dr. Crane has established himself as an author, philosopher, world traveler, and serves at present as minister of the Central Methodist Church, Detroit, Michigan. Music by the Bethel College A Cappella Choir and by Miss Rose Resnick, blind pianist, are also part of the program. The BOOSTER RECEPTION at 7:15 p.m. and the Program are given as an expression of appreciation to friends who have made generous financial investments in Christian Education at Bethel College during the 1944-45 school year. Admission by invitation. No "tickets" are for sale.

Dr. Henry Hitt Crane was born in Danville, Illinois, in 1890. He is a graduate of Boston Latin School, the oldest educational institution in America. He attended Wesleyan University, Boston University School of Theology, and Harvard University.

Dr. Crane was granted a fourteen months sabbatical leave during 1936 and '37, during which time he and Mrs. Crane circled the globe. Previous to this trip he made a five months' tour of the Orient. During World War I he participated in the capacity of a Y.M.C.A. Secretary, gaining an all too intimate knowledge of the fury and futility of war and early developing a terrific passion for the cause of Peace.

Dr. Crane has a wide range of interests. In his college days he was intensely interested in all sorts of extra-curricular activities. He was leader of a All-American Basketball Guard. Dr. Crane is a licensed private pilot. He averages better than one address a day, not only locally, but throughout the country. He is probably best known for his lectures at the many colleges from Maine to California.

Concerning Delegate Certificates

Concerning the delegate certificates of the General Conference, I am accepting the old list of names, and if the churches have any changes or additions to make, send them immediately to the secretary in a letter or postcard.—Phil. A. Wedel, Secretary, Goessel, Kansas.

JOTTINGS

Smokejumper Unit Increased

The C.P.S. smokejumper unit has been authorized to receive a total of 230 men, if there are sufficient volunteers, to train for the coming fire season. If this goal is reached Missoula will represent the largest C.P.S. camp or unit in number of assignees. This increase to 230 represents almost double the strength of last year's unit. Men are accepted for smoke-jumping after they have secured written permission from a parent or wife and have successfully measured up to a high standard of physical fitness. Smokejumpers will be chosen from all three agencies as has been the practice heretofore.

—**Two ordinations:** Walter D. Goossen was ordained to the full ministry on April 2, in Alexanderwohl, his home church. Rev. Phil. A. Wedel, pastor, officiated. He was assisted by Rev. C. C. Wedel and Rev. Solomon Mouttet. Waldo Kaufman was ordained in the Pretty Prairie Church on April 15, as formerly announced in these columns. Brother Kaufman serves the Bethel Church at Hydro, Oklahoma.

—**Carl M. Lehman** writes from Puerto Rico that he hopes to leave for the States on April 25 and spend a month there.

—**The Anabaptists** by R. J. Smithson and **Canadian Frontiers of Settlement, Volume VII, Group Settlement** by C. A. Dawson are two important books pertaining to Mennonites. These books were recently added to the Bethel College Historical Library. The first book is a very appreciative volume on the Anabaptists. It is written by a University of Glasgow professor. The second book deals with five large groups. The Mennonites are discussed as group two. The author does not seem to think that the Mennonites in Canada will for long preserve their identity.

—A recent bulletin of the First Church, Nappanee, Indiana, lists items for prayer.

—**The Mennonite Church at Pulaski, Iowa**, by unanimous vote re-elected Rev. E. A. Sommer as pastor for a term of three years, beginning May 1, 1945. Rev. Sommer is closing his third year as pastor.

—**“Dr. McKean spoke commendably of the work done by the C.P.S. Unit there; in fact, he said that he did not see how they could operate the institution at the present time without this unit.”** So reports Rev. Erland Waltner of one of the hospital doctors after a recent visit to the Mental Hospital at Mount Pleasant, Iowa.

—**Dr. P.A. Penner** is to be the main speaker at the

mission festival of the Bethel Church, Mountain Lake, Minnesota, June 24.

—**The Gnadenberg Church, Whitewater, Kansas**, held a welcoming and praise service for Rev. and Mrs. Marvin Dirks on April 22. Rev. J.J. Voth, pastor, gave a message of welcome and praise, followed by other talks. Brief messages were also made by the two returned missionaries, who at present must refrain from making long talks. Both Brother and Sister Dirks are members of the Gnadenberg Church. The church is raising money for the purchase of new pews. The church building is sixty-three years old. It is built of stone that was obtained about ten miles east of where the church now stands. “All the hauling and much of the work was done free. David D. Schroeder, a member, supervised the building and did much of it himself. He also built the pews and the artistic pulpit, which has been replaced by a smaller one.” One might say that the congregation is 134 years old, for it stems from the Michalin Church, which was organized in Russia in 1811.

—**Dr. H. A. Fast** will give the commencement address at the Lehigh, Kansas, high school on May 18.

—**Deep Run Church, Bedminister, Pa.**, Miss Martha Burkholder will speak and show pictures on Missionary Day, May 13. The church is planning to purchase the **Mennonite Hymnary** for congregational use.

—**Dr. Ed. G. Kaufman's book in the “Mennonites and Their Heritage” series is now available.** Dr. Kaufman has written on the subject **“Our Mission as a Church of Christ.”** Many have awaited the publication of this booklet. Copies may now be secured from the Mennonite Publication Office, Newton, for twenty cents a copy, or in quantities of ten or more for fifteen cents per copy. Dr. Kaufman's book, **The Development of the Missionary and Philanthropic Interest among the Mennonite of North America**, is also still obtainable.

—**“The World's Slow Stain”** is the subject of the commencement address to be given by Dr. J.D. Unruh in Memorial Hall, North Newton, Kansas, at 8 p.m., May 28. With the exception of one year in which he got his Doctor's degree, Dr. Unruh has served as President of Freeman Junior College since 1933. Under his administration this growing college has become debt-free. It is a school in which various Mennonite groups participate. Dr. Unruh has a Swiss and low-German Mennonite background, he being the son of Daniel J. Unruh and Regina Gering Unruh. He was born at Marion, South Dakota, a few years after the close of the Spanish-American War. Among the schools which he has attended are: Freeman Jr. College, Yankton College, University of Minnesota, University of South Dakota (M.A., 1933), and University of Texas (Ph. D., 1939). He has served as S.S. superintendent of the Salem Church near Freeman for a goodly number of years. Since 1932 he has been a member of the Education Committee of the Northern District, and since 1935 he has been a member of the Board of Education of the General Conference. In 1940, 1941, he served as President of the Northern District Conference.

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

—**Bluffton College:** On April 6 Noah E. Byers, Professor Emeritus of Philosophy spoke in chapel. He emphasized the sin of hate during wartime, and the type of Christian peace we must have. Mary Locher and Christine Burkhard attended the American Friends Service Committee conference, held in Columbus, Ohio, on the theme of "Are We Working Toward World Cooperation?"

—**First Church, Allentown, Pa.,** On April 22 Miss Martha Burkholder spoke in the morning and in the evening showed moving pictures of the conference mission work in India. The Sunday School Workers Association of this church have a monthly dinner meeting.

—**First Church, Reedley, California:** The men of the Brotherhood recently brought their boys with them for a boys' night. A Y.M.C.A. secretary brought the message of the evening, and the Worthwhile Circle served refreshments. At its last annual meeting the church decided to adopt the 100 Per Cent Church Paper Plan. The church hopes to have its name list for this complete in the near future.

—**Bethany Church, Quakertown, Pa.**—Interest is increasing in our C. E. meetings, which are held for one hour prior to evening services. At a recent joint meeting of the Brotherhood and the Missionary Society, Mrs. A. J. Neuenschwander gave a map study on the Philippines and neighboring countries. Dr. Harvey Bauman summed up "West of the Date Line," which has been studied by the Society. Wm. H. Mohr discussed the Brotherhood topic of "The Business Man's and Wage Earner's Tithe." This is one of three sub-topics on tithing. Using the scriptures Mr. Mohr pointed out that the tenth is what we owe to God and that it is not a gift. What is above a tithe is a gift. There was a lively discussion after this, and the combined meeting idea was considered a success.—Mrs. Ed. K. Stoneback, Corr.

—**First Church, Paso Robles, California,** is anticipating the Venetian blinds that the C. E. Society has undertaken to purchase. In a recent pulpit exchange the Church of God minister spoke in First Church, while Rev. Kaufman brought the message to the Baptists.

—**Springfield, Pa.,** On April 15, Rev. Ward Shelly, Pastor of Springfield, Perkasio, and Saucon, was ordained as Elder by Rev. Russell Mast, President of the Eastern District Conference.—Mrs. Leroy Myers, Corr.

—**Mr. and Mrs. Edmund Miller of Lind, Washington,** recently spent about six days visiting the Belton, Montana, C.P.S. Camp. While they were gone the young people had charge of the service.

—**The Oklahoma Bible Academy** plans to hold its second annual missionary rally from May 15 to 17.

—**Six churches of northern Oklahoma held a song festival** of choir numbers, male chorus, quartets, and readings on April 29 in the New Hopedale Church, Meno.

—**The Bluffton College Booster Concert** is scheduled for May 18. This is to be a concert of former Bluff-

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to Mennonite Publication Office, Newton, Kansas.

ton musical stars, including such people as G. A. "Dad" Lehman, Sam Fleuckiger, Wilhelmina Bixel, Opal Berry Stauffer, Mildred Agnes Hilty, Ola Lugibill Moser, Dorothy Burner, Oliver Schumacher, and others.

—**Rev. Forrest Musser,** Pastor of Grace Church, Pandora, Ohio, took a course of study at the Art Institute on his recent short vacation in Chicago. Rev. Musser is noted for his chalk-talks.

—**Rev. Earl Salzman, Misses Helen and Francis Krehbiel,** and Gewn Cline conducted a religious service at the C.S.P. camp, North Fork, California, on April 22.

—**"Mennonite Colonization"** by J. Winfield Fetz may be secured from the Mennonite Central Committee, Akron, Pa., for twenty cents a copy.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, MAY 8, 1945

NUMBER 19

Thoughts for Mothers

By a Mother



Ever since the proclamation that the second Sunday in May should be a special day set aside in honor of our mothers, there have been many editorials, articles, and essays written in tribute to "Motherhood."

Some of us mothers have sometimes felt somewhat embarrassed by all this praise. Certainly it requires sacrifice to be a mother, but not all mothers have all of the virtues attributed to them. Some of us do not feel that we are worthy of wearing a halo.

We do feel, however, that there is no experience in life which brings greater satisfactions and rewards,—or greater heartaches and disappointments. To be a mother is a great privilege and a wonderful opportunity. To have entrusted to one's care the nurture of a human life, an eternal soul, is a most inspiring responsibility. Mothers and fathers who dedicate their lives to Christian parenthood will also find it a very humbling experience, and will seek the wisdom of God in this task of rearing their children. In this area, too, we are "workers together with God."

Much of the work which a mother must do because she has children, and for which she gets much praise and glory, is often done from a sense of pride, or

duty, or a sense of the fitness of things. It is plain common sense to keep the home clean and to prepare nutritious meals. Pure food laws, standards of cleanliness set up by our educational programs and institutions, courses in health and hygiene even in grade school, and the unwritten demands of the community, practically require it of every mother to be a good and conscientious house keeper. Otherwise she might lose the respect of her friends and neighbors.

But to bring up our children in the "nurture and admonition of the Lord" and "not to provoke them to wrath", (Eph. 6:4) that requires a different kind of dedication and surrender. That requires the honest answering of their questions which often takes more time and thought than we mothers wish to spare. We are too busy with waxing the floors or rushing off to a committee meeting. "Don't bother me," is a frequent rejoinder when a child seeks fellowship.

This commandment was given in Deuteronomy 6:4-9: ". . .these words, which I command thee. . . thou shalt teach them diligently to thy children and shalt talk of them when thou sittest in thine house, when thou walkest by the way, when thou liest down and when thou risest up. . ."

How many golden opportunities we mothers lose to help our children to grow in appreciation and understanding of truth, beauty, and goodness, to help them find Christian solutions to their problems, to learn forgiveness, forbearance, to search the Scriptures for light on their perplexities.

On the other hand, when we do take the time to ponder difficult questions and to talk things over and find good answers, how rewarding it is. Often a spiritual experience is the result of it. "How do we know it is 91,000,000 miles from the earth to the sun?" "Why doesn't everybody in the world have enough to eat?" Can you see the wonderful possibilities for spiritual nurture that lie waiting in questions such as these? "How should I know?" is an unworthy type of answer.

It must be a wonderful feeling for older mothers, who have already reared their children, to watch them walk in the paths of righteousness and to know that their children have become dependable, courageous, Christian men and women and useful citizens. What rewards could be greater on this earth?

As Mother's Day approaches again, let it be a day of rededication of all mothers to the privilege and opportunities and the challenge of Christian parenthood.

SOME BOOKS WHICH MAY BE HELPFUL ARE:

Problems of Christian Family Life Today—

George Walter Fiske (Westminster Press, Phil.)

Growing Together in the Family—Leland Foster Wood (Abington, Cokesbury Press, New York)

Home and Christian Living—Percy and Myrtle Hayward (Westminster Press, Philadelphia)

God's Wonder World—A book of Children's Devotions. Bernice Bryant (Bethany Press, St. Louis, Mo.)

Egermeiers' Bible Picture A B C Book (Warner Press Anderson, Indiana)

Tell Me About God—Mary Alice Jones, (Rand McNally Co., Chicago)

The Christian Nurture of Children—Alta Mae Erb, (Herald Press, Scottdale, Pa.)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MONTANA MISSION FIELD

The Tongue River Indian Reservation was set apart in 1900 as a permanent home for the Northern Cheyenne Indians, who had refused to remain in Oklahoma, where they had been taken as prisoners of war after the Custer battle.

Extent—20X40 miles—444,277 acres conceded to be the best cattle-grazing land in the country.

Location—in direct line between Miles City, Montana and Sheridan, Wyoming—approximately ninety miles from either point.

Last population estimate—Jan. 1, 1944—1701 (none

given Jan. 1, 1945)

Districts:—

1. Busby and Upper Rosebud—4 delegates to Tribal Council.
2. Lame Deer and Muddy—8 delegates to Tribal Council.
3. Birney— 2 delegates to Tribal Council.
4. Ashland— 2 delegates to Tribal Council.

Busby and Upper Rosebud

Work begun in 1904 served by Rev. and Mrs. Alfred Habegger, assisted by Rev. and Mrs. Malcolm Wenger.

Total number baptized and received	183
Living members on record	104
Regular preaching services, Sunday School, Bible classes at the large government boarding school near by, sewing classes, socials, children's hours, camp visitation, religious and educational pictures shown, Daily vacation Bible School etc. etc.	
Average attendance—Sunday morning	34
Average attendance—Sunday evening	30
Average attendance—Sunday School	23
Total	87
Baptized in 1944	7
Sunday School collections in 1944	\$59.88
Other collections in 1944	18.66
Total	\$78.54
Funerals	10
Weddings	6
Guest speakers, Rev. A. E. Kreider, Rev. John T. Neufeld, Dr. Langenwalter and others.	
Daily language classes with Rev. and Mrs. Malcolm Wenger.	

Lame Deer, Mission Station

Work begun in 1908

Served by Dr. and Mrs. Rodolphe Petter, assisted by Rev. Frank Littlewolf.

Regular church services, mixed white, "breed" and Indian Sunday School prayer meetings, camp visitation, hospital visitation, Daily vacation Bible School

Average attendance	30
Total number baptized and received since beginning	218
Number of above still living	127
Baptisms in 1944	1
Funerals	1 (on record)
Weddings	5
Collections—birthday bank	\$58.00
Other collections	77.95
Total,	\$135.95

At request of Tribal Council, Bunyan's **Pilgrim's Progress** pictures were shown at the large Tribal Community Hall in Lame Deer.

Weekly Bible instruction classes for Milton Whiteman and Frank Littlewolf.

Birney Mission Station

Work begun in 1910

Served by Rev. and Mrs. Milton Whiteman

Names on church roll for entire time	61
Number of above still living	40
Regular Sunday services.	
Average attendance 15.5	
Baptisms	10
Weddings	2

(Continued on page 6)

But Two Days With God

Nearly two thousand years have elapsed since the Prince of Peace was born and brought redemption from sin to mankind. Furious wars have stained those years. Mankind has hated, killed and suffered, and the majority of Christians ever since the time of Constantine have had their part in this. Yet during all this time the Holy Spirit has been at work. Defeated? Hardly. To us two thousand years full of wars may seem like a long, long time, and it is. But for God it is not so. "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." For God about two days have elapsed since the birth of the Prince of Peace. Unless we keep in mind how God counts time we may become discouraged with the power and direction of God as it comes into contact with the evil of this world. "The mills of God grind slowly, but they grind exceeding small." God will yet reign through his son, the Prince of Peace, to the welfare of all mankind. "Watch therefore: for ye know not what hour your Lord doth come." As disciples of the Prince of Peace, we need not become faint or weary, but we do need to be expectant and well-prepared for the reign of our Lord Jesus Christ. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

A Halo, or Humility?

"The child's first school is the family," says Froebel. The mother is the superintendent of that school. What kind of training the child receives in that school will largely depend upon the ability and the preparation of her who is the superintendent. Mother love is wonderful, but it needs harnessing and supplementation. A girl learns much in mothering from her own home experience. But from it she may learn wrong ways as well as right ways, thus handing the sins of the fathers and mothers down to the generations. If it takes preparation to be a stenographer, a teacher, a musician, or a social worker, does it not also take unique insight to be a good mother? That mothers, in spite of all their mother love, have perhaps failed in some respects is evident in the products that have come from American and Mennonite homes. What happens in the home largely determines what happens in the school, the church, and the community. The home is the fundamental social unit. The mother plays a large part in it.

One of the most precious things that a mother can give to a child is time, time rather than an immaculate living room, expensive furnishings, etc. What she does with that time is extremely important and that depends upon what she has learned of mothering. Opportunities, all or some of which may be, open to mothers and would-be mothers are: 1. To come through the grace of God to an experience of humility and love of neighbor that will enable the mother to fit into a divine fellowship of family, church, community, etc. 2. Training for motherhood as offered in our church colleges. 3. A parent's class in church. One such class in one of our churches is using the book *Problems of Christian Family Life Today* by George Walter Fiske for a six week's course. 4. Books on family life, such as are listed at the end of the article "For Mothers Only." 5. A multitude of magazine articles in public libraries. The *Reader's Guide* indicates the richness of material available. 6. One magazine devotes itself entirely to this purpose. 7. Discussion of problems with friends and in study groups. 8. The Bible. Time spent with children can be very purposeful if governed by integrated thinking stimulated by study. Humility in a key-person has far-reaching implications.

Report on San Francisco

The following are excerpts from Memorandum No. 2, prepared by Walter W. Van Kirk, James C. Baker, and O. Frederick Nolde at San Francisco and hurried by air mail to church papers. They interpret events from a religious angle. The excerpts follow:

"The confusion . . . of fitting so many people into their proper relationships is steadily giving way to order and concentration . . . The foreign ministers of the four sponsoring nations will serve as co-presidents of the Conference with Mr. Stettinius acting as chairman in executive committee and steering committee meetings . . . The autonomous republics of Byelo-Russia and the Ukraine shall be invited to be initial members . . . The resolution expressing the hope that the Polish government can be recognized in time to permit representation, while referred to by the press as a compromise, seems to adhere closely to the original Yalta stipulation . . . executive committee to include the heads of fourteen delegations . . . Most of the time in plenary sessions is now being devoted to addresses by the chairmen of all national delegations . . . It is hazardous to claim that a definite mood of the Conference has crystallized

"Other foundation can no man lay than that is laid which is Jesus Christ."

. . . The attitude of the Conference is a serious one . . . No protest has been raised against efforts at further amendment, although a few speeches have implied that changes should be kept to a minimum . . . Recognition of the need for a security organization and for the accompanying political and economic provisions was relatively unanimous. The matter in which the desired security was to be brought about was not so uniformly conceived. The smaller nations were, in the main, more vocal in their urge that stronger emphasis should be laid on provisions for human welfare. They called particularly for a safeguarding of human rights and for more equitable economic opportunity. It may be worthy of note that references of this kind, together with mention of justice and rule under law, won more consistent applause than any other comments—with the possible exception of tribute to Mr. Roosevelt and contributions to the cause of the United Nations . . . One (rumor) of these has to do with a proposal by the United States for the allocation and government of colonial territories after the war . . . a distinction must be drawn between 'strategic bases' and 'other colonial territories' where the welfare of colonial peoples and the presence of valuable natural resources are major concerns . . . our people are continuing to undergird the Conference with their prayers . . . individuals and business corporations here are seeking to shape the atmosphere under which the Conference works. One company devoted its full advertising space, about a third of a page, to a picture of Christ and to St. Francis' Prayer of Peace. Surely, the impact of this concerted mind must make itself felt.

PRAYER OF PEACE

St. Francis of Assisi 1182-1226

Lord, make me an instrument of Thy peace.

Where there is hatred, let me sow love.

Where there is injury, pardon.

Where there is doubt, faith.

Where there is despair, hope.

Where there is darkness, light.

Where there is sadness, joy.

O Divine Master, grant that

I may not so much seek

To be consoled, as to console;

To be understood, as to understand;

To be loved, as to love;

For it is in giving, that we receive.

It is in pardoning that we are pardoned.

It is in dying, that we are born to eternal life.

TO THE MEN OF MANY NATIONS WHO MEET
IN PEACEFUL COUNCIL IN THE CITY
OF ST. FRANCIS

"You have the prayers of millions attuned to your deliberations. What you determine will be a flame

raised high for All the World—an augury of hope and faith for the Peace to come. May you visit us again when the bells proclaim the fulfillment of your historic labors."

HOME MISSIONS

A. J. Neuenschwander, Secretary

"Seel-sorge" Work in a Large Hospital
"I am as good as my word."

While talking with a man in one of the beds at the hospital I heard the man in the next bed say to me, "Can you come over here and talk with me for a while?" On going over to him I found that he was a discharged marine. He was very nervous. In addition to that he had had some domestic trouble. As he was so nervous already he was unable to sleep, so he had taken to drinking. This only increased his nervousness so that in desperation he finally called the police and told them to take him somewhere where he could get sleeping medicine. So that was how he had landed at Cook County Hospital. His home was in Kansas City. He had a Master's Degree from College. I spent the better part of the morning with him and had the blessed privilege of seeing him accept Christ as his Savior. But while I was talking with him, he would say again and again, "If only I could forget the people I've killed in the war. They seem to stand before me all the time." When he left with a New Testament in his hand, he shook my hand heartily and said, "I certainly thank you for taking such an interest in me."

In another bed I found a colored man by the name of John Foster. A little conversation soon showed that he was not a Christian. When I asked him if he didn't want to become one, he said, "I have not quite made up my mind yet. I hate anything that is not sincere and if I make up my mind to become a Christian, I want to be a good one. If you will come back in about two days, I think I'll be ready." Two days later found me at his bedside again, and when I approached him he said, "I'm a man of my word." What a joy it was to point him to the Lamb of God. Ever after that he was always glad to see me whenever I came to see him and pray with him. After a few weeks he went home, but in another week or so he was back again in the same ward. This time he was seriously ill, and I visited him almost every day. One day I asked him how he was getting along spiritually. He said "I'm happy in the Lord and trusting him." The next morning when I came into the ward one of the patients said that Foster had passed away—ready to go.

Yours in Him,

Henry A. Toews

We Too Must Repent

By H. A. Fast

“. . . Some—told of the Galileans whose blood Pilate had mingled with their sacrifices and he (Jesus' answered:—'Think ye that these Galileans were sinners above all the Galileans?—Except ye repent ye shall all in like manner perish.' ” Exerpts from Luke 13:1-3.

“Except ye repent.” These are the stirring words with which Jesus challenged his generation. After 1,900 years this challenge is still so disturbingly real and insistent that we are sure we must either heed His call and follow Him or “perish in a world-wide catastrophe” as one Christian leader put it.

This appeal of the Master became urgent to a recent gathering of leaders of the Church of the Brethren when they became deeply burdened about conditions in the world and the Church. In a spirit of profound concern they felt constrained to issue a challenging appeal to repentance to their people. This call (reprinted in *The Mennonite*, April 24) rings so true, is so stirring, and speaks so deeply to our own condition that we ought to accept it for ourselves as the Holy Spirit's call to earnest and heartfelt repentance. The sins enumerated there are so unmistakably our own that we can in every instance substitute “Mennonites” for “Brethren” in the article and discover that it fits perfectly.

As members of the General Conference we should on this occasion again read what we so clearly said at the Souderton Conference in 1941 about our “Position on Peace, War, Military Service, and Patriotism.” In the light of this statement we should searchingly and honestly examine our record of service, conduct, and witness during the years following. On this occasion we should also earnestly and thoughtfully try to understand what kind of a witness God expects us to bear in a time like this and in the days to come. Does it still take an argument to convince us how deeply we need to repent if we want to measure up to God's purpose and mission for us?

We need to repent of all the sins mentioned by Dr. Bowman in his challenging call but there are many other sins from which we need to repent. Our sins are legion and we cannot name them all, but lest we pass over too lightly God's appeal to us, let us enumerate some others:

1. All of us need to repent for everything we have done or failed to do that contributed to inefficiency and ineffectiveness in the work and witness of the church.

2. All of us need to repent for the lack in our personal prayer life and in our prayerful support of the whole work of the Kingdom and particularly of our part as a conference.

3. All of us need to repent for our indifference and our failure to keep vitally informed on our work and mission as a church.

4. All of us need to repent for our failure to inspire a contagious interest in and zeal for the work into which God has called us.

5. All of us need to repent for the many times we contributed grudgingly, niggardly, and as a matter of duty to the work of missions, relief, hospitals, schools, Civilian Public Service, etc., when we should have given gladly and generously out of a spirit of love and concern, even as the Lord had prospered us.

6. We also need to repent where we have squandered our material resources selfishly or thoughtlessly, without an intelligent sense of stewardship.

7. All of us need to repent for all occasions when we sowed seeds of discord, suspicion, misunderstanding and disunity; when we were hasty in our judgment, quick in affixing labels, pharisaic in our self-esteem and our scorn of others. Can any of us say we are without sin in this respect?

8. All of us need to repent of the instances when we wanted others to repent without repenting ourselves.

9. Supremely we need to repent for forgetting so often Jesus Christ, our Saviour and Lord; for putting ourselves in the center in various subtle and self-deceptive ways; for following Him so half-heartedly and compromisingly; for being so slow or so unwilling to take His cross upon us. Is there any person or any Conference Church that has nothing to repent of here?

Members of the Executive Committee of the General Conference at their recent meeting felt very deeply that our coming together as a conference would be a blessing only if our churches and our conference delegates approach the coming session in a spirit of genuine humility and penitence and of deep inner turning to God. If we approach the conference in this spirit we will offer to God for His direction a mind teachable and prayerful, a heart cleansed, responsive, eager, unafraid, and a will disciplined by faith, hope, love and ready to follow where the Saviour leads. Then we will also bring to the discussion of great, vital and even critical questions a spirit of brotherly understanding, forbearance, fellowship, and cooperation.

“Except ye repent.” Will our churches heed this call of the Master?

Do We Take a Stand on Nonresistance ?

By Robert Kreider

In June of 1945 our General Conference convenes at Newton, Kansas, to review the program and testimony of our Church. We look forward with anticipation to this as the most important conference to be held in recent years. We meet in June while our nation is in the throes of the fourth year of war. The opportunities of this conference have not been paralleled in the past. Guided by the Holy Spirit, our Conference is called to radiate brightly the light of Christian testimony in a time of world darkness and confusion.

Within our Brotherhood there are many who eagerly await a reaffirmation of the scriptural doctrines of our Church. In a day in which the voice of the Christian Church is halting and feeble and compromised, there is desperate need for consecrated folk who will speak courageously and forthrightly on the conquering convictions of the Christian faith.

At the June conference I trust that we shall face frankly, honestly, scripturally that doctrine which is perhaps the most difficult Biblical teaching to practice consistently in all of our relationships. It is our doctrine of nonresistance.

Traditionally ours has been a Peace Church. Our ancestors migrated from lands of oppression and war and conscription because of their burning conviction against military service. Our historic confession of faith, the Riis Confession, affirms our nonresistant faith. Our peace position was clearly reaffirmed at Souderton in 1941.

Let us now be completely honest one with another. In regard to Biblical nonresistance, we have not been of one mind. Our testimony has been varied, perhaps confused. Thirty-three percent of our young men choose Civilian Public Service. Fifteen percent choose noncombatant service. The remaining fifty-two percent choose straight military service. Many of our folk decline to purchase war bonds on grounds of Christian conscience; but other Mennonites, because of a sense of civic responsibility, participate and even lead in war bond drives. Some Mennonites work in war plants, while others quit their jobs in plants which turn to the manufacture of military material. Most ministers wholeheartedly support CPS and the non-resistant position; some ministers are cool if not antagonistic to CPS. Some preach and teach nonresistance; some give no pastoral instruction on this doctrine.

Amid this diversity, amid this confusion—what is the witness of our General Conference Mennonite group? We can state clearly the historic position of our Church, but can we declare what our position is

now in this hour of war? Can we say that our brotherhood is unitedly opposed to participation in war? No, that we cannot say. Is nonresistance, then, only of incidental importance in the life of the Christian? Is our position, then, that nonresistance is to be encouraged as a desirable attribute of the Christian life but really of only secondary significance? Shall we let it be said that our church and church members are so lacking in agreement on this issue that to avoid the criticism of hypocrisy we should abandon our nonresistance? (Our brethren in Holland, Germany, France, Switzerland have done just that.) Shall we continue to affirm that nonresistance is the scriptural, the preferred position of the brotherhood, but beyond that permit each member to have complete freedom to pursue his chosen course? Our fellowship would then frankly embrace Christians of both pacifist and non-pacifist persuasion. Or shall we strive as a Church toward a new unity of conviction on nonresistance and a new purity of fellowship?

One should pause to meditate on this disturbing trend. What becomes of our Bible when we silently permit complete freedom of action on this Biblical doctrine of nonresistance? Shall we say that Scripture is fine and noble and true, but at the same time intimate by word and deed that the follower of Christ is quite free to be selective of those passages which he shall obey and those which he shall disregard? Shall we confess that our church is not completely conquered by the authority of the Bible?

For those who love the Church of Christ this should be a time of searching self-examination. With earnest hearts we should pray to God "to search us, and know us, try us and know our thoughts." Let us turn again to the Bible to discover anew the teaching of Christ on love and nonresistance. In June we cannot, we ought not side-step this major issue in the Church. If our Church evades the issue we lose our integrity as a Christian institution. This hour calls for our Church to give a clear, frank, ringing testimony. Christ would have us give no other.

(Continued from page 2)

Special meetings at Christmas, Easter, also in showing Bible pictures.

Ashland, Mission Station

Founded in 1917

Served by Mrs. Waldo Petter

Regular Sunday services, children's meetings, prayer meetings.

Miss Marion Gibbs, who helped for years, is teaching school, but comes for week-ends and otherwise to assist. This small district has a large Catholic Mission Station and School which has operated for over fifty years.

Mrs. Rololphe Petter

The Impact of Deity

(A Message on the Meaning of the Ascension of Christ)

By Jacob J. Enz

The Ascension more than any other single event in the life of Jesus portrays man's nearness to God or God's nearness to man. A first glance at the Biblical record of that event would probably give one the impression that the opposite in reality is true—that Christ, the way to the Father, has been separated from man and that man no longer has the privilege enjoyed by the disciples. Nothing could be farther from the truth. If that were the case, the disciples could never have had the unflagging zeal that sent them out to conquer the world for Christ. *They felt the impact of Deity!* Man today still needs to feel the impact of Deity and its indispensability to the spiritual conquest of our world and our age.

A brief analysis of the records concerning the Ascension of Jesus gives evidence as to how the disciples came to feel this impact of Deity. The Gospels and The Acts reveal that in spite of Jesus' appearance to the disciples several times after the resurrection, *there remained an evident uncertainty on their part until after the Ascension.* (Note particularly their doubt in Matt. 28:17). The 'marching orders' given to the disciples in the Great Commission together with the promise of His power and presence helped much to give these disciples confidence. But this was inextricably bound up with the Ascension of Christ to the right hand of God. The Ascension and Pentecost were complementary events; they were two aspects of one transaction. *The unquestioned confidence came over the disciples when they heard the Great Commission, a token of the Pentecost to come, and saw the Christ ascend.* In other words this confidence grew out of a two-fold conviction that the Ascension was the beginning of a period when Deity in the person of the Holy Spirit would take up His abode in a new way among men, and man in the person of the Lord Jesus Christ took up His abode in heaven with God.

I

The first conviction then, of the disciples with respect to the impact of Deity was that *The Spirit of God is Effectively at Work in the World.* Jesus had definitely promised that the Holy Spirit would come (John 16:5-7). Christ was not really gone. Through the empowering Spirit He could now work, being unrestricted by time and space; He could and still can work wonders on a much larger scale than while He was on earth. He is working with us. This is good news! We are not alone in our task of establishing the Kingdom of God in the hearts of men. We have the whole weight of the universe on our side!

Present problems seems insurmountable. We see the chaos that has resulted in Europe; great disorder may come in our own land as the unifying effect of a common struggle wears off at the end of the war. The greatest chaos is in the hearts of men; almost hopeless arrogance and pride seems to be in the very air we breathe. *Imagine* the possibility of only a few of the millions of men carrying the war philosophy over into civilian life or civilians carrying 'black-market ethics over into post-war living. *Then remember* ". . . ye shall receive power when the Holy Spirit is come upon you." Deity is at work on the earth now! When God draws nigh to do His own work through His own men we have reason to rise up with new confidence to do His work. The old German Chorale puts it just right:

*Die Sach' ist Dein, Herr Jesu Christ,
Die Sach', an der wir steh'n,
Und weil es Deine Sache ist,
Kann sie nicht untergeh'n*

The second great conviction of the disciples with respect to the impact of Deity was that *THE SON OF MAN IS EFFECTIVELY (AT WORK) MINISTERING IN OUR BEHALF IN HEAVEN.* Deity is working on earth; humanity is working in heaven.

In the Epistle to the Hebrews more than any book of the New Testament the implications of the Ascension are drawn. This is evident in the sweep of the first three verses of the epistle which portray Christ descending from His glory above, making "purification for sins," and ascending to the right hand of God. No mention is made of the resurrection here nor at any other point in the book save a casual reference in the benediction at the conclusion.

In Hebrews 9:24 Christ is seen entering not a man made holy place, but ". . . into heaven itself" for us. The entering of the holiest part of the temple symbolized the unobstructed meeting and fellowship of God and His people. As Christ enters ". . . heaven itself" He draws helpless men to their true source of help in God. Deity invaded humanity in order that humanity—the true humanity of Jesus Christ—might invade Deity and bring a lost race with Him.

The Son of man voluntarily took His humanity to glory with Him. Not yet does He have the glory that He had with the Father before the world was; not yet are all things put under His feet. His present humanity is the living evidence. (For further elaboration on this point see Weatherhead's recent book, *"The Plain Man Looks at the Cross."*) that His ministry of intercession will continue until the ends

of the earth have felt the warmth of His embrace—an embrace that can be broken only by the willful refusal to fling oneself upon the everlasting arms; and even while there is refusal the open arms of the Father eagerly await the prodigal.

This direct connection or fellowship with God through the ministry of the Man in heaven is man's only hope. It is our only hope as sinful, imperfect human beings. Here is His strength for our weakness, His confidence for our insecurity, His courage for our slowheartedness, His comfort for our disappointment and grief, His health for our sickness, and His holiness for our sin. In Christ we are at the very heart-springs of the universe!

Near, so very near to God,
Nearer I could not be,
For in the person of His Son,
I am as near as He.

Thus in conclusion the Ascension reveals God drawing ever nearer to man. Deity draws nigh to needy humanity. Earth feels the impact of heaven. How amazing His love! Paul tried to fathom it when he spoke thus in II Tim. 3:16 (as trans. by Moffatt):

"And who does not admit how profound is the divine truth of our religion?—it is He who was 'manifest in the flesh, vindicated in the Spirit, seen of angels, preached among the nations, believed on throughout the world, *taken up to glory.*'"

Sam Goering Writes from England

(This is the second installment of excerpts from letters to his family.)

It was snowing as I arrived at the Center; Henry Buller, looking out of the window, noticed me, and he and Glen Miller came out to meet me. Soon I was in the house. The warm fire and hearty welcome made me feel at home. I was glad I got here early enough to spend some time with Glen Miller and Joe Byler who are to leave for the U. S. in about a week. Here at the Service Center I met all but four of our relief workers the first night. They are a fine group and deeply concerned about fulfilling the mission for which they are here.

Within an hour after I got here I heard the crash of a V-2 bomb, but it seemed far in the distance. The one next day at noon was not so far away. But the general feeling seems to be that, dangerous as these bombs may be, things cannot stop because of them, and so folks are bravely carrying on.

Shepherd Hill, where the MCC headquarters is, is a ridge with large houses on it, of which our place is one. In this building they have a group of children who were bombed out of their homes besides the clothing depot and rooms for workers and helpers;

so they need a lot of space. My room is on the top floor which means four flights of stairs to climb.

The children come and go. Here at the Center we have twelve now, but there are many more if we include those staying at the various places we have away from here. Some of these children come from exceptionally fine homes. The letters and telephone calls they get show that they have ties that bind them closely to loved ones.

I had an interesting little visitor this afternoon, Allen, a little boy who went to S. S. with me a week ago. On Monday he went to school and did not return. He came to stay with us because he was recovering from an illness and their home had been bombed, destroying all but two rooms. When he didn't return from school we inquired and found that he took the bus and went home. The reason was that, while he was here, a number of alarms that morning, warned people of buzz bombs, and he decided it might be safer at home. This afternoon he came with his father to say he was sorry he left without saying anything. While here the father told us how they had lost everything they had, and now are living in two small rooms that are hardly fit to live in. The other day a family I visited recently, called by phone and asked for clothing for people that had lost everything but their lives. These people know through experience how dangerous these bombs are. Yet it is surprising to see how bravely they carry on after five years of it. Each night many still take their bedding and go into the air raid shelters to sleep. I watched them tonight when we came home from town. The subways are lined with beds. . . This has been a busy week. Glen Miller and I were on the go all the time. We are at Taxal Edge—here we say goodbye to Glen Miller and Joe Byler. They go to Liverpool from here, and then back to the States. I have visited Vickerhurst, Manor, and Woodlands, and now we are at Taxal Edge, from here we proceed to South Meadows and then I will have visited all the places.

. . . This has been a quiet day compared to some others we have had recently. You may have heard that the English Presbyterians lost a group of their finest leaders when the building in which they were in conference, was hit. Baswick, a Dunkard, who is in charge of war prisoners, had just left the building, when the V-2 struck. He had gone there to tell them what the Y.M.C.A. is doing for the war prisoners. Needless to say, he felt very fortunate. Mr. Baswick invited Henry Buller and me over for supper one evening. We had pigs feet, beans and a combination salad—all prepared by him, and it was really good. He expects his wife and children this summer.

Even when danger is near we are confident that we are in His care and keeping.

Sponsored by
the Young People's
Union of the
General Conference

EDITOR

R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Secretary-Treasurer
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CLOSED—MAY 15

Treasurers, please note! The books of the Young People's Union of General Conference will be closed May 15. Any money received later will be included in the next Conference period.

Dorothy Dietz, Treasurer

THREE CHURCHES HOLD YOUTH CONFERENCE

The second Tri-Church Youth Conference of the Dalton, Wadsworth, and Sugar Creek churches was held April 13-14 at Sugar Creek.

It started off on Saturday evening by a well-planned, delicious Birthday Banquet. Each month was represented by an appropriate centerpiece with favors. Following the banquet, a worship service with Rev. Bohn of Bluffton, as speaker, was held in the church auditorium.

Sunday morning the visitors joined with the Sugar Creek congregation in worship service and Sunday School. Rev. Bohn was also the Sunday morning speaker. After an abundant basket dinner the afternoon session of group singing, conference groups, and a business session was held. The following officers were elected: Pres., Henrietta Jaherg, Sugar Creekson; Vice Pres., Elnore Rosenberger, Dalton; Secretary, Hazel Nussbaum, Dalton; Treas., Bob Miller, Sugar Creek; Ex. Com., Marilyn Daniels and Bob Krieger, Wadsworth.

A cafeteria supper was again held in the basement and the whole conference ended with the evening worship and a moving sermon by Rev. Don Smucker of Wadsworth.

Everyone will agree that these bi-annual conferences are very worth while and wish them to be continued under the leadership of the new officers.

Hazel Nussbaum, Sec.

MENNONITE BIBLE ACADEMY NORTH NEWTON, KANSAS

Sunday night, April 22, the boys ensemble was invited to the Zion Church at Elbing, Kansas, by the Christian Endeavor Society of that church. Sylvester Knowshisgun, an Indian student from Busby, Montana, went with the group and told about Indian life in Montana.

Mary Lou Rich, a sophomore student, recently won a first and a third prize in the regional High School Art Competition sponsored by The Hinkel Co. of Wichita, Kansas. Mary Lou sketched some original designs in dresses. These sketches are being sent to the national art exhibit at Philadelphia, Pennsylvania. Miss Lena Waltner, art instructor at Bethel College, has a class of Academy students.

Friday, May 18, at eight o'clock in the evening the Academy commencement exercises will take place in the College Chapel. Friends of the Academy are cordially invited to attend. Rev. Henry Fransen of the Buhler Mennonite Church will deliver the commencement address. Ten seniors are to receive their diplomas at that time. During the evening an exhibit of work done by students during the year will be on display in the Academy building.

ANNOUNCING—A CONTEST

For all young people of high school age. The best 750 word statement on **THE CASE AGAINST PEACETIME MILITARY CONSCRIPTION** wins a free trip to **WASHINGTON** or **NEW YORK**. Your choice, travel expenses to and from either city, plus all expenses paid during your stay of 3 days, visiting all possible points of interest. 5 additional prizes of \$10 each in cash; 5 additional prizes of \$5 each in books.

Judges of the Contest: Alonzo F. Meyers—Professor of Education at New York University; chairman, National Education Association Commission on the Defense of Democracy Through Education; Josephine Johnson—author of the Pulitzer prizewinner, **NOW IN NOVEMBER**; Senator Arthur Capper—Kansas publisher.

THE FORERUNNERS

2929 Broadway

New York 25, N. Y.

FOLLOW THESE SIMPLE RULES:

1. Statements must not exceed 750 words in length.
2. Entries must be postmarked not later than midnight, May 31, 1945.
3. All statements remain the property of The Forerunners and may be used in any way they wish.
4. The decisions of the judges must be accepted as final.
5. Statements must be written on one side of paper only, and must bear the name, age, and address of the contestant, and the name of the school he attends, if any.
6. Contestants must not be over 18 years of age.

NURSES AND DIETITIANS: OPPORTUNITY FOR SERVICE

In order to insure the health and well-being of men in C.P.S. camps the services of Mennonite and Brethren in Christ women who have professional training in the fields of dietetics and nursing are required. Many nurses and dietitians have responded to this area of Christian service during the past four years but there is a constant need of personnel to keep the camps staffed. At the present time there

is an urgent need for six registered nurses and six dietitians to serve in the various Mennonite camps throughout the country. Women who feel the call to share in the peace testimony and witness of the church and to enter this field of Christian service should correspond with the C.P.S. Section, Mennonite Central Committee, Akron, Pennsylvania.

BOOKLET ON C.P.S. SERVICE IN MENTAL HOSPITAL

The work of C.P.S. men in Mental Hospitals is described in the Anniversary Review No. 2, a booklet being published by the CPS Unit at the Harrisburg State Hospital, Harrisburg, Pennsylvania. Numerous interesting pictures help to illustrate the methods used in caring for the mentally ill. The aim of the booklet is to answer some of the questions about the work, that are often asked by our friends. Among the writers are physicians and a registered nurse, besides members of this C.P.S. Unit. The booklet is now at the printers—watch for further announcement.—Gerhard M. Peters, Assistant Director

C. P. S.

"Guinea Pig" Project in Pneumonia to Open Again

An experimental project in atypical pneumonia, with C.P.S. men as "guinea pigs," will be conducted again this year under the U.S. Commission on Acute Respiratory Diseases. There will be two experiments involving fifty men each time. The first experiment will begin May 15 and will continue for two months. The second experiment will begin immediately after the conclusion of the first with a new contingent of "guinea pigs." The project will be under Mennonite administration and will be made up mostly of volunteers from Mennonite camps with a few from Brethren camps.

Lincoln Unit III Opened

Unit III of the Lincoln Farm Units in Nebraska has been set up at Waterloo. The new camp will engage in nursery work and is known as Two Rivers Nursery. Harold D. Schmidt is director of the unit.

Public Health Service in Florida

Public health service, as carried out by the C.P.S. men at the Mulberry, Florida, camp, is not confined to the building of sanitary privies. At the present time several men are engaged in erecting forty public signs in prominent places on which are painted health slogans such as: "Good Sanitation Protects Health," "Hookworm Control Begins With Home Sanitation." A C.P.S. man, Henry Meyers, is the sign painter.

The men at this camp are also beginning a project of rat extermination as a result of the increase of typhus fever. Typhus germs are carried by fleas for which rats are hosts. The extermination consists of vent stopping and trapping rats.

C.P.S. BRIEFS

As announced before, the smoke jumper unit will be increased, but instead of a strength of 230, the camp is now to receive a total of 250. The first

group of 80 men will go into training at Missoula, Montana, May 1, and a second group of 80 will begin June 1.

The relief training unit at the Denison camp has been discontinued. Relief trainees will transfer out to the new hospital unit at Poughkeepsie, N. Y.

Farmunity is the name of the quarterly publication of CPS men at Lincoln Farm Unit 2, Malcolm, Nebraska. The first issue appeared during the first quarter of 1945.

DAILY DEVOTIONAL MESSAGES

By Henry Fransen, Buhler, Kansas

MAY 8—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

We live in an orderly world. For everything that happens there is a given cause. Scientists assume there is something absolutely dependable upon which they base their experiments. When oxygen and hydrogen are brought together under certain conditions they will always form water. When a man plants potatoes he expects to harvest potatoes not corn. It is the same in the spiritual realm. Hate begets hate. Love begets love. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.

MAY 9—"Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean."

No sinner ever came to Jesus asking for cleansing from sin who was not cleansed. We must not only believe that Christ could forgive our sins; we must want Him to forgive them. Our salvation rests upon more than wishful thinking. We must come as humble, penitent sinners asking for pardon. Then he will gladly forgive for "The Son of Man is come to seek and to save that which was lost." St. Luke 19:10.

MAY 10—"The Lord is my shepherd; I shall not want."

David did not write this beautiful Psalm first and then learn to know the Shepherd later. He first became intimately acquainted with Him. Therefore he could speak with such assurance. We must do the same. Is the Lord your shepherd? Martin Luther upon one occasion said: "The heart of religion lies in its personal pronouns. Can you truly say, 'The Lord is my Shepherd?'" A little girl repeated this verse as follows, "The Lord is my shepherd what more do I want." Although she misquoted, was she wrong?

MAY 11—"Thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength." Mark 12:30.

This passage deals with complete allegiance or sur-

render to God. During the past few years we have become well acquainted with the term unconditional surrender. In the military sense unconditional surrender means utter defeat; in the spiritual sense it means glorious victory. Only through complete surrender to Jesus Christ can we achieve victory over sin.

MAY 12—"... *Your labour is not in vain in the Lord.*" I Cor. 15:58

How often we become discouraged! So frequently we ask, "What's the use?" Discouragement is one of the devil's chief weapons. But here we have a good counter weapon, "Your labour is not in vain in the Lord." Work for the Master is very much worthwhile. We need not be concerned about the reward. He will look after that. Therefore "let us not be weary in well doing: for in due season we shall reap if we faint not." Gal. 6:9.

MAY 13—"Man shall not live by bread alone." Matt. 4:4.

Normally we eat three meals a day. We are very much concerned about food for our body. But how about the food for our soul? Epictetus said "In every feast there are two guests to be entertained—the body and the soul . . . and what you give the soul remains forever." Are we not frequently starving the soul by failing to commune with God? Jesus gave us this warning, "Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life." John 6:27.

May 14—"And he said, *My presence shall go with thee.*" Exodus 33:14.

Moses did not wish to begin his journey without the presence of God accompanying him. He realized that for every task, the first requirement was the assurance of the presence of God. God did go with Moses. He is willing to go with us too. To know God is with us in our undertaking is one of the greatest encouragements. Livingstone was once asked how he could stand to live alone in the dark jungles of Africa year after year. He replied it was because of this promise, "Lo I am with you always."

MAY 15—"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, *Be ye holy; for I am holy.*"

I Pet. 1:15-16.

We who call ourselves followers of Christ represent Him to the world. Is the world able to recognize our kinship to Christ? Are we earnestly striving to live as His representatives ought to live? It is a solemn truth that someone we contact may be brought closer or farther from Jesus by the way we represent him. We are His witnesses. "Be ye holy; for I am holy."

Our Ministry of Education

By J. H. Langenwalter

"WHAT IS THIS CHILD GOING TO BE?"

The question raised in Luke 1:66 has been translated in various ways. Back of each attempt to bring out the force of this question there lies a consciousness of the value of a child. John the Baptist was not the only child concerning whom this kind of question has been raised. Parents, worthy of the name and the privilege, and their friends, ask such questions whenever a home is gladdened by the arrival of another member of the human family.

A serious consideration of this question made the Church the Mother of Education many centuries ago. There came a time when two facts brought about a change in the direction of the education of youth. In some instances the organized churches failed in their task. Others saw more clearly the need and took over the task of educating childhood and youth. The other fact was that the groups of Christians, known collectively as the Church, had started something which was greater than they could carry to a successful end in every phase of its possibilities.

Days of prosperity have often made people in general less conscious of the responsibilities and the opportunities which were theirs in the matter of training childhood and youth for life in its larger meaning. Times of stress and distress have tended to make them more conscious of the need for the right kind of training.

We are now living in an era when there is much questioning about the needs for better training. There is an alertness which one welcomes. Youth in the service and out of it are asking questions regarding the opportunities for training in order that they may be the better able to serve as teachers in Sunday schools, Daily Vacation Bible Schools and in the field of Week Day Religious Education. Parents also are wondering about the possibilities. They see the trends as a result of the conditions in the world today. They love their children and want them to have a better chance at the greater things of life than have been available. Our schools and colleges are offering courses in order to help young people face the educational tasks of the home and the church. These courses do not only concern themselves with the study of the Bible but also with the best in teaching methods. They also deal with information of real value in the home.

It has long been a problem as to why so many teachers in the public schools declined to teach in the schools provided by the local church which they attended. The excuse generally given was that a heavy teaching program during the week made them feel

the need of a change. Perhaps many of them did not realize the true reason. The opportunities and encouragements of teaching in the public schools are so much greater than they are in the schools provided by the church. In this matter the teachers are on one end of the line and the children on the other. Is it necessary that this condition should continue to exist? The church has long maintained that its most sacred

duty is the training of its children. Whenever she has done her best to live up to this ideal, she has wielded a wholesome influence far beyond her membership. Whenever she has lost sight of her opportunity, she has found that others have stepped in to do less than she could have done. Often they did better what they undertook than the church was doing.

It is interesting to note how often public schools

Tentative Survey of Conference Attendance

Local Committee Requests Cooperation

Due to critical problems pertaining to both food and lodging the Local Conference Committee is attempting a survey of probable attendance.

The local Committee is printing the coupon below, in all Conference papers and other publications in the earnest hope that everyone (delegate or visitor) who plans to attend even though his plans are uncertain will fill in the coupon, turn it in to their pastor or send it direct to the Local Conference Committee.

Pastors, upon receiving these coupons, are earnestly requested to send them to the address below by May 1 (and again May 20).

This is *not* a registration. It does *not* bind you to attend. It merely gives the women in charge of food preparation and lodging the information they need.

Food rationing points, shortage of gasoline, and bedding seem to make this almost essential.

Prices of meals the last conference were: Mornings, 20-25 cents; noons, 40 cents; evenings, 35 cents. They will be somewhat higher this conference. Dormitory rooms on the campus will be 50 cents per person per night.

For accommodations in private homes the following prices are suggested: (arrangements to be made with the host) Rooms: per person per night.....50
breakfast.....25

REMEMBER: Give this coupon to your pastor or mail direct to: B. Bargen, Chairman, Committee on Registration, North Newton, Kansas.

Place a check-mark in the square of the appropriate day.

1. Which days of the conference do you plan to take breakfast at the Conference Dining Hall?
2. Which days of the conference do you plan to take noon meal at the Conference Dining Hall?
3. Which days of the conference do you plan to take the evening meal at the Conference Dining Hall?
4. Which nights do you wish the Conference to reserve a room for you?

Wed.	Thur.	Fri.	Sat.	Sun.	Mon.	Tue.	Wed.
May *30	May 31	June 1	June 2	June 3	June 4	June 5	June 6

Are you coming as a delegate? Yes _____ No _____
 Is your coming reasonably certain, conditions permitting? Yes _____ No _____
 What day and time do you plan to arrive? _____
 Is this coupon for a single person _____ or a married couple _____?

*Coupon includes May 30, although Conference actually begins the morning of May 31.

NAME ADDRESS

CHURCH

have been a help toward better training for the work of the church through its schools. In many places there is an arrangement whereby children may be excused for one hour per week for religious training. In order that this privilege may be granted the excused for one hour per week for religious training. At first this seems like a hardship. In the end it is a blessing. It helps to live up to the statements so often made by Christians: "The best is none too good for our children."

In some communities the churches join in an effort to train their teachers. This is a very valuable experience for the community as a whole. It is a case of practical neighborliness in the field of Christian living.

The laws of the States have to be taken into consideration, but where there is a will there is a way. When our churches become concious enough of the problem which confronts them in a day like this, they find a way.

Another encouraging feature in the work of religious education lies in the fact that so many of our students get the vision of better things while training for life. That is true of those in service. They are compelled to think as they never have before and many of them realize as never before that those who call themselves Christian have an obligation to the common human rights that every child has a right to be well born and well reared. The churches have long taught that. Their present obligation is to live up to the opportunity more greatly.

JOTTINGS

—**Pretty Prairie, Kansas:** Rev. P. P. Tschetter conducted preaching services at the Bethel Church near Inman, Kansas over the period of April 8 to 13.

On April 15 Bro. Waldo Kaufman was ordained into the ministry. Rev. Phil. Wedel officiated in the ordination. Rev. P. P. Tschetter, Dr. Ed Kaufman, and Dr. H. A. Fast also spoke words of encouragement and admonition stressing the sacredness of the calling. Bro. Kaufman assumes his new charge in Hydro, Oklahoma, May 1.

April 17, 18, 19, we had the pleasure to have Rev. H. P. Fast of Orienta, Oklahoma, with us—for our Bible conference—Sam Schrag

—"The Church in the News" was the theme of a recent evening service by the first Church, Nappanee, Indiana. Two features were: "Significant Denominational News Bulletins," and "Significant interdenominational News Bulletins." A third feature was a panel discussion on "The Church and World Security."

—**The Bethel College Fellowship Committee** of the Lorraine Avenue Church, Wichita, recently sponsored a program by some students of Bethel College, accompanied by Willis Rich.

—**The C.P.S. Quartet from the Denison, Iowa, camp** recently gave a musical program in the Bethel Church, Mountain Lake, Minnesota. Director Lester Garig brought a message.

—**Relief clothing collected** in the Mountain Lake community by Boy and Girl Scouts and others is to be sent through the M.C.C., which according to a church bulletin has been highly approved by the U.N.R.R.A.

—**Rev. Erland Waltner** is to speak at a high school commencement in Winkler, Manitoba, and to some churches at Bretna and Altona, May 21-25.

—**Bethel College Church:** A reception will be given for Mr. and Mrs. Marvin Dirks, in the Student Union Room, Sunday evening, May 13, 7:30 p. m. The Dirkses will give informal talks of their internment experience.

—**Elmer W. Baumgartner**, who teaches a Sunday School class as large as some whole congregations in our conference, will give the commencement address at Freeman Junior College on May 18, at 8 o'clock. His subject is "The Reality of Life." Mr. Baumgartner will also speak at the Alumni Banquet which is to be held May 17. His talk that evening will be on "Requisites for Leadership." Mr. Baumgartner has been connected with the First Bank of Berne for over twenty-five years. He is also a member of the Board of Publication of the General Conference.

—**Rev. A. J. Neuenschwander** is to spend about six weeks in Canada this summer in the interest of Home Mission work.

—**West Swamp Church, Quakertown, Pa.,** On April 15 the worship service was varied by having "The Good News" Quartet favor us with selections. One of the men also talked to us. They also held meetings at Flatland and Bethany and at the Old People's Home at Frederick.—Arlene Rosenberger

—**Fairfield Church (Pa.)** joined with other churches on April 22 in praying for peace and for the success of the United Nations Conference. Robert Geigley is expected home in April.

—**Bulletin, Zion Mennonite Church, Souderton, Pa.,** "Four cars and a truck went to the clothing depot at Ephrata on Saturday, April 14, to see the clothing center and to take the clothing (2,026 lbs. of clothing and soap) we collected. Seeing the soap and shoes put into boxes for shipping, the clothing sorted and put in A-1 condition all proved educational and inspiring. Those who went felt that the clothing center well expressed the Christian way of life in concrete terms."

—**The Deep Run (Pa.) Church** also joined in prayer on April 22 for the San Francisco Conference.

—**Hebron Church, Buhler, Kansas:** On April 29 Rev. Walter Gering showed pictures of Puerto Rico and gave a talk. Winton Stucky, a former "Smoke-jumper" also showed pictures and told about the work.

—**Second Church, Beatrice, Nebraska.** On May 6, Deaconess Sunday, two of the Sisters from the local Mennonite hospital brought brief messages. In the evening pictures of the deaconess work in the Lutheran Church were shown in the First Church, Beatrice.

—**Madrid, Nebraska:** Rev. John G. Unruh and family arrived at their new home at Madrid on April 20. The First Church gave a reception to them on the evening of April 21. It consisted of a short program, some refreshments served by the ladies aid, and a shower consisting of \$21.25 in cash and a lot of groceries.—P. A. Regier, Sec.

—**Rev. C. H. Dirks** has made a valuable contribution as pastor of the First Mennonite Church of Hutchinson. The church has made definite progress in growth since his arrival as pastor in that city in 1936. The General Conference Minutes of 1935 report 111 members for the Hutchinson Church. In a special membership bulletin issued by the church in 1944, there were 154 members listed. For many years it received financial aid from the Home Mission Board, but the church has become entirely independent, not having received any assistance for several years.

Rev. Dirks' service has reached out beyond the confines of his congregation. He has been closely linked up with the various conference activities: the Ministers' Conference, Young People's Work, the Sunday School Conference, and also chairman of the Home Mission Committee of the Western District Conference.

In all these endeavors he will be missed as he leaves for his new pastorate in Portland, Ore. Undoubtedly he will find a large field for constructive service on the West Coast, and as he leaves the middle West, his many friends will remember him prayerfully.—By a member of the Home Mission Board.

—**Mr. and Mrs. Alvin Fast**, members of the First Mennonite Church, north of Butterfield, are scheduled to leave for their mission field in Cuba early this summer. The way has opened for them to go out under the "World Mission," which is a faith mission, supported by a number of churches and friends throughout America, and is headed by Rev. Sidney Correl, with headquarters in Dayton, Ohio. Half of their support, however will come from their home church. Mr. and Mrs. Fast are in Dayton, Ohio, at the present time, where Mr. Fast is teaching in the Bible school, sponsored by the World Mission Society. At the same time he is taking some classes, including Spanish, at the University of Dayton.

REPORT ON WORKERS' CONFERENCE HELD AT GEARY, OKLAHOMA

The Bible study was very interesting and inspirational. It was preceded by a season of prayer that touched us deeply. In the S. S. Superintendent group discussions we learned that we have been neglecting the individual and doing too much group

work. The Geary church was a splendid host, and those two fellowship meals will always be a pleasant memory.

Elmer J. Lichti Supt., Deer Creek Menn. Ch.

WOMEN'S BUSINESS MEETING

The Women's Business Meeting at the General Conference is arranged for Saturday afternoon, June 2, beginning at 1:30 P.M. instead of at 7:00 P.M. as previously announced in these columns and again inadvertently in the May issue of *Missionary News and Notes*.

Mrs. W. C. Voth, Sec.

"WORDS TO YOUNG CHRISTIANS"

The above words are the title of a book. This book was written in German by Prof. C. H. Wedel, former teacher and President of Bethel College, and bore the title "Geleitworte an junge Christen." It was widely read because it was interesting and helpfully instructive, especially for young Christians. Later the book was translated into English by Dr. Theodore O. Wedel, a son of the author, and given the title "Words to Young Christians." Again it enjoyed a good sale until the first edition was exhausted.

A new edition of this interesting and helpful book has just been completed. It is unabridged and pleasingly attractive in an artistic paper cover. The book was written especially for young people of the Mennonite faith and contains a brief outline of Mennonite history and doctrine as well as sound advice to young Christians. Dr. Theodore O. Wedel says in his preface: "This little book of advice to young Christians was among all his writings the one which he was happiest in leaving as a legacy to his church and his friends."

The book is especially suited to be presented as a gift to young converts and to all who have completed the catechetical instruction and have united with the church. The price is forty cents for single copies. A liberal reduction will be given when purchased in lots of ten or more copies. For sale by the *Mennonite Book Concern*, Berne, Indiana, and the *Mennonite Publication Office*, Newton, Kansas.

EASTERN DISTRICT CONFERENCE NOTES

Flatland—The church service on April 15, was in charge of the Young Men's Quartet from the C.P.S. Unit at Norristown, Pa. —Corr.

Deep Run—The church council decided to purchase copies of the *Mennonite Hymnary* for the use of the congregation. The Conference Correspondent agrees with the following statement in the bulletin which reads as follows: "We do not hesitate to say that this is one of the finest hymn books available. It is finding its way into an increasing number of Mennonite churches."

East Swamp—The pastor notified the congregation that The Gospel Messengers have been notified that their broadcast would cease as of June 1.

Souderton—Miss Ruthabel Rickman of New York gave a recital on Sunday evening, April 8. Friday evening, April 13, Grayce Kaneda, a Japanese-American spoke in the church auditorium and showed a movie "Challenge to Democracy" depicting the

life of her people in this country. April 14, members of the church visited the clothing depot at Ephrata. **Second, Phila.**—Mr. Peter E. Boyko of the Pocket Testament League spoke Sunday evening, April 22. As an Easter gift, the Service Men's committee sent an eight month subscription to "The Christian Digest" to each person in the service.

Fairfield—The churches of the community held a memorial service in honor of the late President Roosevelt and service of prayer for the nation on April 15. Rev. Stoneback, pastor of the Fairfield Mennonite Church spoke on the text: "In the year that King Uzziah died, I saw the Lord sitting upon a Throne."

West Swamp—The memorial marker, erected near the spot where the first Mennonites of this community settled and built their first church, will be dedicated on Sunday afternoon, May 13 at 2:30 o'clock. The service will be held in the West Swamp church and there will be three speakers on the theme "The Faith of Our Fathers," as follows: Dr. E. E. S. Johnson will speak on "Faith Tested in the Past;" Rev. Harold D. Burkholder will speak on "Faith Tested in the Present," and Rev. Howard G. Nyce will speak on "Faith Tested in the Future." Then there will be a brief service at the marker site.

Happy Birthday to you! Late in the afternoon of the day before he celebrated his eightieth birthday, Mr. Joseph B. Bechtel, Deacon of the First Church, Philadelphia, for fifty-three years, heard this song from a large group of friends as he opened the front door of his home.

Note: Rev. Howard Nyce has asked us to announce that hereafter all churches should send their bulletins and jottings direct to "The Mennonite," North Newton, Kansas. Thank you, Brother Nyce, for the work that you have done as correspondent.—Editor.

Program of the Northern District Conference

May 26-29, 1945
Henderson, Nebraska

A MISSIONARY CONFERENCE

Motto: "Lift up your eyes, and look on the fields." Jno. 4:35

"Go ye . . ." Mat. 28:19

"Pray ye . . ." Matt. 9:38

"Give ye . . ." II Cor. 9:7

Theme: Missions

Conference Chorus in charge of Rev. Ed. Duerksen

Sat. 2 p.m.—Pastor's Conference —The Pastor and Missions

Song service in charge of Host Church

Chairman—Rev. Willard K. Claasen

Devotions (10 min.) Rev. Victor Sawatzky

Music by the local church

Message—(30 min.) The Mission-Wise Church (Speaker to be named)

A Testimony (15 min.) Influences Contributing to Missionary Vision, Miss Aganetha Fast

Message: (30 Min.) The Giving-Wise Church, Rev. Alfred Habegger

Offertory prayer

Offering for C.P.S. Camps

Discussion or questions led by the chairman

Close at 5 o'clock

Saturday evening—The Northern District in Missions—8 p.m.

Chairman—Vice-President Rev. Arthur Ortman

Prayer of commitment—Rev. J. F. Epp

Devotions (15 min.)—Rev. I. J. Dick

Word of Welcome, Announcements—Rev. A. W. Friesen

Music by the local church

Conference sermon by the President, Rev. Eriand Waltner

Season of prayer led by the President

Music by the local church

Conference Business:

1. Appointment of temporary committees.
2. Consideration of the minutes.
3. Report on Solicitation by Evangelization Committee
4. Report of the Treasurer
5. Report of the Examining Committee
6. Report of the Statistician

Sunday morning—Mission Services

Program arranged by the Host Church

Leader—Host pastor

Offering for Missions

Sunday afternoon—Missionary Rally

Song service in charge of Host Church

Leader—Rev. J. J. Regier

Devotions: One favorite Bible verse by each Missionary

Prayer—by the leader

Music—by C.P.S. men of Lincoln, Neb.

5 min. talks by all missionaries on: Why I am a Missionary

Music—by C.P.S. Men of Lincoln, Neb.

Message—Why You Should be a Missionary (Acts 1:8), (Speaker to be named)

Offertory prayer by Rev. H. D. Epp

Offering for Relief

(Note: All Missionaries dress in native costume, if possible)

Sunday evening 7:45—Missionary Vision: Beholding the Fields

Song service in charge of Host Church

Leader—Rev. George Dick

Devotions (10 min.)—Rev. Albert Ewert

Music—by the local Church

Testimonies of prospective Christian workers arranged by Evangelization Committee.

Pictures of South American Mission Prospects—Rev. W. C. Voth

Message (20 min.)—The Missionary Challenge, Rev. Alfred Habegger

Offertory prayer—Rev. H. H. Quiring

Offering for the Northern District Conference.

Monday morning, 9 a.m.

Singing and devotions (15 min.) Rev. Ben Nickel

Message (30 min.) City Mission Work, Rev. C. H. Dirks

Business:

1. Reading of Delegate Certificates.
2. Report of Committee on complimentary votes.
3. Report of the Educational Committee. (1 hr.)
4. Report of the Peace Committee. (1 hr. 45 min.)

Monday afternoon, 1:30 p.m.

Devotions (10 min.)—Rev. Paul Dahlenberg

Continuation of Peace Committee Report.

Message (30 min.)—Indian Missions, Rev. Alfred Habegger

Business:

1. Report of Evangelization Committee (2 hrs.)
Worker's reports (1 hr.)
Committee report
Message (1 hr.)
Recommendations
2. Election of officers (Pre-prayer arranged by the Chairman)

Monday evening, 8 p.m., The Sunday School in Missions

Chairman—Rev. Waldo Flickinger

Song service in charge of local church

Devotions by the local Sunday School Superintendent.

Music—Local Primary S. S. Children

Message (25 min.) Reaching our Indian Children, Mrs. Alfred Habegger

Music—Local Junior S. S. Children

Message (25 min.) Reaching the South American Children
Rev. W. C. Voth

Music—Children of Grace Children's Home

Message (25 min.) How May S. S. Workers Get the Mission

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

Spirit into the Sunday School? Rev. A. P. Waltner
Closing prayer—Rev. J. J. Unruh
Tuesday morning, 9:00 a.m.
Communion services in charge of the Host pastor (45 min.)
Message—The Lord's Supper in the Mission Field and in
the Home Church, Rev. W. C. Voth
The Commemoration of the Lord's Supper
Memorial service in charge of Rev. J. B. Hofer
Message (15 min.) Missions in Relief, John C. Mueller
Business:

- 1. Unfinished business
- 2. Report of the Resolutions Committee.
- 3. Invitations for the next conference.

Tuesday afternoon
Women's Mission Society Program
Young People's Business meeting.

Tuesday evening
Young People's Program.
The Business Committee
Rev. Ed. Duerksen
Rev. J. F. Epp
Rev. L. H. Linscheid, Sec.

Middle District Conference

May 26 to 29, Pulaski Mennonite Church, Iowa

SATURDAY EVENING, MAY 26

Reception and prayer service in charge of local church

SUNDAY MORNING, MAY 27

Service led by Rev. E. A. Sommer
Communion Service—Music by Pulaski Church
Conference Sermon by Rev. J. N. Smucker, Conference Pres.

SUNDAY AFTERNOON

- 2:00 p.m. Worship Service, Rev. I. W. Bauman
- 2:10 Music by Local Church, Men's Quartet
- 2:15 Message on Relief-Speaker to be supplied
- 3:00 Music by Donnellson Mennonite Church
- 3:05 Report on C.P.S. by Rev. Albert Gaeddert
- 3:50 Recess
- 4:05 Mission work among the American Indians, Rev. John P. Suderman

SUNDAY EVENING

Business Meeting and Program of the Young People's Societies

MONDAY MORNING, MAY 28

- 9:30 Worship Service—Rev. P. J. Boehr
- 9:30 Business Meeting of the Women's Missionary Society
- 9:40 Business Session
 - 1. Presentation of Delegates
 - 2. Reading of Minutes of last meeting
 - 3. Announcements of committees
 - 4. Report of Floor Privilege Committee
 - 5. Report of Conference Trustees
 - 6. Report of Education Committee
 - 7. Election of Conf. Trustee and Member of Education Committee

- 11:30 Recess
- 11:45 Music by Bethel Church, Fortuna, Missouri
- 11:50 Topic "Christian Education through the Church" Rev. A. S. Rosenberger
- 12:20 Adjournment

MONDAY AFTERNOON

- 2:00 Worship Service by Rev. G. T. Soldner
- 2:10 Business Meeting
 - 1. Unfinished business from forenoon
 - 2. Report of Bluffton College
 - 3. Report of Seminary Committee
- 3:30 Special Music by Wayland Mennonite Church
- 3:40 Report of Peace Committee
 - 4. Election of Member of Peace Committee
- 4:40 Recess
- 4:50 Music by Donnellson Mennonite Church
- 4:55 Topic "Higher Education Which Is Christian," Rev. A. E. Kreider
- 5:20 Adjournment

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The subscription price for The Mennonite for 1945 will be the same as in 1944, namely, **New Subscriptions \$1.25 for the first year, Renewals \$1.75 per year.** Please use this Order Blank when sending in your subscription and underscore the word **New** or **Renewal** to correspond with the type of subscription you are to pay for.

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Mennonite Publication Office
Newton, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

MONDAY EVENING SESSION

Program of the Women's Missionary Society

TUESDAY MORNING SESSION

- 9:30 Worship Service Led by Rev. John Esau
- 9:40 Business Session
 - 1. Report of Home Mission Committee
 - 2. Report of Women's Work
 - 3. Report of Young People's Work
- Special Music by Emmanuel Church, Noble, Iowa
 - 4. Election of member of Home Mission Committee
 - 5. Election of Conference Officers
 - 6. Choosing Place of next conference
 - 7. Unfinished business
 - 8. New Business

- 11:30 Recess
- 11:45 Special Music by Emmanuel Church
- 11:50 "Objectives of City Mission Work," Rev. John T. Neufeld
- 12:20 Adjournment
- Conference Officers: J. N. Smucker, Pres., G. T. Soldner, V. Pres.; Gerhard Buhler, Sec.
- Program Committee: I. W. Bauman, E. W. Baumgartner, John T. Neufeld

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, MAY 15, 1945

NUMBER 20

W H I T S U N D A Y

By P. A. Penner

Some believers who claim to have the indwelling of the Holy Spirit have demonstrated this, to their own satisfaction, by questionable manifestations. There are those who believe and teach that speaking "in tongues" is *a*, if not *the*, sign of the indwelling of the Holy Spirit. We have had such Christians in India. Close observation of their lives did not reveal anything startling, nor was their service outstandingly fruitful. I recall one family that came to Calcutta, India, as missionaries. This family refused to study the Bengali language, but insisted that God would give them the language, because, they said: "We have the fullness of the Spirit." This family never acquired the language of the people to whom they claimed to have been sent. When all "their substance" was gone and they were reduced almost to poverty, kindhearted friends in India paid their passage home.

Others, perhaps of the more emotional type, demonstrate the professed indwelling of the Holy Spirit in a physical way. A certain posture of the body, rolling on the floor, crying, shouting, praying audibly are some of the manifestations, and hence the name "holy rollers" has here and there been applied to them. Here again a case from India. The name of the late Pandita Ramabai is a household word in the Christian communities in India. She was a highly educated Marathi lady. Becoming a widow at an early age and as such, experiencing the pitiful lot of Indian widowhood, her heart naturally went out to the thousands of child widows of her country. It is, therefore, no wonder that after her conversion, with her inherited means, she opened a home for the suffering child widows. Many hundreds of child widows were not only rescued from poverty, insult and shame, but were gloriously converted. Together with my father I visited this institution, "Mukhti"—meaning Salvation—near Poona, in 1906 during the great revival that touched many Christian centers in India. The Pandita was in charge of this institution. In the spacious church, partly erected by the approximately six hundred inmates of the home, we, my father and I, attended morning devotions. After a brief message by the Pandita, opportunity for prayer was given. At first only one widow led in prayer; the second began

before the first widow had stopped praying, then a third, a fourth, and within a space of not more than four or five minutes all of those present prayed audibly, some of them even very loudly. Some of the widows stood with swaying bodies; the majority were kneeling; others, true to Indian fashion, touched the floor with their foreheads; some were crying; etc. The praying was like the surging of the sea. Father and I stood near the open door and saw and heard what we had never seen nor heard before. A strange, never-to-be-forgotten sight! Imagine a congregation of hundreds of widows praying audibly at once. Because the Marathi language was used, I did not understand the import of the prayers. As we turned to leave, my father said, "The Lord knows his own." He was right. This whole manifestation was claimed to be the visible result of the presence of the Holy Spirit in the hearts of these Christian widows. Though it may be reasonably questioned whether this physical demonstration is a necessary proof of the indwelling of the Spirit, yet I withhold criticism, the more so because of the zeal for God and the power in the messages of these Christian widows. For years after this event, the maturer widows of Mukhti, according to reliable reports, continued to tour the numerous villages around Mukhti with the message of salvation.

A spirit-filled life is a normal, not an abnormal, life. Our Lord Jesus Christ is the best proof of this statement. We read: "And Jesus being full of the Holy Ghost . . ." Luke 4:1. "Full of the Holy Ghost," and yet nothing abnormal is noticeable in life and conduct. His life was serene, radiant, and contagious. Once, and only once as far as we know, a woman in a crowd of listeners, interrupting him in his discourse, would have him shout: Hallelujah! Amen! She failed. In his usual calm voice he merely said to her: "Yea, rather blessed are they that hear the Word of God and keep it." Luke 11:27-28

God clearly indicates the character of a normal spirit-filled life. In Gal. 5:22-23 we read: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness (kindness, R.V.), goodness, faith (faithfulness, R.V.), meekness, temperance (self-control, R.V.)" in contrast to the "works of the flesh." It is

to be noted that the *word* does not say *fruits*, but *fruit* of the Spirit. All enumerated characteristics are one fruit: a cluster with nine berries. "The fruit of the Spirit is love, joy, peace, etc." All of them. The permissible division, sometimes made, that the first three of these graces are in relation to God—love, joy, peace; the second three are in relation to our fellowman—longsuffering, kindness, goodness; the third for our individual life—faithfulness, meekness, and self-control, is man-made. Paul evidently wishes to say that if anyone desires to be a Spirit-filled Christian, then all of these characteristics must be seen in the believer's daily life.

It is possible for a believer to have one or more of these characteristics and yet not be a Spirit-filled Christian. Have we not met a brother who claims to have peace, but when it comes to goodness he is so good that he cannot get along with individuals or the church? Here is another who claims to have love, but he is leagues away from kindness. His uncharitableness and rasping criticism cut to the quick. A third claims to have joy, but his longsuffering fluctuates according to circumstances, not unlike a fever chart.

No, a Christian who has one or two, or even more, of the graces mentioned in Gal. 5:22-23 but does not have them all, is not, according to St. Paul, a Spirit-filled Christian. I would use a homely illustration. I hold in my hand a costly Japanese vase. Its colors of blue, lavender, rose, pink are exquisite. Accidentally, it drops to the hardwood floor and is shattered into many fragments. One person picks up a blue colored fragment; another, one of lavender; a third, a rose colored piece; etc. Yes, each one has a piece of the precious vase, but no one can truthfully say that he has the vase. "The *fruit* of the Spirit is love, peace, longsuffering, kindness, goodness, faithfulness, self-control." Everyone of them. "How satisfying, how invigorating, how joyful is the Spirit-filled life. Love, joy, and peace fill the soul. Kindness, goodness, and faithfulness control the life. They are ours and realized in us as fruit of the Divine Presence in us."

If Paul actually means what he says, and I think that he does, then some Christians may feel somewhat discouraged. They are conscious of the fact that they fall short of living a victorious life. They feel their lack of love, the absence of continued joy, the intermittent peace, etc., and yet they long for a radiant contagious life. In a word, absence of the indwelling of the Holy Spirit. How can He become ours? To this longing Jesus says: "If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke 11:13. "But," says someone, "I have asked him and yet my prayers remain unanswered; they apparently only reach the ceiling. Why?" May I suggest two possible reasons.

First: Failing to take God at His Word, but rather depending upon feelings, expecting a miracle to happen. There is to my knowledge no statement in God's Word that feelings have anything to do with the request for the indwelling of the Holy Spirit. The indwelling of the Holy Spirit is as much a gift of God as salvation through faith in Jesus Christ. Both are ours for the asking.

Second: The possibility of a loose connection between God and the seeker, some pet sin. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18.

But though feelings are no infallible proof of the indwelling of the Holy Spirit, yet the result of this fullness of the Spirit has been beautifully expressed in these lines:

*"Joybells ringing,
Songs and singing,
Fruitage of a God-filled life;
Love and Joy, and Peace and gladness,
Naught of sighing, naught of sadness,
Naught of bitterness or strife."*

It is to be noted that Gal. 5:16 enjoins us to "walk in the Spirit," which evidently means to manifest Him in a constant and consistent daily walk: Monday, Tuesday, Wednesday, down through Saturday, and not only on Sunday morning. He is to be manifested in business, in the office, on the farm, in the school room. Everywhere.

In conclusion. The indwelling of the Holy Spirit brings with it constant prayerful vigilance. Paul does not warn us without reason when he says: "Grieve not the Holy Spirit." Eph. 4:30. "Quench not the Holy Spirit." I Thess. 5:19. And Christ warns: "Blaspheme not the Holy Ghost." Matt. 12:31. Whether non-Christians only can blaspheme the Holy Spirit or also Christians is a much debated question and the discussion of this controversy is not within the province of this meditation.

Correct Address is Important

"In order to avoid any possible confusion in the delivery of mail addressed to delegates and visitors at the General Conference it is extremely important that such mail be addressed *correctly*. Due to the fact that the General Conference Headquarters are located in Newton, but that the Conference itself will be held in North Newton, on the Bethel College Campus, extreme care must be taken to address all mail intended for delegates and visitors in the following form:"

*Rev. So and So
General Conference Session
Bethel College
North Newton, Kansas*

"Please note the underscoring of the word 'North' Newton to avoid delay of mail addressed to the Newton Post Office."

Men Full of the Holy Spirit

When people do not get along together, men full of the Holy Spirit are urgently needed to better the relationships. In those days when the early church was growing very rapidly, there arose a murmuring among the Greeks against the Hebrews. It seems that because of race prejudice the Greek widows did not get the daily ration of food as determined upon. Men refused to let the Holy Spirit have its way in this matter of food distribution. When the leaders became aware of this, they asked the body of believers to look around for some men whose function it would be to bring the two opposing groups into right relationships. It was suggested that the men to be elected be of honest report and full of the Holy Spirit and wisdom.

Here we are particularly interested in the phrase "full of the Holy Spirit." Webster suggests that the word "holy" is akin to the Anglo Saxon word "whole." In other words the multitude elected men full of the wholeness spirit to bring wholeness to a body which was beginning to divide into parties or parts. Division is not God's will. If there is to be any separation, it is to be for the purpose of separating from forces that are divisive. Jesus ate with sinners but he never cliqued with the Pharisees who esteemed themselves so much better than the sinners and even cursed the multitudes. God's will is wholeness within the individual and within human society.

Today nation murmurs against nation, but unless they become as one whole (one world) there will not be enough bread for someone. In this hour we are in desperate need of men full of the Holy (wholeness) Spirit who can bring about those relationships that make bread available to all in spite of any group prejudice that may have existed in the past. "Am I my brother's keeper?" asks a sinful mankind. Yes, definitely so, says Holy God, our Father.

We Must Stand to Gain

What position will the coming General Conference take towards war and participation in it? This is an important question, for the statements that church bodies make on this question frequently reveal some of the best thought upon the part of those who are church leaders. Lest we forget what the conscience of church bodies has declared in times past, let us review the statements of some prominent church groups. It was said by: The United Lutheran Church in America in 1934: *We believe that the material losses*

of war, the fears engendered, the consequent hatreds and immeasurable suffering and sorrow resultant from international conflicts make war a devastating calamity for both victor and vanquished. We further believe that through the growth of public confidence in the agencies and instruments for international peace the way can be opened, under the providence of God, for the substitution of the peaceful processes of adjudication and arbitration in place of armed conflict in the settlement of international disputes.

International Society of Christian Endeavor in 1935: *"We resolve to go forth from this great gathering of Christian youth, united in the common purpose of building a world based upon Christ's principles of justice, understanding, tolerance, and brotherhood among men and among nations. In such a world, war belongs only to history!"*

Evangelical Synod of North America in 1933: *"We declare our conviction that international warfare and the Gospel of love and brotherhood which we profess are incompatible. The methods used and the passions aroused by war both outrage Christ's conception of a Kingdom of God in which men should trust, love and forgive one another. We therefore pledge ourselves to support every movement which looks toward an organization of the nations for the elimination and outlawry of war; and to use every means to create the spirit of international goodwill among our people. We furthermore declare that we will not, as a Christian Church, ever bless or sanction war. We make this declaration of abstention as a Christian communion and do not intend it to bind individuals unless and until they accept it personally. We do mean to commit our Church to the fundamental proposition that to support war is to deny the Gospel we profess to believe."*

General Council of Congregational and Christian Churches in 1934: *"... the cleavage between the way of Jesus and the system of war is clear. We of this Council are convinced that we must now make this declaration: 'The Church is through with war.' We of this Council call upon the people of our churches to renounce war and all its works and ways and to refuse to support, sanction or bless it. The mind of our Church (in so far as this vote reveals it) has moved to this solemn conviction."*

The Northern Baptist Convention in 1935: *"Modern war and its attendant evils . . . is incompatible with the gospel of Jesus Christ, and in every respect contrary to God's plan of love for all mankind. . ."*

Yes, perhaps, these church bodies have lost some ground during the war, but that is not surprising, for

"Other foundation can no man lay than that is laid which is Jesus Christ."

they were not strongly established in the faith of non-resistance through hundreds of years. In fact, it is enheartening to note that the Christian Church has not retreated more than it has. The Christian Church, as a whole, has not put its hand of blessing upon this war as it did upon the First World War. Its conscience is against war.

What a calamity it would be if now the Mennonite

Church with a peace testimony hundreds of years old should retreat and lose ground. It must not, it cannot be, if we would truly pray "Thy kingdom come. Thy will be done." We must stand to gain. As a General Conference we must stand to add to, to fill full, our position towards war and participation in it as adopted at our last session in Souderton, Pa. We must stand to gain or we shall fall in sin.

Tentative Survey of Conference Attendance Local Committee Requests Cooperation

Due to critical problems pertaining to both food and lodging the Local Conference Committee is attempting a survey of probable attendance.

The local Committee is printing the coupon below, in all Conference papers and other publications in the earnest hope that everyone (delegate or visitor) who plans to attend even though his plans are uncertain will fill in the coupon, turn it in to their pastor or send it direct to the Local Conference Committee.

Pastors, upon receiving these coupons, are earnestly requested to send them to the address below by May 1 (and again May 20).

This is *not* a registration. It does *not bind* you to attend. It merely gives the women in charge of food preparation and lodging the information they need.

Food rationing points, shortage of gasoline, and bedding seem to make this almost essential.

Prices of meals the last conference were: Mornings, 20-25 cents; noons, 40 cents; evenings, 35 cents. They will be somewhat higher this conference. Dormitory rooms on the campus will be 50 cents per person per night.

For accommodations in private homes the following prices are suggested: (arrangements to be made with the host) Rooms: per person per night.....50
breakfast.....25

REMEMBER: Give this coupon to your pastor or mail direct to: B. Borgen, Chairman, Committee on Registration, North Newton, Kansas.

Place a check-mark in the square of the appropriate day.

1. Which days of the conference do you plan to take breakfast at the Conference Dining Hall?
2. Which days of the conference do you plan to take noon meal at the Conference Dining Hall?
3. Which days of the conference do you plan to take the evening meal at the Conference Dining Hall?
4. Which nights do you wish the Conference to reserve a room for you?

Wed.	Thur.	Fri.	Sat.	Sun.	Mon.	Tue.	Wed.
May *30	May 31	June 1	June 2	June 3	June 4	June 5	June 6

Are you coming as a delegate? Yes _____ No _____
 Is your coming reasonably certain, conditions permitting? Yes _____ No _____
 What day and time do you plan to arrive? _____
 Is this coupon for a single person _____ or a married couple _____?

*Coupon includes May 30, although Conference actually begins the morning of May 31.

NAMEADDRESS

CHURCH

The General Conference

By C. Henry Smith

Eighty-five years ago, a handful of far-seeing leaders of the Mennonite church in America, leaders of several small and scattered congregations throughout the East and Middle West, such men as John H. Oberholtzer of Pennsylvania, Danial Hoch of Ontario, Ephraim Huntsberger, of Ohio, and Daniel Krehbiel and Christian Showalter, of Iowa, conceived an ambitious idea for the Mennonite church, which if carried out to its conclusion, would mean much for the denomination as a whole—namely the unification of all the Mennonite churches of America into a working organization through which all the activities, spiritual and cultural, might be carried on.

The first general meeting for the discussion of this far-reaching project was held in the month of May of the year when Abraham Lincoln was first elected to the Presidency of the United States, in a little crossroads meeting house, long since disappeared, in southeastern Iowa. While the idea was big, this first meeting was a modest affair, consisting of only two local churches in Iowa, and two representatives from Pennsylvania. But several of the chief sponsors of the idea were there: Daniel Krehbiel and John H. Oberholtzer. And leadership almost always is responsible for the major share of any difficult enterprise. A big idea always has its first inception in the mind of some far-seeing individual. In those matters that time declares to be right the majority at first is always wrong.

These men laid the foundations for a united Mennonitism broadly and wisely. The goal they set, and the means for attaining that goal has been altered but little by later leaders to this day. The General Conference today is still building on the foundation and following the blue prints first specified by these pioneers of Mennonite unity in the little Iowa meeting house some eighty-five years ago. In fact, a history of the General Conference movement is merely the story of the gradual and steady unfolding of the plans and objectives of the founders. There have been no radical changes, nor revolutionary turning points since. At this and several other meetings it was resolved:

1. To invite all Mennonite churches of America to share in this enterprise. Each congregation was to retain its independence as a governing body, and maintain its own church discipline. The union was to be one for promoting common activities only. The only test of fellowship was to be a common belief in the traditional principles of Mennonitism: regeneration, baptism upon confession of faith, rejection of the oath, and the doctrine of non-resistance.

2. The whole purpose of the movement was to sponsor such church activities and institutions as would

build up the spiritual life of the churches, promote the unification cause, and train efficient leaders to carry on the work. Specific objectives to be aimed at were the establishing of a mission board, the appointment of a traveling minister whose concern it would be to represent the unification cause among all the churches, the sponsoring of a church paper, which had already been established by private enterprise, and the establishing of a training school for prospective ministers and church leaders.

As just indicated, the history of the General Conference movement is largely the carrying out and amplification of this original program. Let us examine briefly what progress has been made during the past eighty-five years along these lines.

NUMERICAL GROWTH: The General Conference has had a steady though slow growth from the beginning. The first meeting in Iowa consisted of just three congregations with a handful of members. Each succeeding session of the conference, however, witnessed a few new additions, at first largely from the Oberholtzer following in Pennsylvania, and later from recent European immigrant groups. The Bavarians in Illinois and Iowa were charter members; the first Swiss congregation, that of Berne, Indiana, under the leadership of S. F. Sprunger, joined in 1875; the first Russian contingent, that of Alexanderwohl, represented by David Goertz and Heinrich Richert, were added the following year; The Bluffton Swiss congregation and that of Dalton, Ohio, together with the original Amish congregations at Trenton, Ohio, and Noble, Iowa, joined in 1893. By this time the number of congregations had grown to fifty, eighteen of which were from Kansas. At the last session of the Conference held at Souderton, Pennsylvania in 1941, there were one hundred and fifty congregations represented from the United States, and sixty from Canada, the latter largely from the more recent immigrants from Russia, and many quite small. The most recent addition was a Russian immigrant congregation in Mexico. The entire membership at present is approximately 35,000.

THE MISSION CAUSE: The mission cause, both home and foreign, has always played an important role in conference deliberations. Two imposing tasks confronted the early conference sessions—the preparation of workers and the choice of a suitable field of work. It was not until 1871 that S. S. Haury, a Wadsworth student, offered himself as a candidate for the mission cause. After some years of investigation, including a visit to the Indians of Alaska, it was finally decided in 1880 to make the Cheyennes of Indian Territory the objective of the first missionary effort. Work among the American Indians has re-

mained a prominent part of the Conference mission program. Later stations were established in China, and India. The first collection for the mission cause, in 1875, amounted to \$390. In 1941 the collection for missions for the three year period ending in that year amounted to approximately \$325,000.00, eighty thousand of which was for Home missions.

PUBLICATION: No cause can prosper without adequate publicity. Oberholtzer, realizing this fact, started as early as 1852, the first of a long list of later succeeding Mennonite periodicals, the *Religioeser Botschafter*. In 1881 the Conference elected a Publication Board which in the course of time took over several of the religious papers that had been started as private or district conference enterprises. *The Bundesbote* became a Conference paper in 1881, and *The Mennonite* in 1902. *The Mennonite* has had a steady growth, especially in recent months through its one hundred per cent church subscription plan. But the *Bundesbote*, due to the growing disuse of the German language among the younger readers, has lost steadily in its subscription list except among the more recent immigrants from Russia in Canada. The Board also publishes a full supply of Sunday School literature, and various Mennonite books of a devotional, missionary, and historical interest.

EDUCATION: These early leaders were wise enough to realize that the faith of the fathers could not be perpetuated without a trained leadership; and to this end one of their earliest tasks was to provide a training school where the distinctive principles and doctrines could be taught the future leaders. They were perhaps wiser in this respect than our leadership of today. The result was the establishment of the Wadsworth school. During ten years, from 1868-1878, this institution trained many of the early missionaries and ministers of the church. After its close the Conference took no further direct interest in the conducting of an educational institution. Such colleges and Bible schools as were later established were sponsored either by private initiative or an congregational or district conference enterprises. In recent years through a new union seminary board there has been some interest in the establishment of a very much needed Mennonite seminary, but thus far this project has not made much progress.

RELIEF AND CIVILIAN PUBLIC SERVICE: The work of relief, and the support of the whole Civilian Public Service program is one of the more recent, and perhaps one of the most significant of all the Conference projects. In this work the General Conference has joined other Mennonite bodies through the Mennonite Central Committee.

The Mennonite Central Committee is not only the central controlling organization for carrying on the relief work of the different Mennonite groups, and for supporting the rather heavy, but far-reaching Civilian Public Service program, but also the clearing house for the promotion of the traditional peace doctrines still officially held by all the different Mennonite bodies, though by no means universally practised by their members.

In terms of finances the large work of the Mennonite Central Committee is expressed, not in terms of thousands, but in millions.

WHAT OF THE FUTURE: Has the General Conference reached the numerical limit in its expansive program? It is not likely that there will be many future additions from detached congregations, or from large bodies of Europeans immigrants. Most Mennonite bodies are now well organized in conferences of their own, but there is a possibility that entire conference bodies with little to keep them apart may see the advantage of affiliation with other groups in a larger Federal Council of Mennonites. In fact, the Central Conference is now considering such a step. There are several other conferences, and in time there will be more, who differ from the views and practises of the General Conference very little, or none at all, in their fundamental Mennonite principles; and there is little reason for refusing such an affiliation of separate, regional groups, with local autonomy intact, but united in their educational, publication, missionary, and their common relief and peace efforts.

The splendid cooperation now prevailing among the different branches in carrying out a common relief program, and in administering the work of the CPS camps, shows what might be done in other fields. One thing only is still needed to preserve the traditions of the past and to promote the cause of Mennonite unity—a strong training school for the ministry and church leadership, soundly Biblical, and unequivocally committed to the preservation of the traditional doctrines of historic Mennonitism—the faith of the fathers.

Bring Sugar

During this time of rationing it is difficult to receive sufficient allotments of sugar to meet all our needs for the serving of meals during the week of the General Conference. The Women's Association of Bethel College is responsible for all meals during the conference. The women would greatly appreciate having all delegates or visitors who plan to take most of their meals at the Dining Hall bring along one cup full of sugar. This may be turned in at the Registration table. Sincerely, A. Theodore Mueller, Chairman, Foods Committee.

Our Ministry of Education

By J. H. Langanwalter

BEGINNINGS

Life is a continuation of beginnings. The Author of Life is the Great Beginner. That is what makes Him and His work so interesting. Man was not intended to set an end for his possibilities. If and when one does that he has taken the interest out of his life. He has limited himself and the possibilities of his usefulness.

In School Life

We speak of commencement—beginning—at the close of a school year. That is not as strange as it may seem at first! Seniors are not through preparing for life when they have finished certain prescribed work. They are just beginning to gain the practical training for which their school days fitted them. They are just entering upon the most interesting experience of learning to live under conditions which afford them less and less opportunity to lean upon others and more and more opportunity to try themselves out. That is a very important period of beginning and has well been termed commencement.

While people in all kinds of schools are being graduated—sent forth to begin a new and more valuable experience in living others are beginning their work in school. College graduates and beginners in Daily Vacation Bible Schools are both facing the interesting experience of making an important start. That start is of vital importance to each one of them. Any one who is at all interested in the progress of human beings in accordance with the orderly arrangement which God has provided for them pays more attention to this similarity than he does to the superficially apparent differences. To him all people are beginners—learners of new phases of truth which is intended to make men free.

In the School of Life

Parents are subject to the same orderly arrangement to which their children are held. Without thinking much about it, they look upon the beginner in the grades as a child of the home. They take the same attitude toward the graduate from primary, secondary, collegiate or graduate schools. That fact weighs more heavily than do the differences in age or quantity or quality of training. So long as parents take that attitude they are still growing—are still beginners. They realize of course, that their children are not and cannot be duplicates of themselves in every respect. They recognize the differences but they live with and for their children on the basis of the growth upon which God intended them to live. They are not jealous of their children. They continue to be jealous for them in a very meaningful sense. They stand by their children through guidance or by means of

opportunities for which they can provide. They remain young in spirit. Youth understands that kind of spirit better than it does the attitudes of people who deal mostly with finalities.

What is true between parents and children is no less true between “neighbors” whom they meet on the highways and by-ways of life. It is inspiring to see one person taking a keen interest in the achievements of others. Such an one does not belittle his neighbors. Neither does he feel inferior because what he has, and what he can do are different from the possessions and the achievements of others. They are thankful for that which another can do even though they cannot do it themselves. Such a person is educated in a real sense no matter how many or how few may have been the years spent in school rooms. He is still growing—still a beginner. He is not done. Jesus evidently had in mind when He said, “My Father worketh hitherto, and I work.” So long as anyone is working he is growing; he is beginning. That gives him a zest which helps him overcome more temptations than all the rules he may choose to follow.

Desire for a Better Start

Not all good resolutions are made on New Year's Day. Some of the best ones are made when people realize that they are making another start. That is why commencement time is not only an occasion for joy but also for serious thinking and new determinations to meet one's opportunities in a better way than ever before. That is also true of parents who provide for the opportunities of their children.

Too often the opportunities of children and youth have been handicapped by those who had ceased to get an inspiration from new undertakings. All provisions for the educational needs of our children rise or fall in proportion to the inspiration which parents and neighbors get out of the growth of childhood and youth. Any visitor who has an interest in coming generations can see that without words when he looks at the provisions which are made for the training of children—of all ages—by homes, churches and the communities.

Explaining why things have not been done is usually little more than an attempt to excuse one's lack of interest—a kind of confession that one has ceased to be a beginner of new and interesting, as well as valuable attempts at helpful, useful and wholesome living.

MARIE FAST IS REPORTED MISSING

Marie Fast, who has been doing relief work in the Near East for the M.C.C., has been reported missing and presumably lost at sea. This is according to a cable message relayed to her brother Dr. H. A. Fast, North Newton, Kansas. Miss Fast entered relief work in 1944 and has been stationed in Egypt for some time.



Unconditional Surrender

As the radio vibrates with the triumph of victory because a foe has signed to the demands of an unconditional surrender, one's heart is stirred with the thought of man's greater surrender to the Conqueror of the Cross—the Christ!

Who knows how many of the vanquished who, today, have laid their swords before the victor, are negotiating a heart surrender to the Christ of the Cross? He who heard Israel in its cry to Him when her need was great, shall hear again the cry of a people that return to Him.

Sad is the story of the human race in its rise and fall of empires. Doubly sad is the story, for as yet neither the ruins nor the ashes of a nation's faded glory have taught us the lesson of continued surrender to the God of us all. Again, and ever again the wine press of His wrath has trodden down the ripened grapes of a people's sin. How often, since the days of Noah, must the Heart of God have "grieved because of man and repented that He had made him!"

There is one Empire that passeth not away—a King never to be dethroned! This King, the Christ and Conqueror of man's soul, goes forward through the ages in His triumphant victory march, ever expanding the borders of His Kingdom. Who knows, perhaps from empires crumbled into dust, He builds the stronger walls within His lands.

In this the hour of despair, man either cuts the thread of life or sends to God his cry of anguish. God answers with the Crucified who, at the Cross, negotiates the terms of peace—demanding nothing less than unconditional surrender. Blessed is the soul that is conquered by the Christ!

Germany, it is said; waited too long to surrender to her victors. Grimly she fought upon herself death and desolation—even the loss of the freedom of her will. What a price to pay when she knew that surrender was her only hope to life, to peace!

Is it any different in our spirit life? There is no other way to life—to peace of heart in God—than by the signature of the will to the terms that the Conqueror of the cross holds out to us: an unconditional surrender! The terms shall ever remain the same.

—Joanna S. Andres

FAREWELL MESSAGE FROM HARVEY AND ELLA BAUMAN

622 Juniper St.,
Quakertown, Pa.
April 30, 1945

Dear Friends;

With a deep sense of conviction that I Cor. 3:11 is the only foundation which can be laid for man's salvation and a new order for lasting world peace we again face "homeward" towards India, the land of our adoption. We are fully convinced that if we had spent more money and effort in the evangelization enterprise in the past century, we would not have had to send our armies and navies into the Pacific. May God forgive us where we have defaulted and give us the courage, faith, and determination to consecrate our all to Him in the future.

These nearly three years in America have been happy and busy days.. We trust they have been mutually fruitful to us all. We wish to thank one and all for your kindnesses, courtesies and help in making our furlough pleasant. Three children, Albert, Harvella, and Betty are returning with us. Kenneth and Clara Ann will remain here. Kenneth is in C.P.S. Unit No. 143, Spring Grove Mental Hospital, Catonsville, Maryland. Clara Ann is a freshman in Bluffton College. We will feel this separation, but can with confidence leave them here knowing that the Lord will sustain them in every way.

We covet your prayers as we sail and start our work in India for the third term. We realize as never before what conditions are in America. Medical practice has given us a knowledge which nothing else could have. People yearn for the ministrations of Christian doctors and nurses. They also are hungry for the undiluted Gospel message. We will be praying for America as earnestly as you for India.

May God's blessing be with you all. Our next letter will probably be from India, and we hope that can be written soon.

Yours in His service,
Harvey R. Bauman
Ella Bauman



The Bauman Family

Sponsored by
the Young People's
Union of the
General Conference

EDITOR

R. Weimbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Our Mennonite Relief Work in the Middle East

By S. F. Pannabecker

Just now Brother Baltzer and myself are in one of those inevitable periods of waiting. For over a week we have been on call on an hour-to-hour basis. At any moment we may get notice to leave for our port of embarkation. On the other hand we may have to wait another week. In the meantime we busy ourselves with short walks and odd jobs that may be dropped if necessary or finished hurriedly.

I arrived here early in November after a month's voyage and Brother P. P. Baltzer, of the Mennonite Brethren in Kansas, arrived the latter part of the same month. Since then we have been together. While our ultimate destination is China, present conditions made it advisable to spend some time at different relief centers enroute. The past three or four months in the Middle East have been exceedingly profitable to us and, I believe, also worthwhile to the M.C.C. work in this area.

Our Mennonite staff in this vicinity now numbers twelve. All are working in UNRRA refugee camps, five being in one camp and seven in another. All but two of these workers have arrived since August of last year and five of them since our arrival in November. Thus the last half year has been the period of initiation for most of them. It has also been the period of inauguration of the Mennonite relief work as we have it here. Credit for the preliminary work and organization goes to Brother J. N. Byler and our two first workers, Delvin Kirchofer and Dr. Richard Yoder. The latter two were present from the very beginning of the refugee camps and are recognized as having made as large a contribution to this work as any individuals connected with it.

From the beginning there has been the hope of organizing a specifically Mennonite work, independent but in association with the larger relief agencies. To date we have failed to find the opening for this particular endeavor. On the other hand the UNRRA refugee camps have presented needs for the type of service which we have been prepared to render. So it is that all our staff is at present under UNRRA assignments.

The type of work assigned to our workers varies but all of them have positions suited to their qualifications. Five are engaged in medical work. Of

these, one is chief medical officer in one of the camps, three are nurses and one is laboratory technician. Another serving as dietitian is in a closely related field. The Welfare Division claims five more. Two of these are director of welfare activities in sub-camps, one is supervisor of shop work, another assists in children's activities and the direction of women's sewing, and another is engaged in registration preparatory to repatriation. One of our men is also engaged in connection with supplies and accounting.

The opportunities for personal contact with refugees varies but it can be said that not one of our workers is not vitally concerned with activities for the care of unfortunate war sufferers. At the same time they have left personal impression on refugees and on my brief visits to the camps I have received repeated testimonials of their thoroughness and self-sacrificing service. UNRRA officials have also highly commended their work and agreed that they fill an important niche in the refugee program. This is attested by the fact that UNRRA has voluntarily proposed to put all of them on the regular basis as to travelling, vacation, and separation allowances and other privileges available to regular UNRRA personnel.

The conditions of service are not all ideal. Mennonite standards as to smoking, drinking, dancing, and clean language are not common in circles in which we move. The religious emphasis is almost entirely lacking and even a sacrificial social interest is not too evident. The close association of UNRRA with the army and the necessary dependence on the latter for certain services such as transportation and supplies has raised the question of possible inconsistencies. We feel, however, that none of these conditions has vitiated the testimony of our staff to Mennonite ideals.

A spirit of unity and loyalty has in a way been furthered by the evident difference of standards. Regular weekly gatherings for prayer and devotions are held at each camp beside occasional get-togethers for social or other purposes. Two conferences of the whole M.C.C. staff in the entire area have been held and a third is scheduled for the middle of March. The fellowship in worship, deliberation over common problems, and planning for the future helps weld the group

into a single body even though separated in places of work.

My own contribution in this program of relief work has not been large but there have been certain things it was possible to do. Participation in the conferences was a pleasure as was the privilege to assist in clothing distribution at one of the camps. Negotiations with UNRRA officials over various questions were not uncommon, letters and reports took some time, consultations with workers was an occasional privilege, while welcoming new arrivals and entertaining staff members on their intermittent visits to the city was a pure joy.

Apart from our official duties there has been much opportunity to study the local situation in this important center of the world and to visit points of historic interest. This in itself has been quite an education. As missionaries we especially appreciate the kindness of an American missionary who took us in his car on a Sunday morning tour of several typical Protestant churches as well as different schools and institutions.

The high point of our whole stay was the privilege of spending ten days in Palestine where we trudged, day after day, through the city of Jerusalem, with its many memories, and over the hills that surround it. Trips to Nazareth and the Sea of Galilee and to Jericho and the Dead Sea, as well as railway journeys over other parts of the Holy Land, gave us further opportunities to see and touch those places whose names have been familiar from childhood. The Old and New Testaments will always have a new meaning after having visited the land of their background.

We are ready now to move on to points farther east and nearer the place of our proper assignment. The experience here has helped us visualize some of the problems we may meet there and see how they are handled here. I am convinced that you may be proud of your workers in the Middle East without exception and may feel assured that they are doing a worthwhile work—one that shall stand to the credit of the Mennonite church and, what is more, be a true Christian witness and a force in the Kingdom of God.—Via M.C.C. Headquarters, Akron, Pa.

PLAN FIFTIETH ANNIVERSARY CONVENTION

The third executive meeting of the E.D.C.E. Union was held April 25, at the home of our vice-president, John Moser.

The treasurer reported that we needed \$58 to finish our goal of \$500. Our 50th C. E. convention will be held June 17, afternoon and evening instead of the usual May 30. An interesting program has been arranged, with panel discussions and reminiscence by Dr. E. S. Johnson. Rev. E. Byler will be the main speaker of the evening. Let us give this anniversary convention our full support with prayers. We hope to see a large number of our young

people present. It was also decided to give \$25 to the Retreat Committee.—C. E. Corr.

YOUTH JOTTINGS

—The Iowa retreat program was planned by leaders of the four C. E. societies and their pastors on April 29, when they met at Donnellson. The retreat is to be held at Wayland this year, July 28 and 29.

—The Wayland young people enjoyed a swimming party at the college pool in Mount Pleasant on April 10.

—The Eden C. E., Moundridge, Kansas, has planned a picnic.

—Ernest Lichti of Reedley is President of the California Mennonite S. S. and C. E. Convention for the coming year. Elmer Friesen is First Vice President. Other members of the Executive Committee are: Mrs. Leah Dirks, Elaine Franz, and Loraine Schroeder.

—Wichita: The Y.P.C.E. spent a very enjoyable evening skating at the Y.W.C.A. Later the group went to the church where doughnuts and soft drinks were enjoyed by all.

—Young people of Hydro, Bergtal, Cordell, and Bessie, Oklahoma, churches had a youth rally on May 11 and 12 at the Bergtal Church, Corn.

—Beatrice, Nebraska: The men's chorus of the Farm and Community School (C.P.S.), Lincoln, gave a sacred concert on April 29. The Beatrice Fellowship sponsored a social gathering in the afternoon preceding the concert. C.P.S. men went along to various homes for Sunday supper.

A CHURCH MESSAGE TO THE AMERICAN DELEGATION

NEW YORK, April 26—A statement sent to each member of the American delegation at the United Nations in San Francisco expressing the "prayerful support" of the churches of America was made public here today by the Federal Council of the Churches of Christ in America.

Transmitted by the Council's president, Bishop G. Bromley Oxnam, the message to the delegates voiced the hope that the movement toward world organization "shall be advanced at San Francisco in such a way as to invoke the moral and creative forces of mankind and not rely primarily upon repressive force."

"The highest aspirations of people everywhere seek expression through you and your colleagues," asserted the inter-church body. "There may be some among our fellow-citizens who expect you who are delegates to serve only immediate and narrow national interests; but we believe that they do not represent the dominant desire of our people. The highest interests of the world and the highest interests of our nation coincide."

Young People's Program for the General Conference, June 4, 1945

Chairman ----- Mr. Ted Claassen, Y.P.U. Pres.
General Singing

Worship Service ----- Mr. Orlando Wiebe
"Opportunities for Service through Religious Educa-
tion" ---- Rev. Harry Yoder, Bloomington, Illinois
Music ----- Bethel College A Cappella Choir
"Need of Religious Education in the Field" -----
Mr. Rufus Franz, Dallas, Oregon

Music
"The Future of Christian Education" -----
Rev. Russell Mast, Bedminster, Pa.

Music ----- Bethel College A Cappella Choir
Closing Prayer ---- Dr. J. H. Langenwalter, Y.P.U.
Counsellor

How One Church Promotes Knowledge of It's Church School

From the May 6 bulletin of a church in the Pacific District Conference come some encouraging announcements about accomplishments, future plans, and needs of Bethel College. The following are extracts from this bulletin:

ACCOMPLISHMENTS:

During the fifty-one years of its existence Bethel has graduated many Christian business men, teachers, doctors, farmers, preachers, and missionaries.

Bethel College has provided all but one of the regional directors of C. P. S. and also the main director of C.P. S.

It is safe to say that half, and probably more than half, of the present ministers in the General Conference received their training at Bethel.

The larger part of our foreign missionaries have come from Bethel... also our Relief workers.

Financially, in twelve years there has been a decrease in debt of \$109,000, and an increase in net worth of \$650,000. The debt on August 1, 1944, was \$33,000.

Bethel College has a new Memorial Hall that is entirely paid for, which would be a credit to any campus. Its dining rooms will seat 1000 and its auditorium will seat 3000.

Bethel has a three-story, well-equipped Science Hall, one of the best in the North Central Association.

Gifts last year came from 2433 donors totaling over \$122,000. This means an average gift of \$50.15. 1033 gave between \$1 and \$10; 14 gave between \$500 and \$1000; 6 gave between \$1000 and \$2500; 4 gave between \$2500 and \$5000; 2 gave over \$10,000.

THE NEEDS OF BETHEL:

1. A new library.
2. A new boys' dormitory for about 200 men.

3. \$25,000 a year in gifts to balance an annual educational budget of about \$100,000.

4. The old debt of \$33,000 to be paid off by August 5. More students from our churches first, the end of the fiscal year.

6. Understanding and praying hearts of our church people.

SOME FUTURE PLANS OF BETHEL:

1. To increase the student body and strengthen the faculty.

2. To see that every student receives individual attention from a faculty member.

3. To provide more Christian teachers, ministers, and missionaries.

4. To work in close harmony with the churches and church leaders.

5. To provide speakers, musicians and programs of a religious nature for the churches.

6. To organize a Bethel College Fellowship in all churches of the Bethel College area for the purpose of furthering mutual understanding and helpfulness between these churches and the college. These Fellowships furnish energy in the form of interest, prayers, good-will, students and financial contributions. They are made up of friends of Christian education, many of whom have never attended college.

"We need education plus Christianity and we need Christianity plus education. We need a fully-orbed Christian education of mind, heart and body, so that individuals will not only know what is good, but will also have within themselves the living Christ who will tell them what is known to be good and right and eternal."

Bethel College needs our support. Above are facts that you may know your college better; its accomplishments, its needs, and what it intends to do in the future. Support your college by prayer and gifts. The next bond drive will be on within a week. Why not buy Civilian Bonds now for paying off the old Bethel College debt.

IN MEMORIAM

Maria Catherina Martens, daughter of Michael and Maria Sophia Seiler, nee Hermann, was born January 22, 1859, at Laub, Russia. When about twenty-five she migrated to Beatrice, Nebraska, where she joined the Mennonite Church. In 1890 she married Johann Martens, who preceded her in death in 1922. Maria Martens passed away March 29, 1945.

Mrs. Elizabeth Tschantz, seventy-nine, died March 28, at her home in Bluffton, Ohio. Her husband John H. Tschantz preceded her in death in 1928. He was one of the first trustees of Bluffton College, and Mrs. Tschantz continued to be interested in young people and Christian education. Three daughters and three sons survive, Mrs. S. F. Pannabecker,

Mrs. D. W. Bixler, Mrs. R. S. Gerber, and Clyde, Irving, and Amos.

Emma Goertzen Wiens, daughter of Henry and Susie Loepp Goertzen, was born December 29, 1914, near Inman, Kansas, and died March 21, 1945. She became a member of the Hebron Church in 1930 and later joined the Hutchinson Church. In 1936 she married Albert Wiens, who with three children now survives her.

Edward Unruh, son of John J. and Helena Voth Unruh, was born February 20, 1888, at Peabody, Kansas, and passed away March 18, 1945. He attended the Hillsboro Preparatory School and also Bethel College. He was baptized in 1908 by H. R. Voth. In 1915 he married Elizabeth Regier, who with two children now mourns his departure.

Elizabeth Unruh, daughter of John and Helen (nee Vouth Unruh) was born June 8, 1869, in Nikolai Village, South Russia. In 1874 she migrated with her parents to Marion County, Kansas. She was received into the Alexanderwohl Church in 1891. She passed away March 2, 1945.

HOME MISSIONS

A. J. Neuenschwander, Secretary

TWO NEW WORKERS IN NEW FIELD

For some years, an increasing number of Mennonites, from some of our General Conference Churches, have been going into the mountain regions of Kentucky to do mission work. These workers have gone into this region without any Board backing. Their support came largely from their home church or its auxiliaries such as the Sunday School, individual classes, C. E. organizations and missionary societies,

The Board of Home Missions has been studying this movement for some time. Last fall Rev. J. E. Amstutz, Trenton, Ohio, a member of the Board, was sent by the Board to visit a number of these Mennonite workers on their fields. On this tour he visited Rev. and Mrs. Carl Walstead, Barbourville, Kentucky. Mrs. Walstead comes from one of our Mennonite Churches. Rev. and Mrs. Abraham Unruh, Manchester, Kentucky, Miss Elsie M. Pfister, Hyden, Kentucky, and Miss Margaret Slotter, Hoskinston, Kentucky, were visited. In addition he went as far as Paint Rock, North Carolina, to observe the work done by Miss Elsa E. Grantland, who is already working with our Board.

He found that there was truly a large and needy field. Much of the work at present is done through the public schools. Permission is given to the mission worker to conduct classes once or twice per week in Bible stories and Bible memory work. Always the workers conduct one or two regular

Sunday Schools each Sunday. The two ministers visited are in the process of building churches.

For several years, Grace Mennonite Church, Lansdale, has been a main support for both Miss Pfister and Miss Slotter. This Church has agreed that from now on they will send their regular support for these two members through the Board of Home Missions. A few other churches in the Eastern District Conference have sent some gifts to these well-known workers.

It is with pleasure that we introduce the two new workers to the readers of our Church paper and we as a Board hope that many of you will put these workers, as others, on your prayer lists.

Miss Elsie Pfister, Hyden, Kentucky

Miss Margaret Slotter, Hoskinston, Kentucky

The names and addresses are given since some of you may desire to write to these new workers. Already a Junior C. E. Society sent some Testaments into this new field.

The work among these mountain people is not done on a denominational basis. We do hope and pray that many a child can be won for Christ and through the children many parents.

Yours for an enlarged outreach for Christ,

A. J. Neuenschwander, Sec.

CORRESPONDENCE

FIRST MENNONITE CHURCH

Halstead, Kansas

The week of March 18-23 was set aside for a special emphasis on our religious needs. We were privileged to have Dr. J. H. Langenwalter, a former pastor of our church, as speaker. He used the theme, "The Passion of Christ Before Palm Sunday" which he presented in the way of a Bible study making it very helpful to everyone.

On the evening of March 25 we were happy to have as our guests members of the Colored Methodist Episcopal Church, Newton, who rendered a fine program. Following the program we enjoyed a social hour together in the basement. All who attended felt that this was an excellent way in which to become better acquainted and to better understand our fellowmen of another race. We were immediately invited to be their guests in the near future. So on May 6 the young people of our church presented a program to a very appreciative audience in the Colored Church. Again a most pleasant social hour followed in the basement.

Easter was observed with a Three Hour Good Friday Union Service from 12:00-3:00 p. m. The service was arranged in seven periods using the seven last words of Christ. The Lord's Supper was observed during the morning worship service on Easter Sunday. In the evening the C. E. society gave a candlelight service which recounted the last week of Christ's life.

Our pastor, Rev. D. C. Wedel, served the two churches at Beatrice, Nebraska, April 15-20. In his absence Ernst Harder, our assistant pastor, was in charge of the morning worship service.

The Men's Sunday School Class rendered a program on Sunday afternoon, April 22, at the Bethel Home for the Aged. Several of our members have lived in the Home for some time.—E.R.M., Corr.

FIRST MENNONITE CHURCH Wadsworth, Ohio

A committee is busy soliciting pledges for the organ fund. The Minerva Kauffman estate paid \$200 to this fund and also \$200 to the church for foreign missionary work.

Captain Hawthorne of the Salvation Army spoke on the evening services April 15. D. A. Lehman of Rochester, N. Y., sang several numbers at services March 25 and also led a "Songspiration" in the evening.

The traditional Easter Sunrise service and breakfast were well attended. The play "He is Risen" was given by the young people.

The pastor addressed the Wayne Co. C. E. on Smithville Sunday afternoon, April 29. Further engagements include the Christian Workers' School, Harrisburg, Pa., April 30 to May 2, and the Mennonite Central Committee, Chicago, May 4 and 5.

Mrs. Baumgardner and her two adopted Indian children from the Hopei tribe of Arizona will be the speaker at the mother and daughter banquet May 12 in the church basement.—Corr.

FIRST MENNONITE CHURCH Hillsboro, Kansas

We are happy to announce that Rev. and Mrs. H. T. Unruh have consented to further serve our church for a period of five years. In September they will have completed three years of helpful and living service in our midst. The Lord has richly blessed us.

Seventeen members have been added to the church, ten through baptism and seven by letter.

In April we observed child consecration. Eleven parents brought their infants to receive for themselves and their children a special blessing.

Mid-week Bible classes for children have terminated and a fine program was given showing some of the splendid work that had been done during the winter months.—Mrs. Jacob Bartel, Corr.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

CHINA PRAYER COVENANT

"Prayer changes things!" Do you believe that? The Chinese Christian leaders do. All China has been going through terrible things. Our Christians too have suffered very severely, but they are not giving up. They still live in hope. Their eyes are fixed upon our precious Lord and Savior. They are

working and praying. Some of the reports are wonderful! However, the burden is heavy and the situation almost unbearable. They want their country once more released from Japanese control and in our Mennonite mission field also from the hands of the Chinese communists. The situation looks despairingly difficult, even dangerous. However, they have learned by experience, that prayer changes things. That is why they have fixed April 15 as the day of China Prayer Covenant. They are praying themselves, but they also plead with you to enter into the covenant and help pray for the salvation of the China millions. Do make a vow before God today that you will pray some every day for China and its salvation in general, or better yet, specifically for some of the Christian leaders. You know already the President Chiang Kai Chek and Madame Chiang, who do give some time to the Christian cause, but here I like to present the names of a few full time Christian workers. Man and woman that have in the last decade shown themselves as faithful soldiers of the cross, and are now calling for prayers.

EVANGELISTS AT LARGE

1. Chao Te Li of Peking. A man of faith. Lay evangelist with power.

2. Tung—of Peking. He travels throughout North China, preaching Christ.

3. Dr. Soong of Shanghai. American educated. Fully consecrated to the Lord. He travels throughout China. Thousands attend his Meetings. Hundreds are saved. Now he is sick with T. B. in Peking hospital.

4. Wang Ming Tao of Peking. He started an independent church there, which now has over one thousand members. He also holds meetings all over North China. Many get saved.

Mennonite Mission-field Workers

1. Rev. Chang Ching—Well educated and fully consecrated. A Bible man and pillar in the church. Now pastor of the Kai Chow East suburbs church.

2. Rev. Wang Wan Chu—A good Bible teacher and faithful preacher. Now superintendent of Tung Ming and Chang Yuan counties.

3. Rev. Sun Chung Sheng—Pastor of the Lung Wang Miao Church. Also superintendent of the Taming, Nanlos and Tsingfeng counties. He is friendly and faithful.

4. Rev. Li Kuang Ming—Superintendent of the country churches of the Kai Chow county. First a school teacher, then evangelist. Now pastor at large. A consecrated man.

5. Rev. Wu Tung Hsin—After resigning his position in Chang Yuan, he helps spreading the gospel at home in Taming.

6. James Liu—Superintendent of the Hua Mei High School at Kai Chow. He is a faithful church leader.

7. Dr. Hu Hsing Yu—Our only Chinese doctor and Superintendent of the Kai Choco Hospital.

8. Wang Jui Ting—Superintendent of the School of Nursing at Kai Chow.

9. Ku Tung Ching—Secretary-Treasurer of the Kai Chow Hospital.

10. Wang Chi An—Evangelist-preacher of the Kai Chow City Church.

11. Kuan Yoa Hsu—Evangelist-preacher of the Tung Ming Church.

12. Ma Hsiang Chieu—Evangelist-preacher of the Kao Tsun Church.

13. Tsao Chien Hsun—Evangelist-preacher of the Tsingfeng Church.

14. Le Ching Hsien—Evangelist-preacher of the Taming Church.

15. Chien Feng Chih—Evangelist-preacher of the Nanloa Church.

16. Mrs. Tuan—Bible teacher and church-worker, Kai Chow, Eastsuburbs.

17. Mrs. Kuan Yoa Hau—Bible teacher and church worker, Kai Chow Eastsuburbs.

18. Mrs. Wang Pao Loa—Bible woman in the Kai Chow county.

19. Mrs. Wei—Bible woman and deaconess in the Kai Chow City Church.

20. Chang Li Te—Bible woman in the Chang Yuan country.

21. Mrs. Kao and Mrs. Tien—Volunteer workers in the Tsingfeng Church.

22. Mrs. Li Chun Chih—Bible woman in the Nanlos district.

23. Mrs. Sun Chung Sheng—Bible woman in Lung Wang Miao Church.

24. Mrs. Lu Poa Ai—Bible woman in the Taming Church.

25. Miss Hsieh Chun Chih—a consecrated single-lady of God's Kingdom.

Besides the above list of workers there are again as many, who are temporarily on home-leave, but who help along wherever they can. Its only a question of living that keeps them from full-time.

There are thirty-three churches in our mission field. The total membership of these is about 2,500. Besides these adult Christians, there are a large number of young people and children in these Christian homes.

Please choose definitely one worker for your object of prayer, then consecrate yourself for a daily intercession until a great deliverance shall come to China! Do not refuse this call across the Pacific. If you cannot give much time, you surely can and will give some time—even if it be only five minutes.

RELIEF NOTES

Cable Reports on French Conditions

Samuel Goering, who left England, March 18, and entered France with Henry Buller, returned to England, April 18. Brother Goering cabled the following message from London, April 19, regarding his investigation and contacts in France:

RETURNED WEDNESDAY. FOUND COMMITMENTS MADE FOR EIGHT HOMES. THREE OPERATING NOW WITH APPROXIMATELY 200 CHILDREN. ENTR' AIDE ASSIST EQUIPING PLACES. CAUTION AGAINST OVER EXPANSION. AGREED SUPPORTING PLAN IN GENERAL PENDING YOUR APPROVAL. INVESTIGATED WIDE AREA. CONDITIONS TRAGIC MANY PLACES. VISITED WIDMER, NUSSBAUMER, VOLKMAR, AND OTHERS FARTHER NORTH. IMPOSSIBLE VISIT GERBER. VOLKMAR WILL

INVESTIGATE NEEDS AMONG MENNONITES AND REPORT. SOME LOST EVERYTHING. COMMITTEE BEING ORGANIZED TO COOPERATE IN RELIEF PROGRAM. GOODS NOT MONEY WANTED . . . HOLLAND INDEFINITE.

Shipments Enroute to Paraguay and Middle East

A shipment, labeled for the Mennonite colonies in Paraguay, is valued at \$2,575.95. It consists of medical supplies for Drs. Schmidt and Lohrentz, and books purchased for the Fernheim Bible School.

A shipment is also enroute to the Middle East. It contains shoes, soap, and clothing, weighing 20,520 pounds and valued at \$16,240.22. This shipment had been processed at the Newton clothing center.

More Dutch Children Evacuated to England

Another camp has been opened in Sheffield, England, to care for Dutch children being evacuated from the liberated areas of the Netherlands. Peter and Freda Dyck, who are serving on the staff of a similar camp at Hull, England, informed Edna Hunsperger: "Another 500 children have arrived at Sheffield camp. Unfortunately thirty of the girl leaders and teachers had to stay behind (in the Netherlands) on account of their papers not being in order. This will mean a very serious handicap in the staffing of the camp owing to the labor program in this country."

Child Feeding Center Being Equipped at Itacurubi

Elizabeth Keeney is now at Itacurubi engaged in creating a feeding center for the school children of that area. Her letter of April 13, 1945, presents some problems that arise in establishing her work in Paraguay:

"But that about which I am most enthusiastic is Itacurubi. For it is here that I hope to set up the child feeding project in the school. True enough, the kitchen is a five-by-five-foot enclosure with no shelves, no tables, no chairs, nothing in it. The well is non-useable at the present time. There is no definite method for boiling the milk without scorching. There is no stove or oven for cooking. But we do have the full cooperation of teachers, colony administration, and the "directors" of the school. So with some planning, diligent work, and God's ever present strength and guidance—the children of Itacurubi will be fed!

C. P. S.

Seek Clearer Policy Regarding Side Camps

Albert Gaeddert, director of Mennonite C.P.S. camps, together with C.P.S. representatives from other agencies, conferred with officials of Forest Service, National Park Service, and Soil Conservation Service, in San Francisco and Portland, regarding the anticipated expansion of side camps on the West Coast during the coming fire season. An effort is being made to work out a clearer policy regarding the administration of such units and to improve the management of the projects. These contacts

with the government agencies were imperative in light of the shift of 500 men from the eastern camps to the western units, many of which will serve in side camps.

Unit in Oregon to Open

Selective Service has approved the setting up of a 20-man C.P.S. unit in Tillamook County, Oregon, for dairy farm service. Men to enter this county will be chosen from California and other western camps.

C.P.S. Cooking Schools Over

By the time this note is printed the two cooking schools conducted in Mennonite base camps will have ended. The school at North Fork finished their work April 15; the Luray school will close May 11. Men attending these schools received practically two months of supervised kitchen work and class room study in principles of cooking and nutrition. Twenty-seven campers were enrolled at North Fork and fifteen at Luray. Mrs. Jacob Goering and Mrs. Harry Wenger were in charge of the North Fork and Luray schools respectively. They were assisted by the dietitians from near-by base camps, by the business managers of the camps, and various other personnel. Members of the school are being assigned to base camps and side camps to serve as dietitians and cooks.

TO REMIND US

Our rural Vacation Bible Schools are now in session and soon our city Bible Schools will open their doors.

We wish to remind our churches that complete Vacation Bible School materials can now be purchased from the Bethel College book store and the Herald Publishing Company.

The ten-year Vacation Bible School course chosen by the Western District Committee, is an all-rosen course, published by the Old Mennonite Conference. The course is complete in teacher manuals, pictures, and record and certificate materials.—The Education Committee of the Western District Conference

BETHESDA CHURCH, HENDERSON, EXTENDS WELCOME

The Conference days are drawing nearer. The Northern District Conference will be held in the Bethesda Church May 27-30. All those planning to be present at the conference please notify the undersigned as soon as possible. Also state whether you are coming via bus, train or car. Due to the fact that the General Conference will follow the Northern District Conference we are hoping that many can make it possible to stop off at Henderson on their way to the General Conference. We welcome you all. In the name of the church, A. W. Friesen, Pastor.

TO DELEGATES AND VISITORS MIDDLE DISTRICT CONFERENCE, MAY 26-29, PULASKI MENNONITE CHURCH, PULASKI, IOWA

For the benefit of distant delegates and visitors planning to attend the Pulaski session, the local committee on transportation submits the following

schedules as effective in this area at the present time.

Pulaski is on paved highway No. 2, seventy-five miles west of Burlington, Iowa, and fifty-seven miles west of Ft. Madison which is on the Santa Fe out of Chicago.

From Burlington to Pulaski the week day schedule by Burlington railroad is leave Burlington at 7:15 a.m.

From Ft. Madison to Puaski, the Burlington Trailways daily bus schedule is, leave Ft. Madison 9:00 a.m., 5:30 a.m., 5:49 p.m.

From Ft. Madison to Pulaski, the Arrow Coach bus line daily schedule is leave Ft. Madison 7:05 a.m., 5:30 p.m.

From Ottumwa to Pulaski, Arrow Coach lines daily, leave Ottumwa 10:45 a. m., 3:35 p. m.

Those who expect to go to Newton from Pulaski will find what appears to be a simple, direct route through Ft. Madison. The two local bus lines together offer five buses from Pulaski to Ft. Madison daily, and from Ft. Madison to Newton, direct on the Santa Fe, if you are informed, there are eight trains daily. The schedules in detail on this route to Newton which seems to be by far the easiest and best from here, will be posted in our church building.

The local committee will plan to meet all Pulaski busses on Saturday and to be helpful wherever possible.

JOTTINGS

Bergfelder Church, Mountain Lake, Minnesota: A C.P.S. quartet from Denison, Iowa, sang several selections during the morning worship of April 29. —Corr.

—A week-end rural life conference was held at the Salem Church, Dalton, Ohio, May 5, 6. William H. Stauffer discussed "The Romance of Rural Life," and "Mennonite Communities, Yesterday, Today and Tomorrow." Winfield Fretz talked on "Helping Our Young People Get a Vocational Start in the Small Community," and "Christian Witnessing in the Rural Community." He also showed pictures of the Mennonites in Mexico. This church is planning to hold week-end conferences from time to time.

—Rev. P. P. Wedel, who suffered from a light stroke some time ago, wrote on April 30, "I have not occupied the pulpit since March 18. However, I plan to preach next Sunday, and then perhaps every other Sunday for some time."

—"Atrocities and Atrocities" was the subject of a sermon based on Amos 1:3-11 and preached by Rev. George Stoneback of Fairfield, Pa., on April 29. In the evening this church showed another film in the life of Paul series. It was on "The Grace of Forgiveness."

—Wayland, Iowa: A quartet from the C.P.S. camp at Denison, Iowa, gave a program in our church on April 15. The quartet was on a tour of churches in eastern Iowa.

—A report has it that **Miss Aganetha Fast**, who has been visiting the Fort Collins, Colorado, C.P.S. camp as Matron-at-Large, has had the misfortune of breaking her leg.

—**Rev. Marvin Dirks**, as well as Dr. P. A. Penner, is to speak at mission festival of the Bethel Church, Mountain Lake, Minnesota, according to the latest bulletin announcement. Halley's **Pocket Bible Handbook** has been recommended to the Sunday School teachers of this church.

—A new edition of **The Story of the Mennonites** by C. Henry Smith is to be printed.

—About 2,000 people attended the Bethel College **Booster Program** and heard Dr. Henry Hitt Crane lecture on "Celebrating Victory." There were also numbers by the college orchestra, by the a cappella choir and by a blind pianist. Admission was by invitation.

—**Berne, Indiana:** The offering on the morning of April 29 went for C.P.S. In the evening Rev. Gerald Stucky spoke on "The Meaning of Love," and at the following Wednesday night service Carl M. Lehman spoke of the C.P.S. work in Puerto Rico and showed colored slides of the work. Plenty of clothing is being gathered for M.C.C. relief.

—**Christmas cards**, hand-screened and tinselled by hand, will be on display at the coming General Conference, it is stated.

—**The Alexanderwohl Church** has "fellowship" meetings for the men in service when they come home on furlough. Rev. C. C. Wedel reports the men as saying "These hours of free social gatherings help us as nothing else."

—**Bethel College Alumni Program** is to be held on May 28 this year. The business session is to begin at 2:30 p. m. in the Student Union Room.

—**Second Church, Beatrice, Nebraska** put the Sunday School statistics of the last quarter to good use by showing in the church bulletin the per cent attendance and the collection for each member of each class for the quarter.

—**Emmanuel Church, Moundridge, Kansas**, is putting special emphasis upon prayer by the whole church for the welfare of the church. The pastor opened the emphasis with a sermon and an announcement in the bulletin for prayer during the week. The program also included pastoral visits to each home of the church during the week. The emphasis during the second week is to be on confession and reconciliation. The specific objective for the first week was "... that the spirit of Christ may have preeminence in the life of each member and that as a church we may work together in unity and love."

—**Wadsworth, Ohio.** At the close of the morning services, Sunday May 6, Rev. Smucker startled the congregation, by asking that we accept his resignation after the services of July 1. The church council at their meeting Monday evening, May 7, accepted the resignation of Brother Smucker with regret and wished him Godspeed in any new work that he takes up, including his further studies at Princeton, New Jersey and senior deacon George W. Brown was asked to contact prospective ministers to succeed Bro-

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

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Mennonite Publication Office
Newton, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate set by stage provided for in Section 1103, Act of October 3, 1917, authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

ther Smucker.—Edna Rohrer, Church Sec.

—A farewell service for Rev. and Mrs. Clyde Dirks will be held in the Hutchinson Church on May 20. Rev. J. M. Regier, Chairman of the Home Mission Board will bring the message. The present membership of the Hutchinson Church is 163.

—**First Church, Geary, Oklahoma:** "... the Principal of our Colored School is being secured as the speaker for the Brotherhood meeting on May 14."

—**Lorraine Avenue Church, Wichita, Kansas:** "We are sorry to report that Rev. P. E. Frantz tendered his resignation as pastor of our church because of ill health. The resignation takes effect June 1. Our prayer is that he soon may regain his health and be able to go back into his chosen field of labor."

—Marie M. Dyck, Corr. From the bulletin of this church we glean that over \$13,000 cash are now on hand for the proposed new edifice.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, MAY 22, 1945

NUMBER 21

GENERAL CONFERENCE

(After considerable study and repeated revision, the following two "Suggestions" are to be presented to the next session of General Conference for consideration. They are being published now in our two church papers so that delegates may have time to weigh them.)

General Conference Recognition of Organizations and Institutions

(A suggested procedure)

The General Conference has found it advisable to discover ways of identifying individual ministers and congregations as belonging to the Conference fold, and activities such as missions, relief, publication, etc., as being part and parcel of its work. In order to avoid confusion, would it not be equally desirable for the General Conference to have some recognized procedure whereby organizations and institutions (such as hospitals, Bible Societies, orphanages, mission stations, schools, etc.) could establish official relationship with the Conference by making written application for such approval and affiliation, including the privilege to solicit financial support from General Conference congregations?

Such application should be made through the respective General Conference Board or standing Committee which is charged with the oversight of the general type of service the applying organization or institution represents. If this Conference body, after examining the aim and work of the applying organization, or institution, favors such recognition it shall report its findings with recommendations to the Executive Committee of the General Conference for general review. If the Executive Committee, after careful consideration, also favors such recognition it shall report its findings and recommendations to the General Conference in session for consideration and action. Naturally, Conference congregations will wish to abide by Conference action regarding the recognition of organizations and institutions.

In order to properly weigh the advisability of such General Conference recognition, consideration should be given to such questions as:

1. What is the proposed aim, scope and character of the work, and how does it harmonize with General Conference aims and methods of work?

2. Is there sufficient need for the proposed organization or institution in our Conference enterprise?

3. To what extent would its work overlap with that of organizations and institutions already serving our Conference or its potential service area?

4. Is the Conference financially able to carry the proposed work?

5. Does the organization or institution profess wholehearted adherence to the General Conference constitution and work, and to the Statement of Doctrine as approved by it in 1941?

6. Is the organization or institution prepared to arrange for a majority representation on its Board of Control to be nominated, elected, or appointed by our General or District Conferences?

7. In general, how would recognition of the organization or institution under consideration affect the best interest and the peaceful upbuilding of Christ's cause in our Conference and among our churches and people?

Ministerial Ordination

(Suggested General Conference Qualifications and Procedure)

Frequently ministers and others inquire as Conference regulations concerning ordinations. Our Foreign Mission Board and several of our district conferences have already undertaken to set up certain standards for those who are to be ordained. A study of this important question resulted in the following suggestions for clarification and future guidance.

1. Any person looking forward to ordination for Christian work needs to be a consecrated Christian who feels the call of God to do the work of a minister of Jesus Christ.

2. Young people who later expect to work in our Conference at home or abroad, are urged to attend our Mennonite schools so that their training will be in line with Mennonite faith and practice, and that they may become acquainted with those with whom they are to work.

3. In the light of the needs of our time, which call for an increasing measure of general training, it is recommended that, if possible, a general college course or its equivalent be completed before ordination. Further special training for Christian service

at home or abroad, is recommended whenever possible.

4. Ordination should take place only after a person has been appointed to a definite field of service.

5. Before ordination, the candidate should have served in a church, or churches, under the supervision of some constituted conference or church authority for about one year if possible.

6. Letters of recommendation or statements regarding the candidate, his work and his fitness, should be available from each of the following:

a. A statement from the candidate's home church indicating his standing as a church member.

b. A statement from the church or station at which the candidate has last served, regarding the type and quality of his services.

c. A brief autobiography together with a statement of the candidate's Christian experience leading to his call to the ministry.

d. A statement from the schools the individual attended above the eighth grade, including a customary transcript, also other records from school files pertaining to health, mental tests, personality traits, extra-curricular activities, and so forth.

e. A statement from a recognized physician regarding the candidate's health.

f. A written statement from the candidate as to his agreement (1) with the Statement of Doctrine as approved by the General Conference in 1941, (2) with the Mennonite peace principles, and (3) with the work of our Conference, its Boards and institutions; and his willingness to support the same.

7. Each Congregation, District Conference Committee, or General Conference Board, after having obtained the above records and papers, is urged to arrange for a personal interview with the candidate before deciding on or making arrangements for his ordination.

8. The ordination proper should be performed preferably in the candidate's home church or congregation he is then serving, by the proper church or conference authorities.

9. The candidate shall supply the General Conference secretary with a complete record of all material listed in paragraph six above pertaining to his qualifications.

10. Any General Conference minister who hereafter ordains an evangelist, minister, missionary or elder, shall within thirty days report such ordination to the General Conference secretary, giving the following information:

a. The full name and address of the candidate.

b. The conference church of which the candidate is a member.

c. What conference congregation, board or com-

mittee has approved of or authorized the ordination.

d. The office to which the candidate was ordained—evangelist, minister, missionary, etc.

e. The purpose or the work and place for which this candidate was ordained.

f. The signature and post office address of the person who officiated at the ordination.

A Vision of the Future

I hear in the heavens above me
The sound of a music strain
The sound of the motors leading
The West-bound Mission plane.

I feel in the air that surrounds me
God's Spirit, a moving force;
That guides the people around me
Along a righteous course.

The Prince of the air has been conquered
He leads the sheep no longer
They follow the living shepherd
Daily growing stronger.

I see in the Mission Chapel
A story on silver screen
A story of love in action
Of heathen now made clean.

I see there men and women of faith
Who have leaped the ocean wide
Who have healed the broken hearted
On every country side.

The Lepers are unclean no longer
The cripples walk on their feet
The blind now have open vision
The dumb sing music sweet.

I see the prison doors opening
The captives are now set free;
Love is overcoming evil
By Jesus' Great Decree.

I see in the future before me
A new kind of public school
Where the ways of Christ are studied
And His Word is the rule.

New Men of Vision are now ruling
The destinies of mankind,
Men who live by faith and pray'r
Pure in heart and mind.

No longer patriots are shouting
And National Anthems ring
For loyalty has been transferred
To Christ the World-wide King.

John T. Neufeld

The Coming General Conference

Extensive preparations are being made for the 'Thirtieth Session of the General Conference, which is to convene at North Newton, Kansas, from 9 A.M., May 31 through Tuesday, June 5. A welcome program is scheduled for the evening of May 30. (See *Mennonite* of April 10 for Conference program.) Several hundred delegates will be housed on the Bethel College Campus; others will be accommodated in private homes in Newton. Meals will be served in the large dining hall of Memorial Hall, where the conference sessions will be held. For the first time in its history, the Conference will convene in a Mennonite "hall."

Delegates will have the opportunity to visit surrounding Mennonite communities, the Kauffman Museum right across the road from Memorial Hall, Conference Headquarters at 722 Main, Newton, the Mennonite Historical Library at North Newton, the Newton and Goessel hospitals and other points of interest.

"Christ in All" is the Conference motto. To the extent that this very appropriate thought is expressed in those who attend the conference, to that extent will God's will be done at this session. Much will depend upon the quality and quantity of work done by boards and committees preparatory to the conference. But when once met for business, receptivity to the direction of Holy God, who is love and light, is of supreme importance.

Pictoscript Is Successful

Some time ago we referred to Pictoscript which is the picture version of the Scriptures. Intended as supplementary material for Sunday School, it uses the "comic-style" picture and caption for telling Bible stories. The first quarterly set, which came out shortly before April 1, centered on "Stories Jesus Told." The selection, telling, and picturing of these stories was done in a very appealing way. Pictoscript is issued by Young Readers Press, Inc., Steinway Hall, 113 West Fifty-Seventh Street, New York, 19, N. Y.

A Time For Sobriety

Notable was the sobriety of the American people after the news came that armed conflict had ceased in the European area of the war. Perhaps, the disillusionment with the results of the First World War and the terrible losses suffered during this war had something to do with the mood of the people. Sobriety is befitting at such a time as this. This hell in Europe,

which we have called war, has not been a prayer of "Thy Kingdom Come; Thy will be done." Christ made it clear that His kingdom would not come by such activities as we have witnessed. No wonder that men are sober. We have sown hellish deeds. What will the harvest be? Of the fact that bad seed will produce bad fruit there can be no doubt. Revolution, mass murder, starvation, disease, hatred, etc., are facts which follow war. Where darkness has reigned in men's hearts, this war will bring more darkness. The pain and terror of this war will drag many down into the depths of bitterness, agony, and despair.

But there is also a hopeful side, which we hope will triumph. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Those who give their paramount loyalty to Him, who is Love, can let the pain of this war spur them on to new service for the King of Kings. To the degree that men love God and prove themselves loyal to his purpose can this war be utilized for good. This terrible sinfulness should make men more repentant and receptive than ever. The terrible futility of war should make the way of cooperation more imperative than ever. The darkness of war can accentuate the light if we love the light.

Need For Faith

Without faith on the part of men world cooperation cannot come. Especially does it behoove those who call themselves Christians to exercise faith in the "dream of San Francisco." It does not take much to be cynical or pessimistic. But neither does God grant great results on such a basis. Morgan Harris in *Motive* challenges us by writing, "Ask yourself: Had I been alive then, would I have. . .voted for Lincoln in 1860?. . .helped establish the Union in 1787-9?. . .given of my gold to finance Columbus? Do you think you would have? The majority did not vote for Lincoln. Patrick Henry and many others voted against the Constitution. Columbus pleaded for ten years before he got the \$150,000, his voyage cost—and he put up a third of that himself. What makes us hope that we would have been on the side of Discovery, Freedom, Union. . . then? How does your record read? What are you doing *now* for a constitution for the United Nations?" In regard to some people who had little faith in what Christ could do, it is stated: "There he could not do many miracles owing to their lack of faith." How can a modern miracle of cooperation in peaceful ways come unless Christians the world over ask in good faith for it?

"Other foundation can no man lay than that is laid which is Jesus Christ."

HOME MISSIONS

A. J. Neuenschwander, Secretary

New Worker in New Location

For the sake of efficiency and coordination in the Lord's work, a number of missionaries in the Kentucky mountain section labor together and in a missionary council decide on the location of the workers, so that the field might be best covered. This is an arrangement similar to the mission council in India, in our field.

Recently it was decided that Miss Elsie Pfister set up her headquarters in *Incline, Kentucky*. Her co-worker, Miss Margaret Slotter, remains at the same place where she had worked for some time, *Hoskinson, Kentucky*. These two workers conduct Schools, teach Bible stories, and Bible memory verses in the public schools.

Church-Home Bought

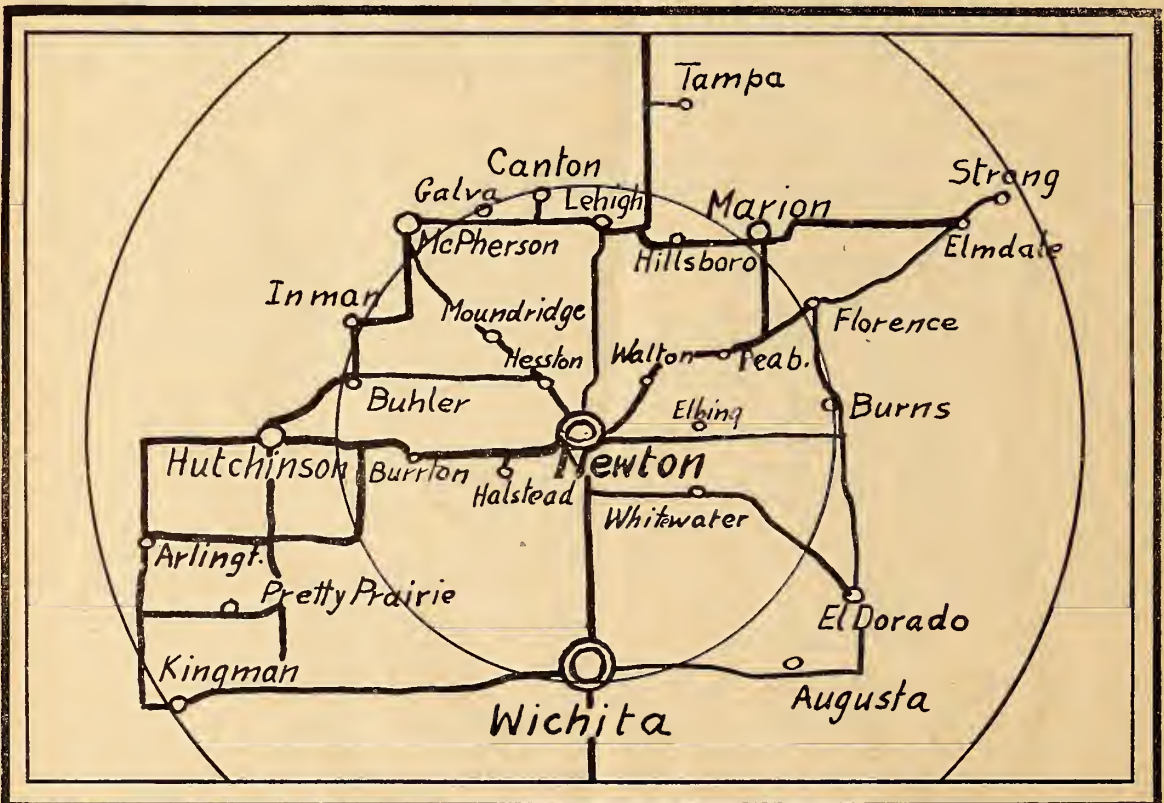
The United Mennonite Church, Toronto, Ontario,

has been worshipping in rented quarters since September, 1943. The quarters were quite satisfactory for the regular Sunday Services, but it was difficult to hold evening meetings. In February when they had a week of meetings, with Rev. J. J. Plenert as speaker, they had to meet in several different halls and one night the service could not be held because they could not secure a place.

The group was drawn together into a unit in the face of the difficulties that confronted them, and when they prayed unitedly and earnestly the Lord opened a place for them. The Committee that was appointed as an outgrowth of the series of meetings, soon found a good brick building that is to serve as a church home on the first floor and pastor's home on second floor. The building is in a good residential section of the city and can easily be reached by the Mennonites in the city. The local group through their trustees bought the building for \$6,000. The Ontario Mennonite churches promised to make contributions for this building, and the Board of Home Missions was able to grant them a loan.

Some alterations are to be made, but the local men

(Continued on page 12)



General Conference delegates, who may wish to attend services in churches surrounding Newton, may find the map above helpful. The outer circumference of the map is about sixty miles from Newton and the inner one about thirty. Mennonite churches are located in or near: Arlington, Augusta (Fredonia),

Buhler, Burns, Burrton, Elbing, Halstead, Hillsboro, Hutchinson, Inman, Kingman, Lehigh, McPherson, Moundridge, Newton, Pretty Prairie, Tampa, Walton, Whitewater, Wichita. Cut, Courtesy Mennonite Bible Academy, North Newton.

Emphasizing the Work of the General Conference

By John E. Fretz

Attending a business men's luncheon recently, I was surprised when instead of the customary speaker, four splendid young men arose and introduced themselves as members of the Mormon faith, sang a number of hymns, showed several reels of motion pictures depicting the constructive work being done by the Mormon church, and in conclusion each gave a ringing testimony as to what it meant to him to be a member of that faith.

Undoubtedly, their sincerity and zeal made a favorable impression, but it also made one squirm in the seat and wince now and then, at the realization that here once again, a strange doctrine, alien to our interpretation of Christianity, was being presented for consideration of all who would hear and listen to it, while we of the Mennonite faith, with a far greater testimony to give, keep so strangely silent.

What I mean to say is that the whole work of the General Conference is a worthy one and needs to be emphasized to the point where the average church member is aware of its extent and purpose. As a layman I have long felt the need of more definite contact between the various Conference boards and the local church member. (Brother H. A. Fast served in this capacity under the name of "Field Secretary" several years ago.) Since this is such a splendid link between the Conference boards and the local churches... a means to keep up constant interest and stimulate activity on the part of the lay constituents and to make the work of the Boards more effective, much thought should be given to it.

In his presentation of the work, aims and extent of activities of the Conference, Brother Fast used charts, etc., as a visual aid in bringing his messages, and to this may well be added such additional material as motion picture films depicting the work of C.P.S. and relief work, young peoples' retreats and by all means our missionary work in all fields at home and abroad. The representatives or field Secretaries themselves must be "missionaries" in every sense of the term, with a zeal for preaching and teaching the gospel and arousing members to a sense of their stewardship of life.

If, being a Christian today means anything, it must mean everything! One cannot help but feel that such contact work would encourage our young folks to dedicate their lives to the Lord's service; it would give each one an "over-all" picture of the church at work, and prove to our faithful workers in the mission fields that we at home are just as active about the Master's business even though we have not left our communities. It is simply the application of the old truth that we must sow before we can reap.

In the field of our publication work there is a defin-

ite need for a small Mennonite Church History for our boys and girls. Perhaps it could be written as a "Story Of Our Forefathers." Certainly it should be presented as a narrative so that "story telling" would be made easy for the individual child or the teacher who uses it. If the cost of preparation were too great for our Board to undertake at this time, perhaps it could be published as a joint venture with other branches of the Mennonites.

Another valuable publication would be to have our Board collect and put into book form, the many interesting incidents and experiences reported by our missionaries and frequently published in the Foreign Mission section of *The Mennonite*, by Rev. Richert. Such material would be invaluable in teaching our boys and girls the application of "The Great Commission" and serve to prepare them for the work of the church in the years ahead.

In the matter of our Young People's Union, it would be helpful if each of the Conference Boards would prepare material (at least once each year) adaptable for meeting programs. This material could include an explanation of the functions of that Board or any special project or work being done during that period. Constant contact with the work of the Y. P. should be kept up at all times, since this work may well be considered an "understudy" for all our Conference activities.

The Evangelism Committee is to be congratulated for its publication of the booklet *Power through Prayer* where emphasis is rightly placed upon prayer, the greatest need of the Church. It should prove a blessing to many.

Undoubtedly, much thought must have been given to these problems by those concerned. *The Mennonite* is doing a fine work as a medium and so also are the members of the various Boards as individuals, particularly in their local conferences. Since most of these men are full time pastors or teachers precious little time is available for any additional duties.

MARIE FAST EVIDENTLY LOST AT SEA

Last week we reported that Marie Fast had been reported missing, presumably lost at sea. According to the latest information there is only the very faintest hope that she may still be alive. Marie Fast, Dr. Richard Yoder and four other UNBRA workers had accompanied some Jugoslav refugees from Egypt to Jugoslavia. On the return trip the ship suffered an explosion. Miss Fast and a British officer were thrown into the sea when one end of a life boat that was being lowered gave way. No other boat managed to take them in, and they disappeared in the darkness of the night. We hope to bring more detail about this sad tragedy in the near future.

History of the Deer Creek Mennonite Church

Sunday, August 27, 1944, marked the forty-fifth anniversary of the founding of the Deer Creek Mennonite Church.

The first Mennonite families came to the Deer Creek vicinity shortly after the opening of the Cherokee strip in 1893. The first families were those of Daniel Krehbiel, Jacob Haury, Menno Beudler, and Henry Wicke. Mr. and Mrs. Wicke were not Mennonites at the time of settling here but joined later. All four families came from the Halstead and Moundridge communities in Kansas.

Within the next few years other Mennonite families settled here, coming mostly from Kansas and Iowa. In the spring of 1898 the town of Deer Creek was laid out almost adjoining to the farms on which some of the Mennonites had settled.

The group immediately felt the need of spiritual fellowship and worship. They met for services in a school house a mile west of Deer Creek. Visiting pastors came to serve them from time to time among whom were Rev. Christian Krehbiel, Rev. Valentine Krehbiel, and Rev. Wilhelm Galle of Kansas, Rev. Christian Ramseyer of Orienta, Oklahoma, then traveling minister for the Oklahoma churches, and Rev. John Baer of Summerfield, Illinois.

In the summer of 1899 the group felt strong enough to organize as a congregation. On August 27, 1899, a meeting was held, presided over by Rev. Wilhelm Galle of Moundridge, Kansas, and the Deer Creek Mennonite Church was formally organized. A charter was drawn up and signed by those who wished to become members of the newly organized church. A short while later a constitution was adopted by the congregation.

The charter members were Mr. and Mrs. Dan Krehbiel, Mr. and Mrs. Jacob Dester, Mr. and Mrs. Jacob Haury, Mr. and Mrs. John Staufer, Mr. and Mrs. Daniel Dester, Mr. and Mrs. Henry Dester, Mr. and Mrs. Justus Hohmann, Mr. and Mrs. Adam Hohmann, Mr. and Mrs. Adam Lugenbill, J. C. Peters, Christian Eberle, and Christian Goebel.

The congregation first held services in the school house one mile west of Deer Creek, and later in the school house in Deer Creek. In 1902 the group built a church house in Deer Creek and it was dedicated to the worship of God, our Heavenly Father, by Rev. Manassas Moyer, the pastor of the congregation at the time. In the winter of 1931 the building was enlarged and re-dedicated on Easter Day, April 5, 1931.

The first regular pastor of this congregation was Rev. Christian Goebel who was elected from the membership first as evangelist and on the day of organization was ordained as pastor by Rev. Wilhelm Galle. In order to more fully prepare himself for the pastoral duties, Rev. Goebel attended Bethel College, but ill health soon overtook him, and he was never able to serve the congregation in the capacity as a pastor.

The following pastors have served the congregation.

As ill health prevented Brother Goebel from serving as pastor, Rev. Manassas Moyer and family moved here from Fortuna, Missouri, and Rev. Moyer served as pastor until his sudden death on December 7, 1903.

On February 14, 1904, Brother J. C. Peters was called from the congregation to serve as evangelist and was ordained to this office by Rev. H. R. Voth. The following year the congregation elected him to serve as pastor and he was ordained to this office by Rev. Voth on July 30, 1905. Rev. Peters served as pastor until July, 1908, when he accepted a call to a work in Canada.

In July, 1908, Brother J. F. Moyer was called as evangelist from the congregation and was installed as evangelist by Rev. Peters. On September 5, 1909, Rev. Moyer was ordained as pastor by Rev. H. R. Voth and served as resident pastor until the fall of 1911, when he left to attend Bethel College. He continued to serve the congregation from time to time until the spring of 1912 when he resigned.

The congregation extended a call to Rev. John Lichti of Lucein, Oklahoma. On September 29, 1912, Rev. Lichti took up the duties as pastor of the congregation and served until August, 1920, when he resigned to become pastor of the Medford Mennonite Church.

For an interval of a year and four months the church had no resident pastor and was served by several visiting pastors.

On December 4, 1921, a call was extended to Rev. Gerhard Friesen. He accepted the call and began to



The above two pictures show the church and the parsonage.

minister as pastor in March, 1922. In August, 1927, he resigned to take up further study in Witmarsum Seminary.

A call was then extended to Rev. A. S. Bechtel of Summerfield, Illinois, who took up the pastoral work here on April, 29, 1928, and served until March 14, 1937 when he resigned to accept the call to the Mennonite church at Hanston, Kansas.

The present pastor began to serve here on September 5, 1937.

The congregation has never had a rapid growth, but rather a continual one. In the course of years since its beginning a number of families have moved here and moved away again. The present membership is 115.

The church has an active Sunday School; Christian Endeavor Society which meets every other Sunday evening; Women's Mission Society which meets the first Thursday of every month except in July and August and a church board which meets once every quarter.

Much interest has always been shown in foreign and home mission work. Two from the congregation have gone to the foreign mission field, namely Herbert Dester and Mrs. E. G. Kaufman, formerly Hazel Dester. Three have been called as pastors, namely Christian Goebel, J. C. Peters, and J. F. Moyer.

Throughout the years since the organization of the church a keen interest has always been shown in Christian education, and a large number of the young people have attended schools of our own denomination, especially Bethel Academy and Bethel College.

Looking ahead into the future years may God continue to bless this congregation, and may those who worship here find that inner peace and joy in Christ and heed His words found in Matthew 16:24. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

—Herbert E. Miller, Pastor

GRADUATION EXERCISES AT BETHEL DEACONESS HOSPITAL

The Bethel Deaconess Hospital School of Nursing announces the graduation exercises for the class of 1945 on Wednesday evening, May 30, 1945, beginning at 8:30 o'clock, in the First Mennonite church of Newton. The Reverend Don E. Smucker, pastor of the First Mennonite Church at Wadsworth, Ohio, will be the commencement speaker. Dr. E. L. Kalbfleisch, president of the medical staff of the hospital, will also make a short address.

The sixteen members of the class of 1945 are: Miss Selma Bartel, Hillsboro; Miss Ruth Billau, Hesston; Miss Jessie Brown, North Newton; Miss Bonnie Dirks, Moundridge; Miss Amanda Ewert, Marion, South Dakota; Miss Lucille Langley, White-water; Miss Marie Loepp, Inman; Miss Leona Lorenz, Aulne; Miss Arveda Neuenschwander, Berne, Indiana; Miss Evelyn Pickarts, Humboldt; Miss Helen Soldner, Bluffton, Ohio; Miss Ruth Soldner, Berne, Indiana; Miss Esther Wedel, Moundridge; Miss Laura Mae Wedel, Moundridge; Miss Lois Wenger, Aberdeen, Idaho; Miss Vernelle Zuercher, Whitewater.

Meditations on the Mennonites

By J. Winfield Fretz

A GOOD NAME

The wise and the God-fearing man knows the value of a good name. He knows that it is harder to establish a reputation than it is to lose it. He knows the truth of the ancient proverb that a good name is to be chosen in preference to all other human treasures. What applies to an individual also applies to a church or a religious denomination. For the sake of reminding ourselves that the Mennonite Church enjoys a good name in America I wish to relate two short incidents, one from history and one from a recent experience of a friend. These incidents should humble us and make us ask whether we personally have added or detracted from the reputation of the church to which we belong.

Farmers Not Fighters

In his *Memoirs*, Peter Jansen, a prominent Nebraska Mennonite of fifty years ago tells of a personal visit he once made to the White House during the administration of President McKinley. A matter of business took Jansen and several other Mennonites there. While at the White House the President introduced the delegation to a number of famous Americans of the time. One of them was General William T. Sherman. The President in introducing the Mennonites said to the general: "General, these people are of no use to you; they won't fight." General Sherman smilingly answered: "That is all right, Mr. President, we have seen too much of fighting. We want people who can populate and cultivate the prairies of the west."

How Those People Hate War

A young woman, an elderly gentleman, and a young man were standing in the aisle of a crowded train. All were strangers to each other. The conversation drifted to religion and churches. The young lady intimated that she had been attending a Mennonite Church in the little Kansas town where she had been living. The elderly gentleman said he was a minister in the Church of the Nazarine and knew something about Mennonites in his own city. Said he: "The Mennonites are fine people but my, how they hate war." And then as an after thought he added: "We hate war too but we can fight when we have to fight." There was a momentary halt in the conversation and then the young man spoke up and identified himself as a Mennonite and as one who hates war. He was a CPS man on his way home to spend a short furlough. There was another period of silence; this time a prolonged period. It seemed as if the elderly minister were weighing the unconscious testimony he had given. The young man too was weighing the statement. He was the only man from his church in CPS. The rest

of his friends in the church were in the army and the minister and the congregation militantly opposed to CPS and vigorously supporting the present war.

A VALUABLE CONTRIBUTION

Mrs. Jacob J. Regier, Newton, made a valuable contribution to the Bethel College Mennonite His-

torical Library. Her father was the well known Elder Gustav Harder (1856-1923) of Whitewater. During his forty years in the ministry he preached many a sermon, but only for Sunday worship services but also for funerals, weddings, birthdays, etc. These sermons, all neatly written and preserved, were given to the Historical Library. They contain a wealth of historic material.

Tentative Survey of Conference Attendance

Local Committee Requests Cooperation

Due to critical problems pertaining to both food and lodging the Local Conference Committee is attempting a survey of probable attendance.

The local Committee is printing the coupon below, in all Conference papers and other publications in the earnest hope that everyone (delegate or visitor) who plans to attend even though his plans are uncertain will fill in the coupon, turn it in to their pastor or send it direct to the Local Conference Committee.

Pastors, upon receiving these coupons, are earnestly requested to send them to the address below by May 26.

This is *not* a registration. It does *not bind* you to attend. It merely gives the women in charge of food preparation and lodging the information they need.

Place a check-mark in the square of the appropriate day.

1. Which days of the conference do you plan to take breakfast at the Conference Dining Hall?
2. Which days of the conference do you plan to take noon meal at the Conference Dining Hall?
3. Which days of the conference do you plan to take the evening meal at the Conference Dining Hall?
4. Which nights do you wish the Conference to reserve a room for you?

Food rationing points, shortage of gasoline, and bedding seem to make this almost essential.

Prices of meals the last conference were: Mornings, 20-25 cents; noons, 40 cents; evenings, 35 cents. They will be somewhat higher this conference. Dormitory rooms on the campus will be 50 cents per person per night.

For accommodations in private homes the following prices are suggested: (arrangements to be made with the host) Rooms: per person per night.50
breakfast25

REMEMBER: Give this coupon to your pastor or mail direct to: B. Barga, Chairman, Committee on Registration, North Newton, Kansas.

Wed. May *30	Thur. May 31	Fri. June 1	Sat. June 2	Sun. June 3	Mon. June 4	Tue. June 5	Wed. June 6

Are you coming as a delegate? Yes _____ No _____
 Is your coming reasonably certain, conditions permitting? Yes _____ No _____
 What day and time do you plan to arrive? _____
 Is this coupon for a single person _____ or a married couple _____?

*Coupon includes May 30, although Conference actually begins the morning of May 31.

NAME ADDRESS

CHURCH

EDITOR

R. Weimbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
Ted E. Claassen
President
Newton, Kansas
Arthur Wenger
Vice President
Shafter, Calif.
Dorothy Dietz
Secretary-Treasurer
Quakertown, Pa.

Local Student Peace Group

North Newton, Kansas

On the average ten students participate in the local Student Peace Group. Our projects have been limited, but we have derived much pleasure from discussions. The group is sponsored by Mrs. Verna Goering who, through her recent experience in the C.P.S. units, is very capable of discussing and interpreting some of the questions we have dealt with.

These informal meetings take place in various homes on the campus. The discussions since Christmas have centered mainly around the current questions of the Peace Time Conscription Bill. Mr. Roy Henry presented a book review on *War, Peace and Non-Resistance* by Guy Hershberger. With the valuable assistance of Rev. and Mrs. Lester Hostetler we had a lively discussion on the pros and cons of peace time conscription. To supplement this discussion, we had Mr. Wilis Rich present to give us the positive aspect of this question. Mr. Rich suggested a practical two-year service plan which would involve only those who volunteered for the projects, and thus would differ in that way from the alternative service plan in which all must partake that are called. This proposal has since received considerable thought and deliberation. Later in the winter, Dr. Langenwalter re-inforced our immature conclusions by probing into this question with pertinent scriptural passages.

During the week-end of March 10th our group accepted an invitation from the M.C.C. to listen in on their conference concerning the Peace Time Conscription Bill. We found that the views of M.C.C. and C.P.S. delegates, who have studied the complications of the bill and weighed the question, added to our insufficient conclusions.

In actual projects we served the college and academy students a chili supper and forwarded the proceeds to a Negro school at which a few C.P.S. men are stationed. A few Saturday afternoons were devoted at the Clothing Depot in Newton to packing, mending and cleaning garments.

Our group senses the need for group education in all communities. As college students we seem to be able to locate many troubles but find it difficult to actually combat the need. So to help clarify our thinking, we are meeting in such a group in order that

we might acquaint ourselves with the difficulties before us. When facing these problems mentally now, it will cause us to think conditions through more rationally when we actually encounter them.

We find I Timothy 4:11-16 (American Translation) a very fitting thought for our group.

"This is what you must urge and teach. Let no man look down on you because you are young, but set those who believe an example in speech, conduct, love, faith and purity. Until I come, devote yourself to the public reading of the scripture, preaching and teaching. Do not neglect the gift you have, that was given you with predictions of your work, when the elders laid their hands upon you. Cultivate these things, devote yourself to them, so that everyone will see your progress. Look out for yourself and for your teaching. Persevere in your work, for if you do you will save both yourself and those who listen to you."

By Viola H. Siemens, Secretary

PLEA FOR WORLD ORGANIZATION TO SHORTEN THE HORRORS OF WAR

The sub-joined Minute, adopted by the two Philadelphia Yearly Meetings of the Religious Society of Friends, in joint session on Saturday evening, March 24, 1945, was referred to the officers of Friends' Peace Committee for distribution. It is sent to you for your information. The Minute follows:

"The two Philadelphia Yearly Meetings of the Religious Society of Friends in joint session on Third Month 24th, 1945, are deeply moved by the ruthless bombing of cities in Europe and Asia resulting in the death of hundreds of thousands of defenseless civilians, including women and children. These bombings have revealed more clearly than ever the utter savagery and frightfulness of modern war. But the injury and suffering and death of the victims of these bombings are by no means the only evil, terrible as these sufferings are. For ourselves as part of the Christian Church we are deeply and contritely concerned at the moral callousness in our own country which permits such descents into barbarism with scarcely a protest from those who profess to be followers of Christ, the Prince of Peace. It is becoming increasingly evident that the war method of combating evil deadens our consciences and results in a constant lowering of our moral standards. The very evils against which our country fights have infected our own lives. We appeal to all men everywhere to use their influence to hasten the ending of this carnage by urging the leaders of the United Nations

to announce peace terms so reasonable that they will command the confidence and support of the whole world. We dedicate ourselves once more to the removal of the causes of war and to the organization of the world for peace on the basis of justice and cooperation."

YOUTH JOTTINGS

YOU'LL BE GLAD YOU DID

The work being done by Civilian Public Service men in mental hospitals is described in the **Anniversary Review**, published by members of C.P.S. Unit No. 93, Harrisburg State Hospital, Harrisburg, Pa. The emphasis of this large sixty-four page booklet centers around the care of mental patients. Many interesting photographs vividly illustrate various aspects of mental hospital work. Writers include not only C.P.S. men, but also the hospital superintendent, a psychiatrist, a medical doctor, a registered nurse, and other specially qualified individuals. It is professional and accurate, with the Christian point of view predominating throughout. All who have an interest in the activities of C.P.S. men in mental hospitals will find this booklet very interesting and informative.

Get your copy of this fine booklet by sending your name and address with your remittance to Gerhard M. Peters, C.P.S. Unit No. 93, Harrisburg State Hospital, Harrisburg, Pa. The price is \$1.00 per copy, or eighty-five cents each in lots of ten or more. Order your copy now; you'll be glad you did!

TO DO WORK AMONG MIGRANTS

North Newton, Kansas: Katharine Andreas is planning to work among agricultural migrants in one of the North Central states this summer. This is under the sponsorship of the Mennonite Women's Service Committee, which is working together with the Home Missions Council of North America in this project. A worker's conference will be held in Benton Harbor, Michigan, June 4-9. From this conference new workers are sent out as assistants to regular workers in the field. Workers are to help employers, churches, other community agencies, and the migrants themselves in providing a more adequate standard of living for the migrant.

—The **Walton Mennonite Christian Endeavor Society** had a special program Sunday evening, May 13. The program committee arranged for a "Play-night" in which old and young took part in wholesome recreation. The little children enjoyed playing outside. Others played ping-pong and the older folks tested their wits on checkers and monopoly and other wholesome games. At 10:00 o'clock, the ladies of the Mission Society served refreshments of cocoa, sandwiches and cookies. A wholesome Christian fellowship was enjoyed by all. Members of the program committee are Mrs. George Koehn, Ervin Peters and Duaine Ruesser.

DAILY DEVOTIONAL MESSAGES

By David L. Habegger, Busby, Montana

—*"Jesus saith unto him, I am the way, the truth, and the life: No man cometh unto the Father, but by me."* John 14:6. God is revealed in many places beside the Bible. He is revealed in the way we live or in the way our fellow Christians live. The Christian life is often referred to as *the way* in the Bible. God is also revealed in truth. The philosophers are always seeking truth, and many find God revealed therein. *Life* reveals God. The biologists who study various types of Life can see the powers of the God who produced life. But even with all of these revelations, one must still come to Christ and accept his salvation to come into the presence of the Father.

—*"But by the grace of God I am what I am."* I Cor. 15:10a. Today we often hear of the "selfmade man." Men who in a worldly sense have made themselves rich and have by their own achievements climbed the social ladder. Are such men the type that should be pointed out to others as successful in life? Have they really accomplished something of a lasting worth? The Apostle Paul knew where to put the credit for all that he was and for all that he had accomplished. The grace of God working in a man that is willing to be used of God can accomplish much. Where do we truthfully place the credit for what we are and what we have done?

—*"Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."* I Timothy 4:12. So often young people are timid and afraid of criticism from their elders that it takes a long time for them to accomplish much. Here Timothy is told not to be ashamed of his youth, but to stand out and be an example. We all know that we would not want someone to follow us in all details as to what we say, and how we say it, in our acts of charity; in the spirit in which we do things, the faith we show in God and our fellowmen, and in purity of thought, speech, and living. Youth is the time to start on the right road in all things and to try to exceed all that has been done before us.

—*"Abstain from all appearance of evil."* I Thess. 5:22. Many people have a motto or a verse to guide them through life. Here Paul gives one which will help many people who wonder how far they can go into something and still not do wrong. In this we should also take into consideration other people's views. If we do something that may cause someone to stumble, are we not to be held accountable? Or we might say, "Am I my brother's keeper?" The true Christian must be concerned about his fellow brethren and try to uphold them in the faith

as well as walk uprightly and humbly before God himself.

—“*How beautiful are the feet of them that preach the gospel of peace, . . .*” Romans 10:15b. The good news of Christ our Saviour does bring peace into the heart, but it should do more than that. It should bring peace into one’s life. We should be at peace with ourselves which is felt in our hearts. We should be at peace with our brothers and kindred which is manifested in the way we treat them. We should be at peace with all people, even our so-called enemies, which will also be revealed in the way we treat them and by the spirit of Christ within us. If we have the peace within us, we should be *actively* at peace with *all* men.

—“*Ye shall know the truth, and the truth shall make you free.*” John 8:32. This verse is often quoted by many people. It seems as if it is taken for granted that anyone can be set free by being told the truth. This verse is not the complete sentence in itself, as the verse preceding it says that Jesus was talking to those that believed on him. Here Jesus said, “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free.” It now sounds reasonable that the believers shall know the truth and thus shall be set free from all besetting sins. The rest of the chapter shows that many were told the truth but were not made free. Being told something does not bring the knowing of it. The truth shall be revealed when we continue to *study* and *live* the word of God.

—“*And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.*” Duet. 31:8. To the students that are graduating or leaving school to go into some life work, this promise is very fitting. But this promise need not be only for those that are beginning, but also for all true believers in God. When we are in the valley of gloom or despair, we should realize that God does not forsake his own, but that he is willing to help us if we but follow his guiding light. “Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. We can turn to the word of God and after reading it we should meditate and pray, asking God that we may have the strength to do his will. Then we will “fear not” neither be dismayed.”

—“*Our Father which art in heaven, Hallowed be thy name.*” Matt. 6:9b How often our prayers lack the praise and honour due our God. If he is willing to watch over us day and night, is willing to protect us from all evil and harm, is willing to stay by us when we weaken so he might strengthen us, is willing to do whatsoever we ask in his name and all the other countless things that he does without our asking, should we not praise him. We should

have as our aim and our goal the verse in Psalm 34:1. “I will bless the Lord at all times: his praise continually be in my mouth.”

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MESSAGE FROM REV. AND MRS.
A. L. JANTZEN

Greetings in the name of our Lord and Savior Jesus Christ to all of you who shared our joys and trials with us through your interest and your prayers. “Blessed be God, even the Father to our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. Who delivered us from so great a death, and doth deliver; . . . ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.” II Cor. 1:3,4,10,11.

We herewith express our sincere gratitude to all of you who have so faithfully upheld us with your prayers. “More has been wrought through prayer than this world has ever dreamed of.” “The effectual fervent prayer of a righteous man availeth much.” We have experienced the truth of this over and over again. Word comes to us from my individuals and groups to the effect that “we have prayed for you daily,” or “at every prayer meeting.” May we assure you that we have felt the effect of your prayers many times, and only in eternity will we be able to see the full effects of mutual intercession. May we assure you, too, that we never ceased to pray for you.

Prayer is more than a psychological reaction. There is a God who hears our prayers, who wants to be asked, even though He knows what we need before we ask Him. But because He knows what we need—far better than we know it—He can do for us “far abundantly above all that we can ask or think.”

Let us continue to pray for one another. May we ask you to pray with us that God’s purpose for our lives may be fulfilled from moment to moment and day by day. He has kept us and brought us back safely to our homeland and loved ones for a purpose. May that be fulfilled.

May we also especially continue to pray for our Chinese fellow Christians and for the Christians in all the so-called heathen lands. They are facing many hard trials and therefore need our fervent intercession. Our Chinese Christians are “put on their own” as far as missionary help and advice is concerned. But our God is with them. As we pray for them we work with them through Him. Let us never forget them,

not even one day. Our neglect may have its lasting evil consequences even as our prayers have their lasting blessed effects.

Will you join with us in praise to God for His wonderful keeping and deliverance for us and our fellow missionaries and for the hundreds of others who had this same joy. We are well and regaining strength and weight rapidly. The Lord be praised.

Sincerely,

Albert and Wilma Jantzen
Grace Joan and Lyman

MOTHER'S DAY

My dear Mother:

I am continually thanking my God that he has given to me a mother like you are. How I praise God that because of your prayers, service and your love and instruction God has considered me worthy of being in His service. If you had not come to India, perhaps I would be a leper, perhaps I would be today a non-Christian without hope, perhaps I would be a low down sinning woman. But thanks to your mercy, I am a disciple of Jesus.

While I was yet a non-Christian my mother died and since then you have been my mother. On this mother's day I want to open to you my grateful heart.

Sgd: Ashin, Champa, C. P. India

The above letter was written to Mrs. Penner for Mother's Day by Ashin. Here is a brief history of her:

The first two converts from among the lepers were Sirkanti and his wife Bushwara. They had three untainted children, two girls and one boy. The oldest girl, Lalatin, absconded from the Bethesda Leper Home. During her absence in Calcutta she met and married a leper lad by the name of Philip. From him she most probably contracted leprosy. Years later both Philip and Ashin returned to Champa with a girl named Ashin, untainted. Fearing that Ashin might contract the disease if she remained with the leprous father and mother, they asked us to take her into our Home for untainted children. We did so. She received her education in our Mission, was converted and then took a complete course in nursing in the Mission of the Disciples of Christ, then returned to Champa to give her services to our hospital under the Drs. Bauman. While working for them, she was married to Benjamin John, a school teacher in our Mission. When the Drs. Bauman and family went to the U. S. on furlough, Ashin and her husband moved to Basna and are now working for the Mission at that place. Ashin as nurse and Benjamin as teacher. They have two lovely children, none of whom is a leper. The family is happy in the home, the Lord and the service. Has it paid?

Ashin is the writer of the above letter.

Home Missions

(Continued from page 4.)

have agreed to do the work gratis. After waiting so long for a permanent place of worship, the hearts of the Toronto group are filled with joy and gratitude to God for helping them to get a church home.

Rev. S. S. Baumgartner

Rev. S. S. Baumgartner, 3425 S.E. Grant Street, Portland, Oregon, passed on to his reward. Relatives received word of his death on Sunday, May 6, so his home-going was no doubt on the fifth. He was seventy-six years old. From 1917-1941 he was a member of the Board of Home Missions and filled his place with distinction. His keen analysis and insight into a problem and his abiding faith in the guidance of God in all matters made him a valued member of the Board. In 1937 he moved to Portland where he and his family united with the Alberta Community Church, and to his end he was a faithful helper.

Bethel College Commencement Week Program

Friday, May 25—Senior Program, 8:00 p.m.

Sunday, May 27—Home Concert, A Cappella Choir, Memorial Hall, 3:00 p.m.

Baccalaureate Service, Speaker, President E. G. Kaufman, Memorial Hall, 8:00 p.m. Subject "Christian Missions Tomorrow"

Monday, May 28—Honors Chapel, 10:00 a.m.

Alumni Business Meeting, 2:30 p.m., Program and Reception following, Memorial Hall, Student Union Room.

Procession, 7:30 p.m.

Commencement, Memorial Hall, 8:00 p.m. Speaker, Dr. John D. Unruh, Pres. Freeman Jr. College, Freeman, South Dakota; Address, "The World's Slow Stain."



Baccalaureate Speaker

Dr. E. G. Kaufman

Subject

"Christian Missions Tomorrow"

Commencement Speaker

Dr. J. D. Unruh

Subject

"The World's Slow Stain"



CORRESPONDENCE

FAREWELL SERVICES FOR BAUMANS

On Wednesday evening, May 2, a very impressive service was held in West Swamp Church. The occasion was a farewell service for Drs. Harvey and Ella Bauman and three children, Albert, Harvella and Betty, who will leave for India very soon.

The two older children will remain in this country; Kenneth, who is at present serving in the C.P.S. hospital unit at Spring Grove State Hospital at Cantonville, Md., and Clara Ann, who is a freshman at Bluffton College.

The service was in two parts. First, the baptism of Harvella and Betty, the two youngest daughters of the Baumans. The baptismal message was given by the pastor, Rev. Neuenschwander.

Second, the farewell messages. Rev. Freeman H.



Drs. Harvey and Ella Bauman and Three Youngest Children

Drs. Harvey and Ella Bauman and three of their five children are on their way back to India. The three children who are returning with their parents are left to right: Harvella (13 years), Albert (14 years), and Betty (12). Kenneth (19) is in C.P.S., and Clara Ann (18) is at Bluffton College. For a picture of the whole family see the previous issue.

Swartz, Pastor of Eden Mennonite Church, Schwenksville, and a good friend of the Baumans, read a paper on "What the Baumans Have Meant to the Eastern District Conference."

Rev. Howard G. Nyce, Pastor of First Mennonite Church, Allentown, and Upper Milford Church, and member of the Foreign Mission Board spoke on the subject "What the Bauman's Return Will Mean to the Workers and Our Field in India."

Both Dr. Ella and Dr. Harvey Bauman made a few farewell remarks.

HEREFORD MENNONITE CHURCH Bally, Pennsylvania

April 8th was a memorable day for the Hereford Mennonite Church, Bally, Pa. A whole day of services was held, having Miss Martha Burkhalter bringing the mission message. She spoke during the morning worship services of her work in India as principal of the school in mid-India and presented the plans for a proposed new school building, which were passed on by the Foreign Mission Board.

This was the birthday of our oldest living church member, John W. Bauman of Sassamansville, and we paid tribute to him during our noon meal together with all our members who are 80 or more years, namely, Isaac Yoder who is 83, Mrs. Mary Hoppens who is 81 and our honored guest who was 85 years old on Sunday. Each one of these folks was handed a cake and a bouquet of red and white carnations. Mr. Bauman's brother, Samuel and wife from Milford Square, Pa. together with their son Dr. Harvey and Dr. Ella Bauman also were with us—this day being the fifty-second wedding anniversary of Samuel Baumans and the Fifty-sixth anniversary of Samuel Bauman joining the Hereford church, later transferring his membership to West Swamp.

Special recognition was also paid to John H. Lashaw who was our chorister from 1897 to 1944 when he was forced to resign because of his failing eyesight. Surely someone who gave so many years of continued services deserves recognition. Mr. Lashaw was also handed a bouquet of red and white carnations and a lot of letters which were written by friends and members of our congregation. All organizations of the church were represented and extended greetings for the occasion. He was also presented by beautiful framed salutations from our church which were done in Spencerian writing with a beautiful border done in pen and different colored inks. This took the writer 70 solid hours of work to complete but it was a beautiful piece of art listing the different capacities of service our honored guest served under such as chorister, now our Chorister Emeritus, Sunday School Supt. and now our Deacon since 1926. These greetings were signed by our pastor, Sunday School Supt., Ladies Aid Society President and President of the Sr. C. E. Society.

Miss Burkhalter who has served three terms in India took over the work that Miss Anna C. Funk, a member of the Hereford Church, laid down when she gave her life in the wreck of the Titanic on

April 15, 1912. Her first term in India was spent in the school Miss Funk founded in India, and at the afternoon session she spoke of Miss Funk's work she had done and the foundations which were laid by her, for she was the first single lady missionary going out under the Conference.

During the noon meal our Ladies Aid Society pledged \$100. to Miss Burkhalter for her school in India. Ralph Berky told us he planted a little white pine seedling into the church ground to commemorate the occasion—this seedling is one saved from the old pine monarch which was felled by lightning last summer in Oswin and Cora Funk's woodland—the home of Anna Funk; a stately pine which must have seen and admired at times by Anna Funk.

To make the event more profitable to the Ladies Aid Society we observed everybody's birthday by receiving their birthday money.—Mae Latshaw, Press Agent

MEDFORD MENNONITE CHURCH Medford, Oklahoma

The Medford Church was in a festive mood on Mother's Day when an all-day praise service was held in honor of Rev. and Mrs. Albert Jantzen, who were ordained here eight years ago as missionaries. The weather was excellent. The two morning messages were brought by Rev. A. G. Schmidt, Pastor, and Rev. Jantzen. The former based his on Psalm 121, and the latter on James 5:16 and Romans 8:28, pointing out there is a belief of the head and a belief of the heart. Dinner was served cafeteria style on the grounds.

In the afternoon Rev. John Lichti, our former pastor and father of Mrs. Jantzen, took us back to 1937 when the Jantzens were ordained and to 1938 when they sailed for China. He said he did not think they would live to see their children again. Mrs. Jantzen spoke for an hour and told of the trip from the states to the mission field by boat, rickshaw, etc., by the way of Hawaii and Japan. Rev. Jantzen gave a very interesting talk of their internment and their life in the camp, bringing it out clearly by the aid of a blackboard on which he had the outline of the camp. His talk lasted an hour or more. The whole event was a very blessed one for our congregation. The Lichti's children were all here.—Pete Neufeld, Deacon

FIRST MENNONITE CHURCH Philadelphia, Pa.

Mr. J. B. Bechtel served as deacon since April 28, 1892. In recognition of his fifty-three years of service, Rev. J. J. Plenert preached on the theme "A Pillar in the Temple of God," on April 29. Letters from several Eastern District Conference Pastors were read, followed by words of commendation by Rev. Plenert as he presented Mr. Bechtel with a lovely basket of fruit, a symbol of the fruit his labors have borne. Thanking the congregation, Mr. Bechtel challenged our members and especially the young folk to upright living and faithfulness in serving the Lord. On October 18, 1892, he was elected as the first president of our Christian Endeavor. He served as Sunday School Superintendent for fourteen years. He has always been active in East-

ern District and General Conference. He has been active in the Sunday School Union, also in the Federation of Churches of Philadelphia ever since its beginning. —Mrs. Howard S. Weiss, Corr.

SIXTIETH ANNIVERSARY

The Hanston Mennonite Church will celebrate the sixtieth anniversary of the beginning of the congregation on Sunday, May 27. There will be the morning worship service, a basket dinner in the church basement and an afternoon anniversary service. This afternoon service will be somewhat informal in character. An historical sketch will be read and there will be music numbers and probably remarks and reminiscences by different ones present. A cordial invitation is extended to all who can come and enjoy this anniversary day with friendly folks of the Hanston church.

Not Jottings this Issue

Spring house cleaning is also here for **The Mennonite**, and that means no jottings for this issue. For some time we have not been able to bring considerable material because of lack of space. We would like to catch up now when there is a little chance so that we may have more room again by conference time. Jottings are to reappear next issue.

RELIEF

Three-Weeks Study Program for Relief Appointees

A training school for appointed relief workers will begin June 11 at Goshen College, Goshen, Indiana, and will continue for three weeks. Bro. P. C. Hiebert will be the director of the school. This study program will be separate from the college summer-school program. An orientation course the relief workers will study Mennonite concerns in relief work and examine specific relief cases and problem situations.

Appointments for Relief Work

At the May 5, 1945, meeting of the M.C.C. executive committee eleven workers were appointed for various areas of relief need. Vera Yoder, R. N. whose appointment was held in abeyance until her sister arrived from the African mission field, was reappointed. Sister Yoder is now at Akron preparing to leave for the Middle East.

Relief workers appointed for England include: Susie Peters, Niagara Falls, Ontario; Evengeline Matthies, Virgil, Ontario; Mary Miller, Hesston, Kansas; Ella Schmidt, Upland, California; Harry Willems, Leamington, Ontario; and George Neufeld, Waldheim, Saskatchewan.

The service of Verna Zimmerman, R. N., Ephrata, Pennsylvania, has been loaned to the M.C.C. by the Mennonite Relief Committee for work in India.

Sarah Frances Miller, Sugar Creek, Ohio, is assigned to teach in Puerto Rico.

Beulah Roth, R. N., Salem, Oregon, and Evelyn Egli, R. N., Manson, Iowa, have been appointed to enter relief work. Their area of service has not yet been designated.

Secretarial Worker Sails for England

Arlene Sitler, who was the former secretary in the Kitchener, Ontario M.C.C. office, is now enroute to England to become secretary in the office at the London Mennonite Center.

Message Arrives from Worker Enroute to India

Titus Lehman, R. N., who sailed approximately four weeks ago for India by the way of the Pacific, sent the following message via California:

ENROUTE, WELL.

Serving as Nurse at Taxal Edge

Ellen Harder shares some routine activities that are part of her daily schedule at the Mennonite convalescent home for boys, Taxal Edge, England. We quote excerpts from her letter of April 12, 1945:

"March 5 I came here to the boys' convalescent home. There is never a dull moment in a home of twenty boys from eight to fifteen years of age. I arise at 7:45, the bell rings for the boys at 8:00. I have to see that they get dressed, washed, combed, and have their beds made properly by 8:30 . . . When 8:30 comes and we are all ready for breakfast, there is a mad rush down the stairs. We have devotions, then a heaping plate of porridge, followed by toast with bacon, sausage, or baked beans, and an egg on Sunday . . . The boys have duties like drying dishes, peeling potatoes, feeding hens, and sweeping. Twice a week they go to the village . . . on Sunday everyone goes to some church . . . After tea, between 5:30 and 6:10, they have baths, then go to bed to read or write until 8:30, when there are prayers and lights out."

FOODS FOR RELIEF

Of the five basic food needs in Europe, generally, we hope to provide for three in considerable quantities. They are animal proteins (meat products), fats (lard, tallow, etc.) and sweets (jams, jellies, preserves, honey, sorghum molasses, etc.). In addition we hope also to supply vegetable protein foods such as dry beans and peas, and canned peas and shell beans, and perhaps some milk products such as home made American cheese. Developments in the proposed program will be announced from time to time. Persons interested in contributing food for relief are invited to write to, Director of Food for Relief, Mennonite Central Committee, Akron, Pa., for instructions on how to proceed. Suggestions from interested persons as to foods which would be practical in a relief program will be welcomed.

Food needs in the Netherlands

A touch of history and geography will be helpful in understanding Holland's situation. In pre-war times it has approximately 9,000,000 people living on 12,800 square miles. That makes it about equal to Pennsylvania in population but with its people crowded into one-fourth its size. Three regions of the country need to be distinguished. The north is mainly agricultural and not densely populated. Then come the great centers of Netherlands history and culture—Amsterdam, Rotterdam, The Hague, Utrecht, Leyden, and Haarlem. In the south lies the smallest of the three regions, consisting of liberated

Holland, in Allied hands under Allied care since the fall of 1944.

The most terrible food need, of course, lies in the densely populated middle section. According to an April (1945) eye-witness: "The suffering of the past winter in the 'hunger provinces' was without parallel. Picture if you can life in a city swept bare of food, with the electric current off and no gas, precious little fuel for heat, a few shops open only a couple of hours each day, streets deserted, schools closed most of the time. Young and old are dying in Holland today. No one asks why they die because the reason is obvious enough: it is starvation. People say, and no man can contradict them, that by early summer the entire population of the 'hunger provinces' will need medical care. Food is not a shortage in Occupied Holland; it just doesn't exist as we think of it. At The Hague they eat tulip bulbs boiled like onions. Two slices of dry bread—with no butter, milk, or other beverage, just two slices of dry bread to start the day." In once prosperous Rotterdam deaths by starvation have risen above 1200 monthly. In Amsterdam eight out of ten infants are dying soon after birth, conditions are so bad. Other cities tell similar stories. The 1941 daily ration per adult of 1700 calories, in itself below the 2000 basic minimum of sound nutrition, has decreased since D-day to less than 1000 per person in Occupied Holland. The almost unbearable privations endured by the 7,000,000 Hollanders in Occupied Netherlands have weakened their bodies to that disastrous point where susceptibility to many diseases like tuberculosis, scurvy, rickets, etc., is extremely high.

Although the final liberation of Holland is imminent and may have been accomplished before this appears in print, building up bodies wracked by hunger is a long-time process. We may properly expect food and medical supplies to be rushed to the starving, ailing Hollanders as soon as the Allies take over; in fact even as this is being written, Germany has granted permission for food, ships, and trucks to pass through the German lines to aid the people. Yet all efforts of the military authorities UNRRA, Lend-Lease, and other governmental organizations cannot hope to do the job completely. There will still be plenty of room, according to their own statements, for private relief agencies to help out. The Netherlands Red Cross has already indicated that it will welcome any and all processed and dried food that can be sent. In general the most concentrated and nourishing foods will be useful; in particular are needed baby foods, cereals of all kinds, meats and fats and dried fruits and vegetables.

This brief description of conditions in the Netherlands should be of particular concern to Mennonites of North America, when they realize that almost 100,000 Mennonites—men, women, and children—were living in the Netherlands when the war broke out, and that most of them were concentrated in the hunger provinces. Stricken Amsterdam had 14,000 Mennonites, The Hague—5,500, Rotterdam—2,600, Utrecht—1,100, Arnheim—1,000, and Leyden—900.

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

Any aid American Mennonites may send to the Netherlands will not only benefit Hollanders in general, but will probably go in part to fellow-Mennonites in distress.

C. P. S.

Fifth Year of C.P.S. Begins

May 22 will mark the beginning of the fifth year of Mennonite Civilian Public Service. On this date, four years ago, the first nine Mennonite assignees arrived at C.P.S. No. 4, Grottoes, Virginia. The future duration of C.P.S. is still pretty much a matter of opinion, but it is significant to note that on the beginning of the fifth year the war in Europe has come to an end and the first definite steps for the demobilization of drafted men are being taken.

Discharges from C.P.S.

Selective Service has expressed its willingness to release men in C.P.S. who have reached the age of forty-two or over. This has come about as a result of the announcement of the War Department to release men of this age in the armed forces. In C.P.S. this would involve sixteen men, half of which are in Mennonite camps.

More recently the War Department has announced its intention to discharge about 2,000,000 men in Europe now that the war has terminated there. It is not known at the time of this writing whether a parallel discharge of men will take place in C.P.S., but heretofore Selective Service has indicated that the demobilization of C.P.S. will likely take place on the same percentage basis as that of the armed forces.

Staff Appointments

- Victor Janzen—Business manager, Downey, Idaho.
- Mrs. Victor Janzen—Dietitian, Downey.
- Delbert Gratz—Educational director, Denison, Iowa.
- Mrs. Delbert Gratz—Nurse-matron, Denison.
- Boyd Nelson—Assistant director, North Fork, California.
- Don Turner, Director of recreation and crafts, North Fork.
- Mrs. Don Turner—Matron, North Fork.
- Wilma Gilmer—Nurse, North Fork.
- Selma Bartel—Nurse-matron, Colorado Springs, Colorado.
- Louise Duerksen—Dietitian, Fort Collins, Colorado.
- David Ebersole—Director Curlew Sidecamp (Downey)
- J. Hobart Goering—Director Forrest Hill Sidecamp (Camino).

Peace Section Notes

A Word About the End of the War in Europe

It has happened that the end of the war in Europe has been announced the day these notes are being written. As a group of Christians who have prayed for peace this news comes as an answer to our prayers. We rejoice that a halt has been called to organized violence and hate in Europe. But our feelings will probably be mixed ones. We will be under no delusions that the sowing of hate will result in the fruit of reconciliation and amity. We will not be happy that a nation has been crushed and devastated.

OF DER BLANK

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

Out of contriteness of heart we will want to arise to assist in healing the wounds and binding up the broken hearts of this war. The termination of the war in Europe will bring a new opportunity to provide a ministry of loving service to all men everywhere.

MENNONITE AID NOTES

Just off the press and ready for distribution is **Mennonite Colonization in Mexico** by J. Winfield Fretz. Besides having historical value, the book is a fascinating story of the author's visit to the Mennonite colonies in Mexico. In this book Mennonites of United States and Canada will have an opportunity to become better acquainted with their not-too-well-known, 12,000 brethren in Mexico. The book has sixty-five pages with several pictures and a map sketch. The price of a single copy is 20c, and in quantities of ten or more, 15c per copy.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, MAY 29, 1945

NUMBER 22

The Voice of the Silent Dead

Years ago the women of the South strewed wild flowers on the graves of their fallen soldier loved ones. This practice spread rapidly all over the land. Soon everywhere the graves of the soldiers were being decorated on certain days. May 30th was set aside for this purpose and made a national holiday. After a while the soldiers of the Spanish-American and the First World War were also included. Countless thousands commenced decorating the graves of their loved ones, whether soldiers or not.

Today many a graveyard is a scene of activity on Memorial Day and the day preceding. As people work among the graves, their departed ones become very real. They can almost see them and hear them. It then becomes very real to us what the writer of Hebrews says in chapter eleven, the fourth verse: "He being dead, yet speaketh." It seems every one that lies buried is speaking to some one. The tiny infant speaks to its parents who felt so wounded when it left them, and the old grandfather continues his messages of advice and encouragement and warning.

As we read Hebrews 11 we discover that all these men spoke to the writer: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, and Moses. It seems they continue to speak the language and the message they used during their life time. Isn't it thus with our loved ones?

A group of people walk through the cemetery. They come to the grave of their Pastor. They stand still and read the inscription on the stone, and he begins to speak to them. His life comes before them and they see him in the pulpit and hear a message. As they stand around the grave he may have a different message for each. The message that impressed you in his life time may be spoken to you now.

Parents are decorating the grave of a tiny infant taken from them. It seems they can hear it say, "I thank you that you loved me and were good to me." They listen again and it seems they hear it say, "Unless you become as a little child, you will not enter the kingdom of God."

Children may be playing back and forth in a cemetery and they come upon the graves of a few children. It sets these playing children thinking, and the song comes to them:"

*"In that beautiful place He has gone to prepare
For all who are washed and forgiven;
And many dear children shall be with Him there,
For of such is the Kingdom of Heaven."*

A beautiful young Christian girl was buried. As a group of her friends walk past her grave-stone they hear her as they had while she was still living:

*"Saviour, while my heart is tender,
I would yield that heart to thee.
All my powers to thee surrender,
Thine and only thine to be."*

Many messages in a cemetery come from the middle-aged group. In the midst of labor they lay down to rest. What they say to others of middle life, is this:

*"Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon;
Give every flying minute
Something to keep in store;
Work, for the night is coming,
When man works no more."*

Here in this grave lies a tired and weary pilgrim. Those standing about the tomb knew him well. It seems they hear a quivering voice:

*"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."*

Thus, "He being dead, yet speaketh." After you and I will have left this earthly abode, what will we be speaking to those that are left behind? In Westminster Abbey there is a monument to John Wesley, bearing this inscription: "God takes away His workman, but He carries on his work." Thus the departed continues to speak.

Eternal life is the goal toward which we strive. The voices of the dead beckon us to travel the right road. As we meditate upon those who reached the goal we notice this about their lives:

*"They marked the footsteps that He trod,
His zeal inspired their breast;
And following their incarnate God,
They gained the promised rest."*

Yes, verily, "He being dead, yet speaketh."

J. M. Regier

Report of Sea Incident in Which Marie Fast Was Lost

(The report given here was prepared by G. Richard Yoder for the Mennonite Central Committee. The date of the letter containing this report was May 5 and the place of mailing, Italy. It might be well to remember that all reports to date have indicated that Marie Fast has been missing and have held out a slight hope that she may have been rescued or found. —Publicity Office)

Having been the only other Mennonite representative on board the ill-fated ship which was sunk on the night of May 1 and 2 it becomes my very solemn and sad duty to report to you in some detail concerning the circumstances which relate to that incident and resulted in the tragic loss of one of our numbers—Marie Fast.

You will, no doubt, have long since received the sad news via cable by the time this reaches you, and I am hoping that this letter may come through in much shorter time than any I could send from Egypt. It is now more than eighty-four hours since our ship was hit by a high explosive and there is still no news or information from Marie and one other passenger with whom Marie was last seen after both had been thrown into the water during the lowering of their life boat. There is, therefore, only the very faintest hope that they may still be alive. Not only will she be a real loss to her family and hosts of friends but also to us her co-workers and to the cause which we represent. She will be mourned by all far and near. The remaining passengers and the ship's crew and staff feel deeply in this great tragedy and sorrow.

Marie and I, together with four other UNRRA personnel, had just completed a special assignment to Yugoslavia. It had been a unique and thoroughly pleasant experience in many ways. Marie had specially volunteered for this assignment and had given herself wholeheartedly in carrying out her duties. She had told me how much she valued the experience and of her earnest desire to have another similar opportunity in the future. It had been my first time to work with Marie and I found her a quiet, unassuming and pleasant person always congenial, hardworking, never complaining and thoroughly conscientious. The loss of Marie has come as a great shock and especially since others of us here might have shared a like tragedy. I praise God for his deliverance and watchful care over all those of us who have survived.

The accident occurred shortly before 2 a.m. during a cloudy and somewhat stormy night. The seas were running fairly high with occasional breakers and very great waves. The difficulties of launching life-boats successfully was considerable. Most of those on board were suddenly awakened by the great noise of the explosion and by the violent trembling of the ship.

For a few seconds I lay quietly in my bunk not being able to realize what had happened. But when the alarm bell rang I was up. I remember grabbing my bathrobe and life-jacket and running out of my cabin. But I am not certain whether I went on deck immediately and returned to my cabin for a heavy coat, trousers, cap, shoes, flashlight and fountain pen, or whether I only went part way and then returned. After having grabbed these things I ran up to the promenade deck where there seemed to be considerable confusion. Already the ship had listed by about 20 degrees and then quickly straightened herself. When I got on deck I thought of Marie and the other American nurse the only two ladies on board. They were on the opposite side of the ship from my cabin and I asked others if the ladies had been seen on deck. No one had so the second steward and I rushed to see if they had been aroused from their cabins. We found the cabins deserted, and knowing the ladies were already on deck and were no doubt being looked after, we hurried back to our side of the ship. Some of the boats were already being lowered and several of us scrambled over the rail and climbed into the one which was next to be let down. There was some difficulty in letting her down and all on board were ordered back on deck while she was chopped free. We scrambled on a second time and were gradually lowered to the running seas. Again there was difficulty in getting her free from the ship but fortunately the hook holding her automatically broke and with great effort the crew on board managed to push her farther out and prevent the tossing sea from smashing us to pieces or onto a second lifeboat or from capsizing and throwing us into the water.

The night was dark. It was impossible to make out any details of outline beyond a few yards. There was a swift current from front to aft of the main ship. This carried all boats past the stern and beyond. It was impossible to prevent drifting with the current. The only thing possible was to keep the life-boat heading into the great waves to prevent her from capsizing. To do this someone had to man the oars constantly. After an unpleasant seven hours our lifeboat reached the shore and we landed in the water rather dramatically as our boat was being dashed upon the rocks. Very fortunately no one was seriously injured and the thirty-three of us in this life boat were able to reach a village unaided after approximately a mile's walk.

The details relating to Marie I can only give you second-hand from the U.N.R.R.A. officer who is our leader and who was present and assisted the two ladies during the ship's evacuation. As I have heard it told

(Continued on page 8)

THE DEATH OF MARIE FAST seems so tragic and unnecessary, but it also comes to us with a blessing, for in it Christ shines forth. She, as a disciple of His, journeyed to a far-off land to serve with humility and love people who were not of her own nation or tongue. On a dangerous voyage undertaken for the welfare of these people, she gave her life. No frantic attempt to save herself at the expense of others marks her passing. Somehow there is a glorious radiance in the darkness of the night in which she disappeared, a radiance in darkness that always comes where the light and love of Christ have the opportunity to shine forth. Through the death of Marie Fast there will very likely come a message to young and old that could not have come otherwise. To those critical of the motives of those who seek to be peacemakers there may come a glimpse of what peacemakers can be like and often are. Death may bear spiritual fruit that life alone cannot yield. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

REPENTANCE AT SAN FRANCISCO does not seem to be equal to its hope for a world of peaceful cooperation. Generally the nations do not seem to be in contrite penitence for specific sins. There is a general realization that the nations of the world have gotten themselves into a terrible mess by their past policies. Like a little boy who has let slip the butter plate he was carrying and wants to carry a new one without washing his slippery fingers, so the nations with great enthusiasm seem to feel that they will carry the peace this time without stopping to wash their slippery fingers. Before there can be growth in peaceful activity there must be a recognition and confession of the causes of war. The great powers are not seeing themselves very sinful. How can they avoid a repetition of sin in that case? Or are we to believe that they were not sinful to begin with? We hear much of Germany's sins. But what about reparation exactions, high tariffs on our part, and a general failure on the part of the democracies to give the Weimar Republic a chance? To the degree that the nations at San Francisco repent and confess their sins, to that extent can we have hope for a more peaceful world. Unless ye repent . . . ye shall again likewise perish.

GENERAL CONFERENCE is about here. Confering together makes possible progress that separated individuals can not bring about. The purer and the truer the Christian fellowship, the greater is the chance for significant accomplishments. Great problems should be considered at this conference. Any hobby riding or airing of petty grievances on the part of delegates will be as monkey wrenches thrown into the solving of these problems. Conference time is short. May self-importance be so minimized and reverence for each other be so extended that conference may truly work as one smoothly functioning body.

THE SPIRITUAL TOLL OF THIS WAR should particularly concern those who would be peacemakers. In this issue we present the first installment of an article on this subject. Dr. David D. Eitzen, the author, presents some insights to us that should help us to deal understandingly with the resentments and aggressions of many troubled persons who will find it difficult to return to a useful and wholesome part in civilian life. The article should help us to be better neighbors to ex-service men and greater friends with them as we rub elbows in religious activities.

THE MOTTO of *The Mennonite* is "Other foundation can no man lay than that is laid which is Jesus Christ." This motto used to be carried on the first page. Now it graces the editorial page. In comparing the general front-page appearance of *The Mennonite* with that of similar church papers it was observed that there was a heavy mass of type on the top of the front page of our paper, which seemed to detract from its possible attractiveness. In seeking a remedy it was obvious that some of the type must be taken away. While considering this possibility we also came to the conclusion that the great majority of readers had undoubtedly become so used to overlooking the same motto in the same place that they would look at it anew if it were changed in place and printed somewhat differently. Furthermore, we wished to claim it more definitely as the editorial policy of the paper. The editorial page seemed appropriate. Comments indicate a new awareness of this significant motto. We are glad that the founders of *The Mennonite* chose this motto.

"Other foundation can no man lay than that is laid which is Jesus Christ."

HOME MISSIONS

A. J. Neuenschwander, Secretary

REPORT BY V. E. NICKEL

Wymark, Saskatchewan

"And there was an *enlarging*, and a winding about still *upward* . . ." Ezek. 41:7a

Oh, how much enlarging of the room for Jesus is needed in my own heart and life! How much we need an enlarging of our battle against sin, our selfishness, our zeal for His service, our field of service, or staff for service, our vision, and our passion for never-dying souls. We ought not to rest content in the mists of the valley, when *upward* the fresh, pure mountain air of Christlikeness on the summit challenges us.

Our Lord has given us a bountiful harvest, so that it has been possible to establish four new places of worship—Blumenhof, Schoenfeld, Rhineland, and Gull Lake. We heartily thank the Home Mission Board for their help. The other three churches—Neville, Wymark, and Swift Current—have been improved and renovated. Praise God for every gift given for His cause and in His name. Above all else, let us praise God for every soul that has been saved and every saint restored. That is the aim and purpose of all our efforts. Brother George Elias was with us for one month. During that time we were able to visit fifty-nine homes. The Lord showed us visible fruits. We tried to reach the scattered families who cannot attend regular places of worship. One family, with whom we spent one whole afternoon, said farewell with tears in their eyes and said it had helped them more than many services. One mother said, "I am so glad you came because I was on the verge of despair. Now the light shines through again." We believe that this is one of the most necessary duties and privileges of the church. "Feed my lambs," and "Feed my sheep."

Two workers, Brother J. J. M. Friesen and Brother David Quiring, were ordained. Praise God for sending us Brother John Loewen to help on the staff of the Bible School and also in pastoral work. Praise God for all the faithful Sunday School and Christian Endeavor workers. Praise Him for all the faithful ladies who work in the sewing circles. Praise Him also for all the quiet and unseen workers who intercede in prayer for everybody and everything.

Local Mission Work: We conclude a fruitful year in this branch of service chiefly among children and young people. We can see visible fruit in increased attendance and souls saved. We conducted a scripture memorizing contest for which we gave as prizes good story books and Bibles. For this winter we are conducting a Bible-question contest. Praise Him for giving us Miss Anne B. Quiring, our local missionary.

Prayer

1. Pray that the new churches may be fully completed. Pray that the need for a new church or Bible school in Swift Current may be met. It is very unsatisfactory to have both the church and the Bible School in the same building. We have neither a church nor a Bible School.

2. Pray for increased church attendance. May 1945 be a year of regular church attendance for many more people.

3. Pray that many more Christians may become tithers—in which I unreservedly believe—so that greater things can be done for the Lord in 1945, and that all our obligations can be met, I Cor. 16:2.

4. Pray that the Lord will use the mission camp which has been bought to His glory and the salvation of many souls, and that many more of His stewards may support it so that our obligations can be met. If any interested person desires information about this project, it will be gladly given by the writer.

5. Pray that the home visitation work may be blessed and increased.

6. Pray for a genuine, heaven-sent revival in our entire church. Oh, friends, let us agonize in prayer that souls may be saved and Christians restored, established and consecrated. Let the lamp of prayer burn brightly in 1945. II Chr. 7:14

7. Pray for our local mission work. This is a field where scores of children have never been in a Sunday school. Pray them into the fold, and pray that the Lord will open the hearts of the parents so that they will allow and assist their children to come to Christ. Pray in the necessary funds for this work. We will require about \$800.00 for this work in 1945. We trust the Lord to supply this need.

All of this (December 30, 1944) is prayerfully submitted together with warm Christian greetings in the name of the Emmaus Mennonite Church of Swift Current and districts by,

The Lord's servant by His grace,

V. E. Nickel

The Spiritual Toll of the War

By David D. Eitzen

The wars of history coincide with plagues and epidemics. And this war eventuates a spiritual influenza which challenges all robust Christians to prayerful vigilance and sacrificial service. *We who are dedicated* to the redemption of war are by no means immune to these microbes but, we like Israel, as a remnant in a world of power-mad Nebuchadnezzars, are to recognize the voice of God—"Ye are my witnesses, saith the Lord, and my servant whom I have chosen." (Isaiah 43:10)

The vivid pictorial and editorial representations of the war today give most of us quite a realistic appreciation of what happens when one of our fighting men is wounded by a bullet or a piece of shrapnel. But what of the man whose wounds no picture can show—the man whose mind has been crippled by the shocks and strains that he has had to go through? The over-intensified glamorous version of war which comes to us each day by our headlines and excited voices of radio announcers is far removed from the actual fighting conditions which cause these emotional and spiritual wounds. While American commentators were running out of adjectives rhapsodizing on Rommel's defeat, the Britons were wildly ringing church bells, one soldier of the Eighth Army says, "We were shivering in the rain and wishing we had a hot meal and a dry bed. The rain had made the desert as mucky as a mud flat at low tide and digging a place to sleep in was a long discouraging task. As fast as we shovelled, the wet earth oozed back into our holes, but I at least had a roof over my head by virtue of getting first claim on a tail board of a blown-up truck. For supper—not having had any lunch—we opened cans of cold corned beef and packages of hardtack. We could not brew tea or warm ourselves by a fire because that would attract the deadly attention of Rommel's defeated army. The battle of Egypt was over, yet I can remember how difficult it was to sleep that night, not because of exhilaration but because I was so bitten by fleas I could not stop scratching."

People's limits of endurance vary, but everybody has a breaking point. Of this generation's young men 19 per cent were rejected at induction centers because they were emotionally too unstable for the rigors of war. Of all battle casualties 48 per cent are labeled as neuropsychiatric, and according to Colonel Leonard Roundtree, Chief of Medical Division of the Bureau of Selective Service, 80 per cent of the military medical problems require psychiatry. The United States Navy Bulletin for January, 1943, states that 55 per cent of all beds in military hospitals are neuropsychiatric patients.

The incidence of emotional breakdown in this war

is very much greater than that of the First World War. This is explained in various ways. In the first place this war is much severer than the First World War. During the First World War the soldier fought from fixed positions in trenches where he had protection from enemy fire and where he had hot food much of the time. Now our men are constantly on the offensive. They fight in the open, their only protection a fox hole, an occasional tree, or some natural protection like a rock or mound. They fight through steaming jungles where they battle insects as well as the enemy, or they come in from the sea and make landings in the face of direct fire. They carry their food with them and eat it cold out of cans. They are always on the move, there is no time out for a few days' rest or gaiety. It isn't practical to rotate troops in the midst of battle. The men must keep on fighting until they have won a campaign.

As far as causing emotional breakdown is concerned, a very serious difference between this and the former one is that during the First World War many men genuinely believed they were sacrificing to make the world safe for democracy. The thoughtful young soldier of this war is confronted with the fact that the former war did not yield democracy and peace. To be forced to defy such undeniable spiritual facts often precipitates a conflict in the soul of the soldier eventuating in a nervous breakdown. The soldier quoted above writes as follows, "For more than a month I have put off writing to a young New Zealander who lost his arm at El Alamein. During the two weeks he and I occupied beds side by side in a hospital in the desert outside Cairo, we spent long hours discussing our respective countries. He had complete faith that out of this war would come a bright new world. That is what he is fighting for. He is waiting for me to tell him how I find things here in America. He, like millions of other men, is waiting for the tangible confirmation of his faith. I wish that I could do it."

In the first World War these neurotic results were called shellshock. It was then assumed that the individual must be suffering from the effects of concussion on his brain or nerves. But this is a mistaken diagnosis. The hurt that these men have suffered has been to their feelings or emotions and occasionally to their ideas. Physically, except for exhaustion, they are as sound as ever. All of us have feelings which we cannot control by will power. Among the strongest of these feelings is the basic obligation of man for self-preservation. One gets an idea of how strong and uncontrollable this impulse is from the difficulty one has in keeping one's eye open while someone is trying to take a cinder out of it. God wisely created

man with an autonomic nervous system whose sole obligation is to protect the organism and promote its growth. If the unconscious mind cannot get him out of danger any other way, it may even paralyze or blind him. In common parlance we often speak of one's feelings being hurt or of his hopes being shattered. There is something in all our minds that is vulnerable to attack and can be seriously or even incurably wounded. Dr. Edwin McNeal, a psychiatrist, at Pearl Harbor on December 7, 1941, now in Los Angeles, reports that a great number of psychotics resulted among those who were left to clear away the wreckage and bury the dead. Most of these psychoses were schizophrenia or schizophrenic-paranoia. Particular problems which this emergency caused or accentuated were alcoholism, juvenile delinquency, prostitution, and homosexuality.

This feeling apparatus with which God has equipped our personality and which acts very much like a thermostat controlling the heat of our homes, can be conditioned to make false responses. The famous physiologist, Pavlov of Russia, demonstrated that in his classic experiments with a dog who salivated when he saw the meat offered and after having heard a bell toll in conjunction with the appearance of meat, he finally salivated by merely hearing the bell and without seeing the meat. In a similar fashion our feelings can be conditioned to respond in a faulty way by virtue of severe experiences in our past. By way of a crude illustration from childhood this will suffice. A little youngster remembers his grandfather's barn and horses and cattle and other aspects of the farm. One day when his father is gone and he is amusing himself in the father's den, he gets hold of these blocks that serve him so well in making corral for the cattle and the barn etc., etc. Then the father comes home but for him these blocks are books consisting of pages with personal notes in the margin, some of which have been torn out by the youngster, accidentally to be sure. The father therefore feels constrained to impress upon this child that this was a wrong act. (Say he is that composed.) So he decides to make this impression upon the child by speaking to his autonomic nervous system and at a particular area of his anatomy. If this experience is repeated a number of times this child may get the impression that books are not to be used for playing in that fashion. This would be wholesome. But he may also make *this* unfortunate conclusion: "When I am enjoying myself, when I allow my imagination to dictate my actions, and when I am creative, then I am bad. Therefore, *I am bad.*" This is the foundation of the famous inferiority complex and is due to unfortunate conditionings.

The warrior is prone to make similar organismic conclusions from the hostilities which envelop his

day and night during warfare. Many a sensitive soul cannot help but make an unconscious conclusion that the world has it in for him and that he must either avoid it or fight it to protect himself. The sensitive youngster of our age of progressive education is not able to stand up under the rigors and horrors of modern warfare described above. But when he breaks under the strain, he is prone not to make an objective evaluation, namely, that as a jungle guerilla fighter he is a good high school teacher of Latin or algebra, but rather, "I am inferior—I do not have what it takes." The core of a healthy personality is to have an inner unshakable assurance that "Despite my particular personal inadequacies I have cosmic significance." Behold the words of Paul, "We are laborers together with God."

This breakdown of man's sense of worthy selfhood eventuates in unfortunate compensatory behavior. The most usual type of such behavior is to vindicate a feeling of rightness in expressing aggressiveness.

Now there is a normal aggressiveness. To love is to be supremely aggressive albeit in behalf of the other person and not in self defense. It is this self defensive type of aggressiveness which is unfortunate and which defeats the aggressor's own ends of self-preservation. The philosopher Thales of pre-Jesus' days is quoted as having said, "One sight the world will never see, a dictator growing old." Saul who, by virtue of Stephen's death, had come to feel more and more insecure about his dogmatism and finally broke on the road to Damascus, heard this indictment "It is hard for thee to kick against the pricks."

Professor E. K. Wickman made an extensive study of children's behavior and the teacher's attitudes toward them and came to the conclusion that it was the tendency of teachers to greet aggressive behavior on the part of children with aggressiveness in return, which in turn would have the net effect of increasing aggressiveness on the part of the child.

The regimentation of the Army is foreign to our democratic way of life, for it thwarts the achievement of a sense of self-sufficiency. Many a soldier will feel after the war, "Now that this unalterable but intolerable condition is over I want the joy of watching someone else do K. P."

The frustrated ex-serviceman will further express his tendency for compensatory aggressiveness in terms of pseudo-selfconfidence which might be described as adolescent negativism. Many a young man when he left had always been part of his family and had never really been away. Now he has been away and has proven himself as a resourceful and relatively self-sufficient individual. In the meantime he has also acquired skills and interests and visions and has prob-

ably become an expert, but he will not feel too secure in this new relationship of self-sufficiency and therefore will have much need to reassure himself of his newly discovered selfhood. This will, for the rest of us, be a painful attitude of boastfulness and cockiness. The registration results at the University of Southern California last week are that 90 per cent of some 5000 civilian students indicated a church preference and only 12 per cent of 800 returned servicemen did.

This pathological type of aggressiveness will also express itself in terms of resentment as he discovers the cleavage of his income with that of the civilian, especially the war profiteer, or for the 4-f who stole the affections of his fiancée.

Another sick type of aggressiveness will be caused by the fact that for several years these tender minds have lived by the undebated philosophy that might makes right. Their sensitive need for love and affection and understanding and cooperation will have been stifled and in self protection their minds will have jelled into what they will call "realism." To love will seem very unnatural. One soldier broke his engagement because he felt after bombing a ship and killing all members of the ship that he was no longer a fit candidate for the tender relationships of love and marriage.

(To be continued)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM THE NEUFELDS

Leopoldville, Congo Belge
West Central Africa
March 19, 1945

Dr. P. H. Richert
Newton, Kansas

Dear Brother Richert:

"The ways of man are before the eyes of the Lord and He pondereth all his goings." Proverbs 5:21.

We can testify to the truth of these words as we consider His leadings during the last four months. Little did we realize when we left home that our journey would take such a long time but we have felt very definitely the leading of the Lord. We believe that the long wait in Lisbon has been of great benefit to us.

On November 26 we left Philadelphia on the Portuguese steamer "Serpa Pinto" and after a twelve day voyage arrived at Lisbon. There were many things of interest as, for the first time, we set foot on Euro-

pean soil. We were pleasantly surprised to meet Rev. and Mrs. Paul Wenger and the Misses Eleanor and Augusta Schmidt. A few precious hours we spent with them and we also saw them leave for their Field.

Our stay in Lisbon lasted just nine weeks. It seemed that there must be some way but, nothing became available until the ninth of February. On this day we embarked on the last lap of our ocean voyage which lasted another four weeks. We first set foot on African soil on Sunday, March 4 at Point Noire in French Equatorial Africa where our boat unloaded cargo. There were mingled feelings as we saw for the first time, the land to which we are called. We were thrilled at the strange sights, yet we realized the great responsibility given to us to bring light to these dark people. Pray for us that we might be true lights for Him, Who is the light of the world.

On the ninth of March we disembarked at Matadi and the next day we arrived at Leopoldville. At present we are waiting here for our river boat which is to take us to Port Franque. It is to leave here on the 24th and will arrive at Port Franque on the 1st of April which is Easter Day. From there Rev. Roy Yoder, treasurer of the C.I.M., will take us to the Field. Thus it will likely be another two weeks before we reach our destination. But we can now see the end of our journey. If these schedules are carried out, we will have been on the way almost 20 weeks. Still we are thankful to be this far along on our way for we realize that many people have been on the way longer than we.

One of the hardest problems for us to face is the fact that no news has come through from loved ones since the 21st of November. However, we are expecting that letters will be awaiting us at Charlesville. We also hope to have our freight shipment there when we arrive.

Yours, in His Service,

George and Justina Neufeld

REPORT BY ALIDA SCHRAG

Dear Mission Board:

Greetings with Psalm 103! Indeed the Lord has again blessed in the past year, and we have need to say with the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name; bless the Lord, O my soul, and forget not all his benefits." May God give us grace not only to bless his name with our lips, but with our lives as well.

My language study in the hills of Landour continued until about the middle of September. My stay

up in that beautiful spot of God's creation was most profitable one. Besides getting a good start in acquiring the Hindi language (thanks to the grace of God) it was my joy and privilege to meet a good number of missionaries from various parts of this great land, not only to meet them, but to enjoy blessed fellowship with them. Then there were the spirit-filled messages of God, whom I had the privilege of hearing repeatedly, and indeed it was good for my soul to be present as they broke the bread of life to their hearers. My heart overflows with joy and praise to our heavenly Father for the rich experiences I had with Him in Landour.

After coming to the plains, my language study was again resumed with a new instructor and has continued ever since, expect a week's most welcome and refreshing vacation, this being the Christmas season. When one studies language, language and more language, I assure you, a vacation once in a while is a wonderful tonic. However, I do praise the Lord for the way he has kept on encouraging me in my studying, keeping the thought before me that this language is only a means of bringing lost souls to a saving knowledge of the Lord Jesus Christ. With this motive in mind, one cannot help but try to do one's best.

Besides doing language study, it has been my privilege to help out an hour or two at the hospital every day. This gave me good opportunity to get acquainted with the work as well as with the most prevalent diseases here. Indeed, there is much to be done for these people physically as well as spiritually. May the Lord send more laborers into the harvest for the harvest is truly plenteous, but the laborers are few.

Yours in Him,
Alida Schrag

REPORT OF SEA INCIDENT

(Continued from page 2)

the two nurses climbed down the rope ladder to enter a life boat which was already in the water. Before Marie had a chance to enter someone had cut her boat free from the main ship and it drifted quickly away. Marie re climbed the ladder and was seen on the deck again in a matter of seconds or half a minute. So the officer assisted her into a life boat (together with a British officer) which was immediately opposite the deck rail. Someone on the upper boat deck immediately began lowering this life boat but before it was half way to the water one end suddenly fell free thus hurling both bodies into the sea. Both had

their lifejackets on and both were seen again on the surface of the water. No one heard Marie speak. No one knows if she may have been seriously injured during the fall but the British officer returned an answer back to the officer on the deck saying that he was all right. He was the type who was very calm and self-possessed and he seemed assured when he spoke from the water. He was seen floating by the side of Marie practically hand in hand as the swift current carried them sternward and on into the darkness.

The officer on deck grabbed a cork life-saver and running from the higher to a lower deck to keep pace with them in the current threw the life-saver into the water. Fortunately it landed immediately in front of the two in the water and the officer was seen to take hold of it.

The officer and other nurse who also witnessed the incident affirm that there were several other boats not more than a few yards from the two but as the waves were so high and the current so swift no one could steer a boat in their direction.

The ship's captian is supposed to have seen the two in the water immediately when they were alongside the ship and had a raft cut loose and thrown into the water in the hopes that they could manage to cling to or climb on to it.

The strange thing is that although there were many boats in the water and all were carried by the drift in the same direction no one surviving seems to have any knowledge of hearing any voices or of seeing the two bodies in the water after they had once disappeared into the darkness. While the water was cold and the sea was high still it seems that a person might have survived several hours in the water and thus have been sighted and picked up after dawn by the rescuing ships; or they might even have been carried to the shore in the matter of a few hours since we were always in sight of the land. It seems very possible that they may have survived in the water only a short time, otherwise certainly their voices might have been heard or their bodies seen and rescued. A search has been continuing in the water and along the shore line but up to now nothing further is known. The authorities here presume that they are lost. It is a very unfortunate and sad tragedy indeed. It is too early for me to have any very constant perspective about these things.

Released May 16, 1945

M.C.C. Headquarters, Akron, Pa.

Sponsored by
the Young People's
Union of the
General Conference

EDITOR

R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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North Fork Cooking School

By Mrs. Jacob D. Goering

The second cooking school sponsored by the Mennonite Central Committee terminated April 15 after two months of kitchen work and classroom activity on the part of twenty-seven C.P.S. men. The cooks participating were from western camps. They were Aden Horst, Waldo Wiens, Denison; Jacob Guhr, Mulberry; Delmar Gingerich, Edward Pankratz, Ft. Collins; Wesley Voth, Willard Diener, Colorado Springs; Clifford Streid, Ray Schrock, Emil Ropp, Terry; LeRoy Reitz, Dan Frantz, Belton; Andrew Schmidt, Dale Fahrdrich, Lawrence Unruh, Downey; Jonas Beachy, Levi Miller, Allen Hartzler, Hill City; Sam Headings, Lewis Delagrang, Camino; Ottis Yoder, Alex Shubin, Harold Vogt, Alvin Nisly, Three Rivers; and Maynard Book, Clair Knepp, Paul Charles, North Fork. Maynard Book worked in a supervisory capacity during this time.

All kitchen duties were performed by the members of the cooking school in rotation. Because of the large number of men enrolled there was considerable free time. This was used primarily for study and work on special projects. Occasionally some nearby rancher or other resident in the neighborhood would come to camp asking for help on some job around his house. The book-weary cooks would welcome the diversion offered by a few hours of out-door physical labor. In the main, however, the men were kept very busy with dish-washing, cooking, baking, meal planning,

and class work.

Because of the rotation of duties, the practical skill gained on any one job was quite negligible. Actual day-by-day experience in a more permanent assignment will need to account for this part of each cook's training. Even so, numerous new dishes were tried, some with stunning success, but others with sad results. The campers at North Fork were unwittingly the guinea pigs. Among the more successful dishes was a genuine Russian borscht made by the one Russian Molokan member of the school. At lunch one day a definitely new dish was on the tables. What should have been egg cutlets turned out to be a cross between creamed eggs and potato cakes with a hurried addition of toast to accompany the concoction!

Classes were held Monday through Friday evenings. The first two weeks were devoted to the study of nutrition. The regular Red Cross course was used as a guide. During this time the fellows learned the actual nutritional value of foods which will enable one to determine daily needs and whether or not the usual run of complaints have any basis in fact. The class discovered that most camp menus are sufficient to keep men in good health and to provide energy for arduous work. After such a course cooks should be able to answer complaints offered by "starch objectors" and others who are suspicious of their diet.



Members of the C.P.S. cooking school conducted at North Fork, California, camp during March and April, 1945.

The next two weeks were spent in the study of principles of cookery. In this course the men learned the necessity of proper cooking methods to make foods palatable and to retain their food value. Demonstrations were held each day during this time showing the difference between cooking meat properly and at too high a temperature, or the contrast between overly cooked vegetables and those cooked for the right length of time to retain their shape, color, and food value, and other similar experiments. A number of pictures were shown in connection with these studies.

Walter Unrau and Mabrie Goins taught classes in good buying practices, record keeping, budget control, and care and cutting of meat.

Miss Naomi Brubaker, dietitian from Three Rivers, assisted the last two weeks of the school. Her discussions on kitchen management and food preservation were most interesting and helpful. Her fine personality in addition to her skill made her contributions most appreciated.

Each man worked on a special project during the school. These included special studies on meat care and cutting, baking, food nutrients, and the planning and serving of meals and others. White rat experiments were also made. The most successful was the contrast between a balanced diet and one consisting only of meat, potatoes, gravy, white bread and coffee.

The climax of the experience was the special meal prepared and served to the camp by the members of the school. Table cloths, candles and wild flowers presented a most attractive dining hall. Chicken and fresh strawberry ice cream were the highlights of the menu. The cooks and waiters made an impressive appearance in their white shirts and aprons. The after dinner program was planned by the camp social committee. Clever stunts and games helped make the evening an enjoyable one for all.

The final event was a trip to Yosemite Park which afforded an enjoyable outing, a suitable diversion for the last day of the school.

Camp North Fork benefited in many ways by the cooking school. The fine spirit prevailing among this group enhanced a good feeling throughout the entire camp. Their participation in religious and recreational activities added considerably to the enrichment of camp life.

The men are expecting to be assigned to western camps and units where an expanded side camp program is anticipated.

Members of the school are grateful to the Mennonite Central Committee and Selective Service for affording them this opportunity. As a result these men are in a position to be of greater service to their fellow campers, and are learning a skill which will be of value in the days to come.

Via M.C.C. Headquarters, Akron, Pennsylvania.

Close of School ?

Should there ever be a "close of school" for anyone? We talk of schools closing. Courses and semesters and quarters do terminate in a formal way, but that need not stop the activity of education which was embodied in them. We speak of preparing for life. To some extent that is true, for with maturity comes the task of teaching pupils or plowing for wheat. There is less time for formal education, but he who feels that his education is over is bound to be out-dated in his education not many years hence. We live in a changing world. God desires for us growth and more growth. First spiritual birth, then spiritual growth. The more we know the greater should be our conception of what we do not know. The more we know of God, the more we ought to see of our imperfectness. Schools are institutions in which education is made available to men and women. To a large extent the success of a school can be measured by the continued education on the part of its graduates. Likewise the worth of an individual is largely determined by his receptivity to fuller truth. How ungrateful we are to God if we do not let the Holy Spirit lead us forward into all truth. May Christian education never stop for us.

DAILY DEVOTIONAL MESSAGES

By Sylvan Lehman, Lima, Ohio

June 6—Psalm 5:3. "*My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.*" The writer of the Psalm knew from whence help cometh. He knew that in the quietness of the morning hour, strength is obtained for daily duties. An hour spent with the Word, and in prayer is a protective factor for eventualities of the day. The Psalmist was an early applicant at the throne, knowing it is good to begin the day with God. Let divine things occupy their rightful place. Let us aim rightly and God will answer for "the effectual fervent prayer of a righteous man availeth much."

June 7—Mark 9:23. "*Jesus saith unto him, If thou canst believe, all things are possible to him that believeth.*" What infinite possibilities of faith and the greatness of our need of faith these days. Many today are swept from their moorings, and the ship wrecks are the inevitable in the midst of life's storms. It is needful to watch lest we get our eyes on things, rather than on Jesus. As recipients of His grace, we find Him ready to help in every time of need. Jesus will speak peace and calm the troubled soul. Christ's power is infinite; we limit Him by our lack of faith. "Fear not, I am with thee, O be not dismayed, For I am thy God, and will still give thee aid; I'll strengthen

thee, help thee and cause thee to stand, Upheld by my gracious omnipotent hand."

June 8—I Cor. 1:27. "*But God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty.*" God's choices are very extraordinary. He uses the noise in the mulberry tree to bring victory to David. He takes an humble fisherman and makes him into a soul-winner. He makes a publican into an evangelist. He makes Mary Magdalene the herald of the resurrection story. He makes a persecutor of Christians into an apostle. He makes the trusting soul into a joyous witness of Christ's saving power. Christ looketh upon the heart. The apostles in the eyes of the world were seemingly foolish, yet chosen by God. To come in contact with Jesus changes the whole course of life.

June 9—Heb. 11:10. "*For he looked for a city which hath foundations, whose builder and maker is God.*" Abraham had a faith that gives confidence for the future. His abode was a temporary residence. His heart was fixed on a goal that reached beyond the confines of this life. Abraham had a faith that enabled him to see beyond inconveniences of the present surroundings, looking forward in hope and confidence to that day, when forever, he would abide in "a city which hath foundations whose builder and maker is God." The testimony of Abraham reveals knowledge that earth cannot afford, a permanent residence for immortal souls; therefore he looked unto God. "What rejoicing in His presence, When are banished grief and pain; When the crooked ways are straightened, And the dark things shall be plain. Face to face! O blissful moment! Face to face—to see and know; Face to face with my Redeemer. Jesus Christ who loves me so."

June 10—Rev. 15:3. "*And they sing the song of Moses the servant of God, and the song of the Lamb.*" Moses is the emancipator of Israel, from Egyptian bondage, social bondage. The Lamb emancipates from spiritual bondage. Moses is an illustration of deliverance from wrong. The Lamb delivers from sin. Moses delivers from worldly power; the Lamb delivers from evil within. The deliverance provided through the Lamb is the world's deepest need. "He hath put a new song in my mouth even praise to our God: many shall see it, and fear, and shall trust God."

June 11—I Cor. 3:21-23 "*Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; And ye are Christ's; and Christ is God's.*" It is com-

mendable to think and meditate on our inheritance. We are to take stock of our possessions, and note the immensity of them. New strength comes to the soul when we look abroad and say, Mine! Mine! The endowment of the Church of Christ, is complete in Him. As an heir of God and joint-heir of Christ, we are immeasurably rich. Through grace we come into the family of God, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

June 12—I Pet. 3:8. "*Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.*" This is an expression of intimate relationship. To prove a blessing unto men certain virtues must be evident in daily living. Fine characteristics imply fine character. The text implies complete submission, unconditional surrender, in order to live exemplary before men. "Keep yourselves in the love of God. And on some have compassion, and make a difference; And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

June 13—Psalm 32:8. "*I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.*" Here is guidance for the path of life. The Lord guides with the glance of the eye. Some animals need to be guided with a strong hand. The Lord guides with the eye. What tenderness can be revealed in the eye. Guidance with the eye implies intimate relationship. Eye-speech is that which lovers use. Eye guidance can only be used as we look unto Him, and thus follow as He leads.

In Years to Come

*In years to come, when men have grown more wise,
A child will find, in some museum nook,
A rusty sword or twisted bayonet;
Perhaps a hand grenade, or some device
Of poison-death. Upon them he will look
With questioning. In sorrow and regret
His grandsire, at his side, will make reply:
"A sad, sad tale it is; there was a time
When fathers sped their stalwart sons to kill
On fields of battle. They were spurred to die,
If need be, that some other sons, in grime
And gore, might fall. A nation's mighty will
Gave treasured wealth and life, that there might be
Above one flag the proud word, Victory.
'Twas long ago—you doubt my word, I see;
But that's the tale my grandsire told to me."*

Thomas Curtis Clark

In the Name of Our Dead

An address Delivered on V-E Day at the University of Chicago

By Robert Maynard Hutchins

This is a day of thanksgiving and prayer—thanks that we have been delivered from the bloodiest war in history, thanks to those brave men, living and dead, who have been the means of our deliverance; and prayer that we may show humility, humanity, intelligence and charity in using the victory they have won for us.

It is unnecessary to say that it is our duty to remain firm to the end. And this means something more, and something more difficult, than merely persisting till the defeat of Japan. All those regulations which have been necessary to maintain the economy, to supply the troops and to prevent impoverishment will now be doubly irksome. They will be doubly necessary. We can only imagine the devastation that has been wrought in Europe. For the first time in modern history whole cities, even whole provinces, have ceased to exist.

We come now to the real test of our professed ideals, for the sake of which we claimed to enter the war. We did so, we said, not to save our own skins but to make possible a just, peaceful human society which should embrace all the peoples of the earth. If that is what we want we must now sacrifice, not our lives, but our goods to save millions of our fellow men from starvation and from the moral and political disintegration which starvation will carry with it. There are already some indications that we shall be less willing to sacrifice our goods than we have been our lives or at least the lives of our soldiers and sailors.

Will We Forget History?

Educated people now come to the test of their education. Every educated person knows enough about human nature to know that war is brutalizing and that propaganda should be received with skepticism. In Napoleon's time it was generally agreed, but fortunately not by those in power, that the French were a guilty race who ought to be exterminated. The slogan "Hang the Kaiser" seems ridiculous to us now. I venture to predict that the present excitement about war criminals will seem ridiculous a few years hence. At this juncture we can afford to remember what Edmund Burke said of us: "I do not know the method of drawing up an indictment against a whole

Robert Maynard Hutchins, President of the University of Chicago, spoke as a prophet of our day when he delivered the above address, which is here reprinted from the Christian Century.

people."

We cannot support the thesis that because German leader acted illegally, therefore they should be treated illegally. Two wrongs do not make a right. It is easy to understand why Mussolini was lynched; it is more difficult to see why Americans should gloat over it. We should remember that one of the points which Job urged in his own favor when seeking relief from his own misfortunes was that he did not rejoice when his enemy fell.

We are now on the verge of forgetting history, to say nothing of Edmund Burke and Job, and forgetting common sense as well, for common sense tells us that if we do not intend to kill off all the Germans and Japanese in the world, and if we do not intend to rule them as slaves by military force till the end of time, we must treat them with justice and, if possible, with mercy. Otherwise we lay here and now the foundations of the next war. To feed German citizens one-third of what the American soldier gets, to reduce Germany, in short, to a subsistence level; to make Germany a pastoral country; to split Germany into little states, so as to base the next war on its inevitable desire to unite—all this is unhistorical and senseless enough. When we think of the dreadful poverty which Germany must undergo, even with the best of treatment, in the years ahead, and when we reflect on the political consequences to us of that poverty, we should see that it is in our own interest to do everything we can to mitigate its effects.

The Price of Peace

The most distressing aspect of present discussions of the future of Germany and Japan is the glee with which the most inhuman proposals are brought forward and the evident pleasure with which they are received by our fellow citizens. The general maxim of the educated person should be, "Judge not that ye be not judged."

The peace of the world depends upon the restoration of the German and Japanese people. The wildest atrocity stories cannot alter the simple truths that all men are human, that no men are beasts, that all men are the children of God, that no men are irrevocably damned by God, and that all men are by nature members of the human community. These truths must dictate our attitude toward and decisions about the German and Japanese people. The misbehavior of an individual man, resulting from miseducation,

misdirection or stress of circumstances, does not permit us to forget that he is a man or to treat him as a brute or to act like brutes ourselves. If we are going to have one good world, the Germans and the Japanese must somehow be incorporated into it. The basis of such incorporation must be justice and mercy.

The Issue of World Organization

The educated person is under a duty not to forget his education in facing the issue of world organization. The educated person knows that it is impossible to have world organization without paying for it. He will decide the question, not by harboring the hallucination that he can have it without paying for it, but by asking whether the kind of organization he is likely to get is worth the price he will have to pay. If the organization is likely to promote war, he will rightly decide that it is worthless, and that he will stay out of it if he can. If the organization is likely to promote peace, he should be willing to give up something in order to get the organization going.

Once more, if such a man will not give up anything and yet insists that he wants peace through world organization he is a fool. The law of contradiction tells us that you cannot at one and the same time join a world organization and stay out of it. You cannot have all of the advantages of membership in a world organization and none of the disadvantages. You cannot have all the attributes of sovereignty and give up some of them.

You cannot have a world organization and decline to have the world organized. In particular, you cannot have the world organized and insist that your country will remain unorganized. You can't, for example, have an effective world court if you are going to insist that the court can't judge your country without its consent. You can't have an effective world organization if the organization can act only when it is unanimous. This reduces world organization to a delusion and a snare: it looks like world organization; it misleads people into thinking that they can rely on the world organization, when actually the world is as disorganized as ever.

Equally pernicious is the doctrine that all right lies with the big powers and that their security and spheres of influence are the primary concern of the world. This is the surest foundation for the next war. If justice and law are the cement of society, they are the cement of any world society. We cannot pretend to have a world society unless all the members of it are equally subject to law and unless the society is founded on justice, not to our allies alone, but also to our defeated enemies.

An unjust peace and an unjust world organization make the next war inevitable and make it likely that the next war will be unjust. The sense of injustice is the best excuse for fighting, and an unjust world organization commits the members in advance to fight unjust wars.

In the name, then, of those who have fought and died for us, let us pray and let us work that those powers which make men human may prevail over those which relate them to the beasts. In the hour of victory let us remember that vengeance is the Lord's. With full recognition of the dangers and the difficulties, but with confidence and resolution, let us struggle forward toward the ultimate creation of the great community.

IN MEMORIAM

MARIE T. NICKEL, daughter of John and Anna (Dick) Heppner, was born April 5, 1884, near Butterfield, Minnesota. At the age of nineteen she was baptized and received into the First Church of Mountain Lake. Later she joined the Bergfelder Church. She and Abraham T. Nickel were united in marriage in 1912. For the last five years she was bedfast as a result of creeping paralysis. The call to the beyond came on April 24, 1945.

Fred Aeschliman was born in Switzerland, September 24, 1859, and died March 10, 1945. He married Rosa Rubin in 1882. They came to Washington in 1887, where both became charter members of the First Church, Colfax. Mrs. Aeschliman passed away a year ago.

Isaac Kunkel, son of Frederick and Katherine Kunkel, was born in Russia, and passed away on April 13, 1945. In 1877 he came to Parker, South Dakota, where at eighteen he became a member of the Swiss Church at Marion. Later he became a member of the church at Alsen. In 1892 he married Mary Loewen, who preceded him in death in 1925. Later he married Mrs. Mary Derksen, who now survives him.

Kenneth F. Hilty, almost twenty-seven, and from Pandora, Ohio, was killed in Belgium on January 26 while on official duty for the army. A memorial service was held for him at the Grace Church, Pandora, Ohio.

Mrs. John H. Regier, nee Susie Dick, was born near Mountain Lake, Minnesota, on May 14, 1879, and died April 21, 1945. Originally a member of the Carson M. B. Church, she joined the Bethel Church, Mountain Lake. In 1926 she married John H. Regier, who preceded her in death in 1941.

Jacob A. Ratzlaff, son of Henry Ratzlaff and Elizabeth nee Buller, was born February 11, 1888, near Burrton, Kansas. Baptized in 1909 he later joined the Bergthal Church near Corn, Oklahoma. In 1919 he married Anna Baergen, who preceded him in death in 1941. He passed away April 9, 1945.

John Albright, son of Jacob and Marie (Stucky) Albright, was born November 25, 1864, in Horidisch, Russia. In 1874 he migrated to Marion, South Dakota, where he was baptized and received into the Mennonite Church. In 1883 he married Kathern Graber, and in 1884 they came to Pretty Prairie, Kansas, where he helped organize the First Mennonite Church. In 1898 his wife passed away. In 1899 he found another helpmate in Caroline Schwartz who now survives him. He passed away April 7, 1945.

RELIEF

Relief Worker Reported Missing

The Relief Office at Akron has been officially informed by the Cairo office of U.N.R.R.A. that Marie Fast, Mennonite relief worker in the Middle East, was "lost at sea" early in the morning of May 2. However, further confirmation is still to follow. This information was later confirmed by G. Richard Yoder, in a report directly from Italy. Dr. Yoder was travelling with Marie Fast and is a survivor of the ship which sunk. Both workers were in company with other relief workers and were returning after accompanying refugees from the camps in Egypt to their homes in Europe. A complete account of the incident, as written by Richard Yoder, appears elsewhere.

Marie Fast has been serving as a nurse at the El Shatt refugee camp near Cairo, Egypt, since August, 1944. She is at home at Mountain Lake, Minnesota, where she is a member of the General Conference of Mennonites. She is also a sister of the vice-chairman of the M.C.C., Henry A. Fast.

Alsatian Brethren Share Relief Load in France

Samuel Goering has reported more extensively on the investigation tour through France, made by Henry Buller and himself, between March 19 and April 18, 1945. Excerpts from his report read as follows:

"We made a tour by car of about 2,500 miles touching the following large centers: Dieppe, Le Havre, Rouen, Paris, Le Mans, Angers, Angouleme, Tulle, Le Puy, Lyon, Macon, Dole, Belfort, Mulhouse, Colmar, Strasbourg, Nancy, Paris. We will want to center our work not south but north and east of Lyon.

"On Easter Sunday we attended services at the Mennonite church in Colmar. In the afternoon Bro. Volkmar who is very much interested in the relief program accompanied us to see Bro. Widmer near Mulhouse who is chairman-treasurer of their conference committee. He agreed to serve as treasurer for relief funds until the permanent committee is organized. From there we went to see Bro. Nussbaumer at Altkirch. All three are members of their conference committee. They wanted to know what the American Mennonites would do, and we promised them \$500. a month for the present. We decided to pay over to them, from the money on hand, 100,000 Frs., or the equivalent of four months allowance so that they have enough money to begin now some worth-

while work, a children's home or whatever they think best. Some of the Mennonites have lost everything, but others lost nothing or very little. Folks who have things will, we feel, gladly give supplies or money to help along. Bro. Volkmar is willing to help in the work to get things started. He has two daughters who are graduate nurses and interested in helping along in the work. The oldest daughter has ten years of experience in the hospital and the younger has worked five years in a children's home."

Agricultural Worker Appointed for Paraguay

Alfred Lindhorst, Galt, Ontario, was appointed at the May 5th M.C.C. executive committee meeting. He will give two years of agricultural service to the Mennonite colonists in Paraguay.

Six Relief Workers Now in India

The India report submitted by J. Harold Sherk for March, 1945, contains more specific news of the arrival of two brethren: "

"We were delighted to welcome S. F. Pannabecker and P. P. Baltzer, who arrived by ship from Egypt on the evening of Good Friday, March 30."

The brethren are participating in the Bengal relief work, while negotiations continue to have them enter China at the earliest opportunity. "

C. P. S.

C.P.S. Demobilization

Now that the war in Europe has ended and the War Department has announced intention to release 2,000,000 men from the armed forces, Selective Service has also indicated that a parallel demobilization of C.P.S. will take place. Apart from the regular discharges for physical disability and other reasons and the recent ruling to release men forty-two years of age and over, Selective Service has estimated that during the course of another year approximately 900 men in C.P.S. will be discharged according to a point rating system. This point system has not been entirely clarified to date, but for C.P.S. men it will probably apply to dependency and length of service: one point for each month of service and twelve points for every child (up to three children).

But even though partial demobilization is now a reality, it must be remembered that there are no indications to date that induction will not continue during the coming year, according to the point system, at the present rate of induction the actual population of C.P.S. would be reduced by 300 men.

Shift to Special Projects

C.P.S. men in Mennonite camps are continuing to transfer from base camps into special projects, during the month of April, for example, 125 men from M.C.C. camps into special projects. This brought the total number of men in special projects, administered by Mennonites, up to 1,667. The number of men in base camps on the same date stood at 2,328. Released May 16, 1945.

M.C.C. Headquarters, Akron, Pennsylvania

HENRY HARDER NEW PASTOR AT ABERDEEN

Aberdeen, Idaho: May 20th will be the last Sunday that Rev. and Mrs. H. J. Brown will be in our midst. They have served our church for the past five months and they have been a wonderful blessing. They are anxiously awaiting the time when they can again return to the China field and take up the work which had to be stopped when the Japanese military forces occupied their territory.

Our church sometime ago extended a call to Rev. H. N. Harder of Geary Oklahoma, to become our Pastor. Rev. Harder visited Aberdeen about a month ago to look over the field and since returning home we have received word from them that they have accepted our call. The time of their arrival is still uncertain. Our hearts are filled with gratitude that we will again have a regular pastor.

Our faithful choir director Mr. Gustav A. Klempel has moved to Salem, Oregon. Mr. Klempel has served our church faithfully for the past thirteen years. Our choir, however, will not be without direction as we have another splendid director in Henry D. Becker, who has already produced a fine cantata for Easter.

The sad news of the death of Pvt. Ernest Peters, was received here two weeks ago. This death occurred in an Army truck accident in Holland.

Fourteen delegates from Aberdeen are planning on attending the General Conference sessions.

John E. Toews, Corr.

LARGE EDEN CHURCH COMMEMORATES ANNIVERSARY

Moundridge, Kansas:—On February 14, 1895, a group of Mennonites met near Moundridge and organized the Hopefield Eden Mennonite Church. On June 23, of the same year, Rev. C. J. Goering was called to the ministry. On May 13, 1945, fifty years later, over a thousand persons gathered at the Eden Church to commemorate these two events.

In the morning service, Rev. Walter Gering read a short history of the Eden Church, which he translated into English from the German original as written by Rev. C. J. Goering. Rev. Phil A. Wedel, who served the Eden Church from 1925 to 1936, and at present is pastor of the Alexanderwohl Church near Goessel, addressed the congregation on the topic "The Overcoming Church and the Overcoming Christian."

The afternoon meeting consisted largely of addresses by "native sons" in the ministry. Rev. Roland Goering and Edwin Stucky spoke for a few minutes on "My Home Church." The Rev. John E. Kaufman brought a message on "The Challenge to the Ministry" and Dr. E. G. Kaufman had as his subject "Rev. C. J. Goering." After Rev. C. J. Goering had made a few remarks, he was presented with an easy chair by the church as a token of appreciation for forty-two years of faithful service as minister and elder, and as elder emeritus since his resignation as elder in 1937.

Throughout the services, different groups and individuals served with music. Altogether it was a day full of spiritual value, and long to be remembered by all who were present.—Ellis Goering, Corr.

JOTTINGS

—**Bergfelder Church, Mountain Lake, Minnesota:** "A special V-E day praise and prayer service was held in the evening of May 8, with the Rev. August Ewert in charge."—Corr.

—**Dr. Guy Hershberger** spoke at a union meeting of the two Beatrice, Nebraska, churches on May 13. His subject was "Why I am a Non-resistant Christian."

—**Bethel College Summer School, June 7 to August 3,** will offer courses for beginning and also for advanced college students. Bible courses include: Life of Christ, Gospel of Mark, Comparative Religions, History of Christian Education, and The Educational Task of the Church.

—**Bethel Church, Mountain Lake, Minnesota:** A memorial service is to be held on June 17 for Marie Fast, who was lost at sea on the night of May 1-2.

—**Nappanee, Indiana:** Young People's Day was observed by the First Mennonite Church on May 20. The theme of the C.E. program was "The Choice of a Vocation." It was discussed by four representatives of nursing, teaching, medicine, and Christian service professions.

—**Rev. Henry Harder** has accepted the call of the Mennonite Church at Aberdeen, Idaho, as indicated in the correspondence section of this issue. The Harders expect to arrive in Aberdeen after July 1.

—**Mennonite Bible Academy, North Newton:** Ten seniors graduated this year. Upon the invitation of the Junior C.E. of the Emmaus Church, near White-water, the Academy gave a program there on May 20.

—**Bulletin, Buhler, Kansas, Church:** "What the buying of the war bonds does for the morale of the soldier, the C.P.S. contribution does for the morale of the men in C.P.S."

—**Bergthal Church, Corn, Oklahoma:** Easter Sunday was a special occasion for the congregation, for April 1 was also the fifty-first birthday anniversary of our pastor, Rev. Henry Hege. A fellowship meal in the basement followed the morning services. Brother Henry Fransen was in charge of the afternoon program and Rev. C. B. Friesen of the Herold Church was the main speaker. The climax of the program came when Reverend Hege was presented with an overstuffed platform rocker. Brother E. A. Hinz made a presentation speech and our oldest member, Brother P. G. Baergen extended congratulations. Rev. Hege made a fitting response and closed the meeting with prayer and benediction.

—**Brother and Sister Fred Wuthrich,** the parents of Lester Wuthrich, write: "We would like to thank all our friends at this time for their prayers and interest in our children, Lester and Agnes Wuthrich, who have now safely returned home to us. We were often comforted to hear someone say, "We are praying for Lester and Agnes."

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

—Newport, Washington, Quite a few improvements have been made to the church lately by different members, finishing work on the inside, a cement floor in the basement, etc. Brother Unruh's health has improved quite a bit lately. Our vacation Bible school is to be in charge of different Bible school students. —Corr.

—Lima, Ohio: Rev. Sylvan Lehman has been with us almost a year. He gives us very inspirational and helpful messages. Special meetings were held before Easter. Special music was furnished by churches from the Bluffton and Pandora areas and by the Berne, Indiana, church. On the evening of May 6 Mrs. J. P. Suderman spoke to the Women's Mission Society, and Rev. Suderman showed some pictures of their work with the Indians. During their winter meetings the women sewed for foreign relief.

—Mrs. R. E. Bixel, Corr.

—Deep Run Church, Bedminster, Pa. The congregation cast a unanimous vote to have services every Sunday. The pastor has brought to a close the course on Religion and Mental Health, which he has been teaching at the C.P.S. unit of the Marlboro State Hospital.

—The New Hopedale Mennonite Church, Meno, Oklahoma, plans to have its fiftieth anniversary program June 10, 1945. We will have a mission service at 10 a.m., the anniversary service at 2 p.m., and a young people's program at 8 p.m. Rev. J. B. Epp and Dr. P. A. Penner, will be the guest speakers. Friends, former members and former ministers are invited to attend. Arrangements for the noon meal are being made. —The Church Committee, H. U. Schmidt.

—Rev. and Mrs. Howard Nyce plan to have "open house" in the new parsonage on June 10.

—Calvary Mennonite Church, Quarryville, Pa. Mrs. Henry Buller brought a message on relief work to the congregation on May 20.

—Herbert Fretz and Helen Habegger are to be united in marriage on June 10, according to a note in the bulletin of the East Swamp (Pa.) Church.

—The Zion Church, Souderton, Pa., at its last annual meeting, created a C.P.S. and Relief Committee. This committee has sponsored: a visit to the clothing depot at Ephrata, special programs such as the one in which H. Ernest Bennet spoke and showed pictures of relief work, and the distribution of a folder "Facts About Relief." The church is strengthening its educational program with special emphasis upon the church library. Seventy-six members are in the various branches of government service. Bulletins and other reading material are sent to them the first week of each month, thus informing them of what the church is attempting to do during their absence. Mr. Wilhelm Sollman, one-time member of the Reichstag, Secretary of Interior under two cabinets of Dr. Stresemann, and staff member of the German delegation to Versailles and now an exile, spoke at two different meetings on May 13th on the subjects, "Are the Germans Incurable?" and "How To Prevent European Wars."

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

—Three Public Opinion surveys show that the majority of people are friendly toward Conscientious Objectors. The survey also shows that non-church members were more approving than church members, which indicates that Christians need to get closer to Christ.

The National Service Board for Religious Objectors has released estimates of the cost of operating the Civilian Public Service camps for the past four years. It cost the Mennonites over two million dollars, the Friends and the Brethern a million and a quarter each and the other denominations a half a million dollars, or a total cost to the churches of over five million dollars. The number of men in C.P.S. is over 8,000.

—Grace Church Messenger, Lansdale, Pa.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, JUNE 5, 1945

NUMBER 23



Children Are People

By Mrs. Willis E. Rich

June is the month when many churches observe a certain Sunday as Children's Day. There is usually a program featuring the children from the cradle roll on up. Many mothers have drilled their small sons and daughters for days so that they may make a good showing and do their part well. All the children feel very important, especially if they can wear something new, even though it is only a new hair ribbon. And the adult congregation has the delightful privilege of enjoying the program. Every father and mother

whose family is represented in that group of youngsters takes a keen interest and feels a certain sense of pride. Their hearts are full of gratitude and love for their children.

Yes, Christian parents love their children. Let us consider for a while what it really means to love our children. There is *sentimental* love. This kind of love is revealed by doting, indulgent, adoring parents. They are "nice" to their children. This is a form of self-

love, and is often very satisfying both to parents and children.

Then there is *intelligent* love. Parents who love their children intelligently do not think of them only as cute little cherubs but also as the men and women of tomorrow. To love our children intelligently means to want the best for them. The best means that we want them to be courageous, dependable, kind, cooperative to have good judgment to choose Jesus as their Saviour and Lord and to develop a fine noble Christian character. Parents with this kind of love will understand that they cannot shelter them from all difficulties, but must help them face problems and temptations. They must fortify them against the evils of our world and make them aware of what lies in their path. If we love our children and understand what they have to contend with, being human, subject to temptations to be hot-tempered, selfish etc., we know that they must learn the unavoidable consequences of wrong-doing, the need for repentance and forgiveness, the price of fellowship. We know that if we want them to be poised, serene, happy, pure in heart they will have much to overcome. Our children need the loving guidance and help of consecrated parents today more than ever before.

To love them also means to praise them. It works wonders to show appreciation for their efforts. Many parents think it will spoil their children to be praised. Sincere well-earned commendation is not pampering; it is a form of encouragement that even adults often need. Every one needs to feel that he is appreciated. *Children are people*. Most children will try harder to please and to do their best, if they get this reward. To learn to tie a shoe-string is a real achievement in a child's life. It gives him a sense of confidence. The next achievement may be to learn self-control and to sit quietly and reverently in church. His parents may help him to feel that if he is old enough to tie his shoe-strings, he is old enough to sit quietly in church. It serves as a form of promotion.

To love our children also means to fellowship with them. Doing things together, friendly comradeship between parents and children will obviate most behavior problems. Friendship between parents and children works and thrives on the same principle as friendship between any other two or several persons. Much time spent together in conversation, talking over and discussing many things, especially those of great importance to the child,—this will make for devotion and mutual love and loyalty, and bring about

that family solidarity which is so important in these days of distractions and outside lures and influences.

Fellowship also comes from *working together*. The farm offers the best arrangement for family cooperation in work, . . . fields and woods, garden and barn-yard, carpenter and machine-shop, dairy, orchard and household. Working together offers golden opportunities to strengthen bonds of love and trains in problem-solving and industry.

Fellowship also comes from *playing together*. Little moments of play here and there are just as important as planned organized play at set times. Children are most appreciative of the time parents will take to play with them. One must recognize and seize opportunities as they arise. Families can have picnics together, attend programs and concerts together. Often ordinary days can become very special by small innovations. Having people in, including friends of the children, is an excellent way of promoting fellowship. Just being happy together is very satisfying. *Together* is a beautiful word.

Lastly, fellowship comes from *worshipping* together. Children can learn very early habits of praise, gratitude, confession, and an awareness of God by the parent's example. The family altar can become very meaningful by having discussions and by having all members of the family take part at least sometimes. I believe some families have abandoned the good practice of family worship because the parents remember that in their own childhood these times were often meaningless, monotonous, and merely something to be gotten over with instead of the inspiring, instructive and vital quarter hours they could have been. There are other opportunities for worship, too. In the garden at seed-planting time; on finding an unusual worm, one of God's creatures; or, when gathering the peas or the corn. Or having periods of special praise for special blessings as they occur.

I believe most parents often feel a sense of failure in rearing their children. We often feel inadequate in meeting situations in the right way. I wonder if it would not be a good practice for parents to confess their sins of the spirit to their children once in a while, and not try to keep up the false pretense that we are models of perfection. Children are quick to sense weaknesses and inconsistencies. It is not always easy to be perfectly honest, but I believe the rewards are great.

Being parents can be the most challenging and rewarding job we can have. May God give us guidance and wisdom to help our children build a better future.

EDITORIALS

ATROCITY STORIES may be considered in the light of the following points:

1. God "hath made of one blood all nations of men for to dwell on all the face of the earth . . ." (Acts 17:26) The Germans do not have blood which makes them innately different from the English and the Americans. God made them in his own image as well as us. If they were essentially different from us in potentiality, then the Gospel could not be a saving power to them. If people of German blood were innately inferior, then a large percentage of Americans would be likewise, for between 1820 and 1936 more immigrants came to the United States from Germany than from any other one country. If we speak of the German people as inferior then we do the same thing that we have blamed the Germans of doing in their relations to the Jews and others.

2. German culture, especially since the last World War, has undoubtedly developed some very unwholesome characteristics which led to terrible results. But have the Allies had nothing to do with the negative development of that culture? What about the food blockade that starved many Germans after the last war? What about the blame for the sole guilt of the war? What about despair-producing reparations, etc.? What about all the evil results that must come when evil is countered with evil?

3. To win a military victory over the Germans, the Allies have had to be more deadly and destructive than the Nazis.

4. Atrocity stories of the last war, as a whole, turned out to be deliberately manufactured falsehoods. Such stories are a means for promoting the war-mindedness of a people. It is easy to believe something bad about the person who is hated or feared. There were atrocities stories about us.

5. It is significant that the tremendous outburst of atrocity stories has come after the cessation of armed conflict in Europe, when we ourselves have had to stop and notice the thick blood on our hands and the many, many charred bodies that our flames have eaten. Furthermore glimpses of U.S. warfare in the Pacific tend to make the heart sick. A recent associated Press report from Guam stated: "The Shinagawa area, in which probably 750,000 Japanese live provided 'one of the happiest combinations of inflammability and congestion' that could be found for a bombing target, said a spokesman for the 21st bomber command." Frederick Libby refers to this process as "our new method of burying alive civilians by the

square mile." Must we not as a nation feel guilty about this? Dr. David D. Eitzen says, ". . . when we find it difficult to be forgiving of others, we very probably cannot forgive ourselves—we are projecting our personal sense of guilt upon others." May our own nation be projecting a sense of guilt upon others?

6. Vengeance belongs to God and not to us. He sees to it that all sin entails its own punishment. We are too sinful to administer just punishment. Christ taught us to pray, "Forgive us our debts as we forgive our debtors." That prayer becomes terrible to the individuals who refuse to forgive.

7. "I saw it with my own eyes" stories written by local boys who are across may be accepted with the knowledge that human observation is very fallible and especially so when handicapped by limited time and unfamiliar conditions. Who produced what in Europe is not always very clear—even in the atrocity pictures of the famous magazines. One such showed Allied soldiers laying out nearly three thousand dead bodies along a bombed street for burial. Question: Were the Germans responsible for these many dead or was it allied bombing that killed them? To believe everything that is printed hardly seems justifiable.

8. That atrocities have been committed in this war need not be questioned. War itself is the greatest atrocity that there is. But even if the sins of the Germans are exceedingly great that does not give any modern sons of thunder the right to ask God to rain down fire upon the offenders, 'For the Son of man is not come to destroy men's lives, but to save them.' Once another military government committed an atrocity. Perhaps, we can call this the atrocity of all time because of the utter purity of Him who was so treated. It put to death in a very painful and shameful way one who had been framed and was totally innocent. This action was most savagely brutal towards such a one. It was uncalled for. It was not right that such injustice should be wrought. That atrocity is established. Was it the ground for revenge, for the extermination of all those who took part in it? Did it make those who crucified him members of an inferior race, incapable of decent civilized existence? Why didn't God strike right down and put them out of the way? Wouldn't the world have been better off without them? The answer comes from the cross: "Father forgive them, for they know not what they do. He knew what they did; they did not. He could forgive their guilt, for he was guiltless. "Father forgive them" is

"Other foundation can no man lay than that is laid which is Jesus Christ."

the Christian prayer for all around in these days—for those fellow human beings in Europe who have sinned and also for all those in and of our own land who call for bitterest vengeance and point the finger most accusingly. They do as they do because they are a part of the war system. The war system keeps a man from being his true self. As Christians we can only fittingly pray "Father forgive them, for they know not what they do." No, in His sight they do not know, although in the sight of many they may seem to. This must be our faith if we would believe in the cross of Jesus Christ. The cross and not the sword is the means of reconciliation to God and to one another. If the German people have the potentiality for Christlikeness, then let us not drive them into utter madness. Let us feed them, teach them, love them, and win their confidence until they become calm and see things clearly, maybe very clearly. To love, forgive, and redeem is Christlike. Let America be loyal to Christ, for He is The Way.

It Can Happen Here

By George S. Stoneback

Peace-time military training is presented to us in all kind of sugar-coated versions. It is a health-building, character-building program that will provide technical land college training at the expense of the government. The military aspect is so submerged that many feel that it would be a good thing—even for Mennonite boys.

This morning as I walked out to the neighboring farm where I get our milk, I watched the cloud shadows playing on Jack's Mountain. I thought of the part it played in relation to the battle of Gettysburg. I thought of the battlefield which lies just beyond the hill to the northwest of us. Our county is very proud of that battle-field. It likes to remind the world that during World War I, the army camp located on the battle-field (Camp Colt) was commanded by none other than the brains of the defeat of Germany—General Eisenhower. As I walked home, I felt that I had received not only two quarts of milk—but a warning for my people. Let me tell you why:—

Eisenhower's ancestors, like many of our Mennonite fathers, came from Switzerland, by way of York, Pa., and then on out to the Middle West. His ancestors were River Brethren. His mother was opposed to war because of religious conviction as well as because of what she had seen when the armies of the North and South marched back and forth across her Virginia homestead. Years later she pled with her sons: "Don't ever get into a war, my boys. Christ forbid you should be soldiers. Promise me now!" Her boys promised.

Some years later (they were living in Kansas at the time), Dwight graduated from high school. He had been a good football player and hoped to play in college. Someone suggested that he go to college free of charge and play on a real football team if he went to West Point. So he applied for admission and was accepted. "But West Point is the army!" his mother protested. "Don't worry, Mom. There will never be another war. I'll just get some good engineering courses, play football a little, then resign as soon as I can after graduation and come back to peaceful Kansas." Since it was not to be real military training for a military career, his mother consented to his going.

Dwight got his engineering courses, but he still has not returned to peaceful Kansas. Another war did come—and another. During World War I Dwight commanded Camp Colt, training tank troops. Just as he was getting ready to sail for France, the Armistice was signed. After the war he stayed on in the army in spite of the fact that he received no promotion. When the army began to maneuver in the south at the beginning of this war, Eisenhower was there. His tactics were so original that he was rapidly promoted to the top of the military pile, where he told the troops to "Fight like hell!"

Draw your own conclusions.

SAND OR ROCK

*I built my house upon the sand;
The shining sand of earthly fame,
The shifting sand of means acclaim;
The glittering worthless sand of gold,
The quick-sand of ambitions bold,
The sands of pleasure swift to run,
The sands of beauty in the sun;
I built my house upon the sand
The house I built came tumbling down,
Because 'twas built upon the sand.*

*I built my house upon the Rock;
The rock of love's imperial plea:
The Rock of God's all-wise decree,
The rock of truth immutable,
The rock of faith's firm citadel:
The rock of glad obedience,
The rock of God's own providence;
The rock of hopes that never die;
Of promises that glorify;
God's rock that stands the final shock,
I built my house upon the Rock.
The house I built is standing still.
Firm-founded on the Father's will.*

(Anon)

The Spiritual Toll of the War

By David D. Eitzen

(In the first installment of his article Dr. Eitzen showed how war tends to lead to the breakdown of a "man's sense of worthy selfhood" and how this then results in unfortunate compensatory behavior. He declared "The most usual type of such behavior is to vindicate a feeling of rightness in expressing aggressiveness." Next he showed how this compensatory aggressiveness might manifest itself in ex-servicemen. In this, the concluding part of his article, he goes on to show how yet other frustrated ex-servicemen may engage in still other behavior that is problematic. —Editor)

By virtue of a different background and therefore an entirely different type of temperament, another young service man also frustrated will respond in ways quite opposite to the behavior described above; namely, that of self-pity and retreat. Such an individual has become rather permanently discouraged. He is thoroughly convinced that he can never succeed. Hence the only remaining face-saving way out is to be a martyr.

Many soldiers have been officers and others have been heroes. They will be like the little girl, who, when asked what she would like to be when she was grown up, replied, "A returned missionary." But in civilian life they will be mere neighbors. This will cause some to feel hurt and unappreciated.

And then there is the handicapped man—what excuses for self-pity he has! He will not only need a whole range of technical aid, specialized medical treatment, artificial limbs, vocational re-training, and special vocational replacement, but he must also make an inner adjustment to his changes status. He must learn to accept himself intellectually and emotionally.

Besides those who will express their frustration in terms of compensatory aggressiveness and those who will characteristically withdraw from the conflictful aspects of reality, there is another class of people who will express their frustration in a spirit of fatalism. *We may consider a man's basic attitude to be constructive and healthy whenever it is really helping him to move ahead as a self-governing independent person who wants to stand on his own feet and who recognizes that his welfare and the rights and welfare of others are bound up intimately together.* Everybody has his days of discouragement but the wish to carry on is always dominant with him if he is healthy. But the class of whom we are now talking will have given up the fight. And what an excuse for such an attitude they do have.

In the first place they were selected for their 1-A bodies, minds, and emotions. Truly they now no longer are that. Here is the young husband who has no hands to butter his bread. Blessed is that wife who so loves her mutilated husband as to teach him

to butter his own bread in his own way. It is reported that some boys at the front suddenly become so overwhelmed with this dreadful prospect that they stand up in the foxhole and allow themselves to be shot down.

Others of this class will be like a geranium plant that spent the winter in the basement of a house. Their personal resourcefulness and initiative have been blighted by the regimentation of army life. Everything was uniform—their clothing, their hair-cut, their shoes, their food. Never did they face the problems of choosing between two gaudy neckties. Of the married men in the service 45 per cent have never been on their own. Will they not face a serious personality problem when they come back to establish their homes?

Restlessness and aimlessness seems to be the most marked characteristic of returning servicemen. In one study it was discovered that 70 per cent of that contingent were exceedingly restless. A typical statement made by one of the men is as follows. "I am too restless. I am more nervous now than when I was in combat. I have bad dreams at night, dreams of my buddies being shot down and things like that." Another puts it in this fashion, "I've been more jittery since I returned than I was in combat. I'm restless and I can't keep still. I must be on the move." Tension capacity or patience is one of the chief marks of a mature personality. This for very many of the servicemen has disappeared. To act now, whether with the enemy or with a lady—that is their impulse.

The most deadly microbe to spiritual health is that of concluding that life does not make sense. This is as much as to say "there is no God." The *Fortune* Magazine for December, 1943, spoke of "The Psychiatrist's Dilemma." "The best way the psychiatrist knows to foment the necessary emotion and foster hatred of the enemy is by propaganda, but that's exactly what the enemy does. The problem then is, can democracy vindicate itself by democratic methods? In order to overcome a Hitler by force means that one must become a worse Hitler than the Hitler whom one fights. To be fully aware of this problem and to grapple with it courageously is a mark of spiritual health, but to be aware of it only subliminally gives rise to anxiety and the next step is an emotional breakdown."

Not only is the thoughtful soldier perplexed about the war issue itself, but what a blow in his face to perceive the outspoken racial prejudices when he comes home. Frankly, does it all make sense? Is his sacrifice going to eventuate in the kind of social relationships which will obviate open hostilities? The

young person thus frustrated is the ready prey for a demagogue. He constitutes the raw material for an American revised version of Nazism. Or he may retreat into what might be described as 'seagull religion,' that is to say, he will expect God to furnish a miraculous seagull for all his problems. Following the First World War, apocalyptic types of religion spread and multiplied.

According to the bulletin of the United States Medical Department for February, 1944, many soldiers expressed their frustration in terms of sexual perversion and alcoholism.

The supreme cost, spiritually speaking, is the destruction of the wheat germ—that which makes a wheat kernel wheat and not mere dirt—that which makes man that aspect of the world created in the image of God—his desire for love and his capacity to love. The soldier will find it difficult to give affection, having long been in a situation where this was unnatural. He will find that physical sex appetites have tended to become divorced from romantic and affectionate feelings. He will be prone to be impatient, restless, bitter. One man put it this way, "The hardest thing for a woman to learn is to put up with a combat man." One of the symptoms of this maladjustment will express itself in unwarranted suspicion. The soldier is sexually frustrated. Furthermore, he is affected by barracks talk of sex and infidelities and no doubt a bit guilty about his own unfaithfulness whether that exists in thought only or in overt behavior. This guilt he is prone to project onto his wife or fiancée, even when he knows beyond all shadow of intellectual doubt that his wife is true to him. The wife at home is subject to the same kind of psychology. Then too, the soldier has lived exclusively in a male world with multiplied temptations for prostitution and homosexuality.

Because of these factors there can be no doubt that the post-war divorce rate will be high. During the first six months of 1944 in Los Angeles County 16,578 marriages were contracted and 11,797 divorce petitions were granted; roughly speaking, a ratio of 11 divorces to 16 marriages.

To be sure, not all of the emotional and spiritual results of the war will be unfortunate and negative. Suffering is prone to produce insight. In fact, many of us do not gain insight except through suffering. Frankly, it is in the hell of war that a Catholic priest, a Jewish rabbi, and a Protestant minister forget their theological differences and minister as brothers to the spiritual needs of fellowmen. One soldier confesses that life at the front makes for communal existence. Food, clothing, blankets and water are shared without hesitation—and what is more important, without ceremony. Packages received from home are divided—each man feeling that it is his

fortune that indeed he is a brother of the next man. The survival of the fittest is not the rule at the battlefront; the strong help the weak. There is no room in battle for bickering over who owes whom what. Such supreme insight is rarely achieved outside suffering. To understand the four levels of life; namely, egocentricity, justice, mercy, and humility is rarely achieved in the pursuance of a Ph.D. degree, but at the battlefront these young men experience their basic need to be one with each other.

The emotional attitudes and spiritual tone of returned servicemen and women will play a determining role in the country's political and economic policies for years to come. If we are not able to deal understandingly with the resentments and aggressions of millions of infantile personalities who are frustrated in any attempt to return to a useful and a wholesome part in civilian life, the consequences may be extremely serious. Human material of this sort will be ready-made for the demagogue, and group hostility will probably be increased, both on the domestic scene and internationally. Racial and religious minorities will undoubtedly suffer. It will be far more difficult to strengthen the democratic process or to obtain rational solutions of public problems.

Just before I left for this assignment, my father wrote me a letter in which he admonished me to exalt Jesus Christ. This is a sobering exhortation. How does he fit in here? Jesus' saviorship was established on the cross. The cross lifted him above humanity. On the cross he towers o're the wrecks of time. His redemptive love broods over the Gehenna of our immorality.

Work Performed by C.P.S. Men

According to a four-year report of C.P.S. from the National Service Board, C.P.S. men under all agencies have performed the following amount of work from May 15, 1941, to December 31, 1944:

In Agriculture

- 259,191 man days on dairy farms.
- 70,190 man days by dairy testers.
- 66,338 man days on Agriculture Experiment stations.
- 126,137 man days on emergency farm labor.

On Camp Projects

- 35,977,333 trees planted; 29,881 acres.
- 394,064 man days fighting fires and fire prevention.
- 452,482 rods of fencing built.
- 1,638,022 cubic yards of ditching, excavation for dam construction.
- 14,442 man days emergency work, flood control, rescue, tornado, etc.

On Special Projects other than Agriculture

- 805, 628 man days by men in hospitals.

(Continued on page 16)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

WOULD YOU THINK IT?

By Elizabeth W. Thiessen

In December when you friends at home have snow and ice, we are enjoying our gardens. Not only do we enjoy eating the fruits and vegetables but we enjoy watching things grow. We are able to raise practically all the vegetables that you raise in the summer. The mystery of creation and growth is revealed over and over again after we plant the humble seeds in the ground.

I have a new appreciation of our gardens since visiting the Oraibi Mission Station in Arizona. When we were on furlough, we visited the Rev. John Suderman family at the Oraibi Mission Station. I noticed they had no garden plot; only a few peach trees grow here and there. So I wondered why? Mrs. Suderman said one woman had asked her in a letter, "What do you have in your garden?" And she answered, "Not a blade of grass!"

As a part of our Scripture class-work we sometimes ask the students to write out prayers in their note books. The following prayer was written by one of the non-Christian students in the ninth class.

A Prayer

"Our heavenly Father! We are thanking Thee that Thou dost give us a long life. We thank Thee that Thou hast kept us well and we are still found alive. We thank Thee that we are passing a happy life and we are praying to Thee. We thank Thee that Thou art giving us our daily bread. We thank Thee that Thou art giving us glorious time to do our duties.

O God! We are thanking Thee that Thou hast given us the golden opportunity to pray to Thee. We are praying for our brothers who could not attend this golden time. O God: Give good wishes to them who are going towards bad works. Give a long life to our friends and parents. Cure them who are sick and cannot come to school.

We are praying that we may not proceed towards bad works. Give Thou us good ideas that we can remember Thee always. O God, help us in our study that the subjects which we are learning may be kept in our minds. Works which are done by us should be according to Thy will.

We are thankful to Thee that we are in peace in this war time. Give them good ideas that they stop this war, because many people are dying and many things are destroyed in vain. O God! lead them in good ways that they must not wish to fight with each other; because after all, we all are brothers and we must not give our blood uselessly. We must go by Thy will but not by ours. Amen."

Dear Ones in Christ,

Shortly after going to Landour for language study last May, an Indian Christian language teacher approached me. He asked me what country I was from, what denomination, and what branch of the denomination. I gave him the information, whereupon he told me how he felt about denominations—namely, "Each denomination is a flower in God's garden."

This thought would not leave me. First I began to wonder what kind of a flower the Mennonites are and then the question followed, "What kind of a flower am I?" The Holy Spirit showed me that I was practically dead spiritually, a parched, withered flower that made God's garden ugly. I could hardly believe it that I had been a Christian for so many years, had had access to the Living Water and The Bread of Life, Oh! how humiliated I was, but the Holy Spirit kept on working and showed me that I had been limiting God all through the years by looking unto Christians instead of looking unto the Living Christ. I had formed a Christ for myself. He had wanted to live in me all these years, and I wanted to live and tell Him how to use me for His glory. Christ just did not agree with me. If I would quit trying and let Christ take control, then *He* could use me for the *glory of God*. He alone can glorify God. Christ living in me is the only way for He is the Son of God who came to do the will of His Father. Dear readers shall we continue to limit God by not letting His only begotten Son, the Living Christ lead us all the way through the garden of Gethsemane and say with Him "Not as I will, but as Thou wilt"? This is the victory, even our faith in Christ as the only begotten of the Father—not in creeds or doctrines or denominations or men, but in Jesus, the Son of God who loved us and gave Himself for us on the cross of Calvary, shedding His own precious blood to pay the price of the sins of every human being who ever was and shall be born into this world. "As my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:21,22 There is only one Way in which God can use us for His glory, only one Way, that Way is Jesus Christ, the Son of the Living God. He must increase, but I must decrease. Brethren, let us let the Holy Spirit keep us alert to the powers of darkness. Let the Holy Spirit keep our hearts and minds attuned to the voice of Jesus, the Word who became flesh and dwelt among us. Let not your heart be troubled: ye believe in God, believe also in me." John 14:1. Where is our faith?

In prayerful remembrance,

Alida Schrag

HOME MISSIONS

A. J. Neuenschwander, Secretary

REPORT BY JACOB H. JANZEN

Waterloo, Ontario

Time flies on at a maddening rate of speed. March is drawing to its close. The cold winter seems to be over,—and we have spent it right here in Waterloo, Ontario, Canada enduring all its cold weather and abundance of snow. We had planned differently but the good Lord sometimes simply ignores our wishes and directs things in His own inscrutable ways. He knows everything so much better than we do, and we find it extremely hard to understand him. We have given up to pry into his wisdom and are content to believe that He, in every case, does what is best for us.

But sometimes we see with our own eyes how well He means, even leading us along roads which we would not have chosen.

Last summer we had lived for nine years side by side with our good neighbours here. We understood one another so well since the head of the neighboring family was afflicted with a bothersome heart disease like my wife and I are. As neighbors we often talked about how hard it was on us always to be so careful not to over-exert ourselves, and how we were getting sick and tired of treating ourselves like soft boiled eggs.

Medical men advised them as well as us to go to a milder climate, at least for the roughest months of winter, and to take it quite easy for a while. In this respect we were in the same situation.

But our neighbours had enough money to comply with the doctor's orders while we had to do a lot of figuring and arranging things until we found out we could not do it, as things did not turn out as we had expected.

Friends tried to help us, but all to no avail. We had to stay at home and to face what was coming our way.

Our neighbours sold their beautiful home here and moved to Vancouver, British Columbia, where Mr. E.'s heart attacks seemed to bother him less than here.

And there, at the beautiful West Coast of Canada, our good friend was buried last week, while we are still here! We heard the Lord clearly telling us: "See! Your wellbeing does not depend on your having your way on doctor's advice. I know the thoughts that I think toward you, thoughts of peace, and not of evil, to give you an expected end."

Here we got over that winter nicely. I had my furlough, anyway—to be free from responsibilities,

for a while. The Brethren Jacob J. Braun of Waterloo, and Peter Born of Winkler, Manitoba, took over and have been a real blessing to us, and to our whole church. We praise the Lord for the faithful services of these two brethren.

Our young Brother Herbert Enns took my place as a member of the Committee on Military Problems in the Conference of the Historic Peace Churches, and is doing splendid work. Young people have so much more pep, and they have, humanly speaking, the future at their disposal and can do things. May God show them the right way and give them strength to walk it faithfully.

Brother J. J. Braun has been teaching the Catechism Class, thus helping to reduce greatly my routine work, and during the first quarter of this year I have made only twenty-eight public appearances as compared to thirty-six in the same period last year.

At present I am getting in the harness again.

Visitors to Ontario Churches

Our different Ontario churches have been served during these three months of the year, also, by several traveling ministers and missionaries. Brother J. J. Plenert of Philadelphia, Member of the Home Mission Board, visited our Toronto Mission and put it on its feet again for another year of service. Our young missionary there, Brother Arnold A. Fast, gives all his time and strength to the mission and does good work. The Lord has blessed many by that mission. Unfortunately Brother Plenert could not visit the other Ontario churches.

But the Brethren P. H. Richert and Gerald B. Stucky served our congregations in the interest of foreign missions. We have been greatly blessed by their services, and, although the two brethren were not here at the same time, they still did good team work for us and for the missions: the old experienced leader and the young missionary full of energy and good will. They both have warmed our hearts toward missions which, among other things, was evident also by the proceeds of the collections which were taken up on the occasion of their services here.

Book of Sermons

In my direct service under the Home Mission Board I have now completed the manuscript for my new Book of Sermons, in German, under the title *SIEHE, DA IST EUER GOTT*, (Behold, thy God). It is now in the hands of the printer and will, I hope, soon be on the market. May God bless my humble efforts and make the book a blessing to many.

The Home Mission Board of the Conference of the Mennonites in Canada has undertaken to finance the publication of the book for which I, at this occasion, wish to express my sincere thanks.

—Jacob H. Janzen

EDITOR

R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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1945 All-Mennonite Youth Camps

The times comes on apace for the 1945 All-Mennonite Youth Camps, to be held June 18-24 at Camp Alexander Mack, near Milford, Indiana. Sunday schools and young people are urged to begin making plans for this outstanding week.

The purpose of the summer camps is to provide Mennonite youth with a week of Bible and general religious instruction and inspiration in a surrounding which will also supply the restful and recreative aspects of a vacation. In years past the Retreat has made a lasting impact upon the lives of many young people, and has supplied them with an inspiration which has been carried with them throughout the year. Those who have attended the camp in the past are accordingly its most ardent supporters.

An Expanded Venture

The Retreat this year will consist of two separate camps, one for senior young people of high-school age and above, and one for those in grades six to eight. This is the first time a camp has been operated for the younger group. The two camps will run simultaneously, and both at the same place. They will, however, have separate organizations, separate housing, courses, instructors, etc. The vast facilities of Camp Mack make this easily possible.

The Camp

Camp Mack is the best-equipped camp in the Mid-west. It represents a \$100,000 investment on the wooded shores of beautiful Lake Wabec. It offers everything one could desire by way of playgrounds, boating, swimming, and unusual natural beauty. It is an ideal place to hold a Retreat which will inspire and quicken young people spiritually, morally, and physically.

Courses, Instructors in Senior Camp

A list of the courses and some of the leaders for the senior camp include:

- Rev. Harry Yoder, Carlock, Ill.—Dean
- Rev. J. N. Smucker, Bluffton, Ohio—"Prayer—A Source of Power"
- Rev. Jacob Enz, Nappanee, Ind.—"Living Lessons from an Ancient Prophet"
- Rev. Forrest Musser, Pandora, Ohio—"Making Christian Decisions in the World Today"
- Rev. John Suderman, Berne, Ind.—"The Mennonite Mission to Indians"

Rev. Wm. Stauffer, Sugar creek, Ohio—"Living a Christian Life in an Unchristian World"

Prof. Russel Lantz, Bluffton College—Music Appreciation Chorus

Mrs. Jacob Enz, Nappanee, Ind.—Orchestra

Rev. Don Smucker—Camp Pastor

Mr. Don Bowen, Topeka, Ind.—Athletic Director

Miss Marie Mishler, R.N., Bloomington, Ill.—Camp Nurse

Mrs. Don Smucker will have charge of daily publication of the camp paper.

Courses, Instructors in Junior Camp

A list of the courses and some of the leaders for the junior camp include:

Miss Mary Kathryn Ramseyer, Smithville, Ohio—Dean

Miss Gladys Eigsti, Bloomington, Ill.—"Bible Story Hour"

Mrs. Forrest Musser, Pandora, Ohio—"How Our Church Came to Be"

Rev. Jacob Enz, Nappanee, Ind.—"The Bible—My Guide for Life"

Mrs. J. N. Smucker, Bluffton, Ohio—"Choosing Our Friends"

Mrs. S. F. Pannabecker, Bluffton, Ohio—"The Church at Work"

Mrs. Russel Lantz, Bluffton, Ohio—Handwork

Mrs. Harvey Bauman, Pandora, Ohio—Music

Miss Mishler will serve as nurse of both camps

Rev. Robert W. Hartzler of R. R. No. 1, Goshen, Ind., is general chairman of the Retreat organization and inquiries should be addressed to him

Expenses

The expenses for a week's attendance at either of the camps will be \$10.50 this year. This will include board and room and use of all equipment at the camp. In the past the Sunday-school organizations of various churches have considered the Retreat a part of Christian education, and have accordingly made a considerable effort to get young people to attend. Often they have paid up to \$7.50 of a Retreater's expenses. There could be no finer investment than this in future local church leadership.

The support of all the churches is earnestly solicited for the 1945 Youth Camps.

Recovering the Nonresistant Teaching

By a Pastor

In my congregation exactly 95 per cent of the drafted men are serving in one phase or other of the Armed Forces; only 5 per cent are in civilian Public Service. I personally am sincerely committed to the historic position of Biblical non-resistance as traditionally adhered to by the Mennonite Church. I do not want to stir up strife, start an argument or create hard feelings because I sincerely love the boys from my church who are in service and I feel deeply for the parents of these boys. However, our local congregation as well as our Conference and our entire denomination faces a problem from which we can not run away.

In order to face this problem I decided to discuss it in a small group at our mid-week Bible study and prayer service. Two members were asked to take several questions and comment upon them. Even though not in sympathy with the non-resistant position of the Church these members graciously accepted the topics. Following these brief presentations there was open discussion of the total question involved in this issue. The principles which I suggested as ones on which the discussion should proceed were these: "Love to overcome hate;" "Good to overcome evil;" and "Truth to overcome error." The following questions and comments were presented. I was greatly surprised at the small amount of discussion that followed. As a result of the comments and the questions I was rather thoroughly convinced that the members of my church were not opposed to Biblical non-resistance; it was a matter of their unfamiliarity with it. I was rebuked for my failure in having taught this doctrine more resolutely, and I regretted that my predecessor had not only not taught it but had taught against it.

For the benefit of my fellow ministers who may be in similar circumstances I wish to share the following questions and comments that were used in this one instance as a method of beginning to educate my members on the teachings of the Bible as regards their obligation to their government in time of war.

1. Explain I Chronicles 22:8 and 28:3. What lessons do these scripture passages have for us today?
2. Is there any passage of scripture telling Christians that one of their obligations to Government is to be soldiers?
3. Explain Luke 9:51-56. How can one destroy life and save life at the same time?
4. Can Japanese Christians fight against Chinese Christians and yet live up to I John 4:20-21?
5. Do you think the Mennonite doctrine of non-resistance has any scriptural justification?

6. Do you think it is right that some Mennonite churches discipline those members who do not stand by the Peace doctrine?

7. Explain Romans 12:17-21. What is meant by "Vengeance is mine, I will repay, saith the Lord"? Can evil be overcome with good?

8. Explain why God ordered Israel to destroy its enemies while in Matt. 5:44 Jesus said: "Love your enemies."

9. If the powers that be are ordained of God as stated in Romans 13:1, then why should Christians seek to overthrow another government? Should German Christians have obeyed their Government when ordered to fight?

10. If it is wrong to try to improve the social welfare of the world by doing good, why is it not wrong to try to improve the social welfare of the world by fighting?

11. Do you think ministers should encourage young men to take up arms, rather than encourage them to refuse to kill?

12. Do you think the practice of allowing individual liberty of conscience as practiced by the General Conference is compromising non-resistance?

13. Is there a double standard—one for individuals, another for nations?

14. How can we justify making the truths of the N. T. apply to only limited areas?

15. Can you picture Jesus Christ, our example, as a soldier?

16. How can love and understanding be promoted in our church in spite of differing opinions on our obligations toward Government?

17. Suppose some of the Japanese living in _____ were to come to our church would we make them feel welcome?

18. How shall the pastor handle the doctrine of non-resistance without antagonizing local feeling and still meet his God-given requirement of preaching the full truth of the Bible?

19. What is the responsibility to our boys in the army, navy, and C.P.S. camps after the war?

20. How can we demonstrate a stronger testimony to the outside world inasmuch as people expect us to be peaceful Mennonites?

Other Biblical references to consult on this problem:
Luke 1:79 tells us that Christ came "to guide our feet into the ways of peace."

Rom. 14:19 tells us, "Let us therefore follow after the things which make for peace."

Heb. 12:14 "Follow peace with all men."

James 3:18 and 4:1-2 "The fruit of righteousness is sown in peace of them that make peace." "From whence come wars and rumors of wars?"

Erect Memorial Marker At Quakertown, Pa.

Early in 1944 the matter of erecting a suitable memorial marker in memory of the early pioneers, was presented to the Brotherhood chapter at Quakertown, which is made up of members from West Swamp, Springfield, Bethany, and Flatland. The project was proposed by Rev. A. J. Neuenschwander and soon found favor with the men.

A communication was sent to the East Swamp chapter of the Brotherhood and they too took up the matter with enthusiasm. These two chapters sponsored the project, and they assumed the leadership in gathering the finances needed.

The following men were appointed to serve on the Committee: Thomas R. Schimmel, Paul Sell and Rev. A. J. Neuenschwander, from the Quakertown chapter and Clarence Croman, William Cope and James Gerhart from the East Swamp chapter.

This Committee studied memorials of a similar nature and finally secured the service of Mr. Charles J. Schell, East Greenville, Pa., who makes cemetery memorials and grave covers, to furnish the desired marker.

The memorial marker was erected late last fall. Recently the ground around the marker was landscaped and suitable shrubbery planted.

EARLY MENNONITE HISTORY

Mennonites from the Palatinate in Germany came to America and settled in Mildford Township, Bucks County, as early as 1717. Felty Clemmer, formerly a Bishop in the Palatinate, emigrated to America. Others followed him in search of a place where they might worship God according to the dictates of their conscience. Other Mennonite groups settled farther down toward Philadelphia, particularly in the Germantown and Skippack districts. In 1725 the record shows that Rev. Clemmer was present at a Conference, from the "Great Swamp." In 1729 he was naturalized as an American.

Among those first family names we find: Hiestand, Shelly, Musselman, Yoder etc.

Worship services were first held in homes, but according to tradition the first log meetinghouse was erected 1735 on a tract of land given, to the Mennonites, by William Allen, an English landowner.

As nearly as it is possible to locate the site, it was located about a half mile east from the present West Swamp Church, on the Brick Tavern road.

Separate Places of Worship

No doubt, on account of the land in the immediate vicinity of the church being swampy the settlers established their homes on higher ground, and in due time these settlements established their own places of worship.

WEST SWAMP CHURCH

In 1790 the first building was erected at the present location of West Swamp Church. The building was either of logs or frame, and was used for worship services and the conduct of public school. This building served till 1819 when a stone building was erected, which served for the same double purpose until 1873 when the present stone building was built. Rev. John H. Oberholtzer, one of the founders of the General Conference, served here as Minister. Rev. A. B. Shelly, longtime Elder, is still remembered by many of the older residents in this community.

The present Pastor, Rev. A. J. Neuenschwander, assumed the leadership in October, 1934, and has served since that time. In 1915 the membership was 170, but in the last thirty years the membership increased rapidly, being 240 now. The Church is active in every phase of activity, such as Sunday School, Christian Endeavor, Missionary Society, and Brotherhood.



EAST SWAMP CHURCH

In 1771 land was deeded to the trustees of "trustees of the religious society of Mennonites at East Swamp." The building that was erected burned, and a log building was erected. This second building was partitioned for a school and worship. In 1850 a brick structure was erected. Under all probability there were burials at East Swamp before 1771 as this was the original burial ground due to the low land around the old meeting house.

East Swamp was served by the same pastors as West Swamp until 1906. Membership was fairly evenly divided until 1899 when Bethany was organized. Not having a resident pastor for many years the church membership came to a low mark.

In 1921-23, J. J. Hagenbach was one of the many supply pastors who helped to keep the spark alive. He started weekly Bible studies and encouraged Bible reading and prayer meetings. This laid the foundation for future growth.

In 1925 Rev. Nyce, then a seminary student, took charge. The church has enjoyed steady progress and has made gains from barely 50 to 200 in twenty years. The church was remodeled in 1926; enlarged in 1937 and again in 1944. On April 29, 1945, the last notes were burned. The church has been active in all church organizations and conference affairs. Since December, 1942, a weekly radio-broadcast has been sponsored by the young people under the leadership of the present pastor, H. D. Burkholder. The pastors serving the church since its rebirth in 1925 are: Rev. H. G. Nyce, 1925-29; W. S. Gottshall, 1930-38; H. D. Burkholder, 1938-45. The present pastor is leaving on May 27 for his new charge in Los Angeles, California. Rev. A. H. Shultz from Henderson, Nebraska, is the new pastor elect.

SWAMP CHURCH

Swamp congregation apparently dates to 1717, the present building to 1847. The history to that year was embodied in the East and West Swamp account. Progress in membership was varying. The ministers serving since 1847 were Jacob Beidler, Abraham Young, John A. Beidler, and the present ministers John G. Gehman, ordained 1919, and Abram Yoder, ordained 1935. In 1919 the membership was thirty-one. The Springfield members were added to this communion membership, but since Springfield again has its own communion, there is now a fifty-eight communicant membership. Sunday School attendance varies from 70 to 105. Perpetual care fund for cemetery was started 1900.

There are three preaching services a month and young people one a month. Sunday school every Sunday.

DEDICATION PROGRAM AT WEST SWAMP CHURCH

Sunday, May 13, 2:30 p.m.

Theme: "Faith of Our Fathers"

Hymn No. 154, "Faith of Our Fathers,"

Scripture Lesson and Prayer; Dr. Harvey R. Bauman

"The Testing of the Faith in the Past," Dr. E. E. S. Johnson, Pastor of Hereford Mennonite Church, Bally, Pa.

Musical Selection Bethany Choir

"The Testing of the Faith, in the Present." Rev. H. D. Burkholder, Pastor, East Swamp Mennonite Church, Quakertown, Pa.

Musical Selection East Swamp Choir

"The Testing of the Faith in the Future," Rev. Howard G. Nyce, Pastor, Upper Milford and First Church, Allentown, Pa.

Musical Selection West Swamp Choir

Closing Prayer Rev. Ward W. Shelly
Pastor, Springfield Church, Pleasant Valley, Pa.

Procession to Memorial Marker Site

Hymn, "O God Our Help in Ages Past"

Dedication Rev. A. J. Neuenschwander, pastor
Swamp Mennonite Charge, Quakertown, Pa.

Closing Prayer and Benediction

Sam Goering Writes from England

I went on a trip to Wolver Hampton with Peter and Frieda Dyck. Wolver is northwest of London. We went to see a Dutch Children's Camp with five hundred youngsters. They all looked happy and well cared for. Peter and Frieda leave for Hull tomorrow, where they will help along with the second group of five hundred, coming about March 8. . . .

Today we had three alerts, the first one at one o'clock in the morning. That meant getting the children out of bed and into the shelter. Little David thought it was morning, and just did not see why he could not dress, instead of going to bed again. It is always a relief when the "all clear" sounds. The V 2 come so fast that no alert is possible. This afternoon I had a chance to see how powerful these really are. I went with Morris Lambert, a boy who came to us because they lived near where one landed. His father is in Greece and his mother was injured, he escaped unhurt. We went to a place where one of these bombs hit. The rocket made a deep crater at the intersection where it struck, destroying the houses on all four corners. You will realize the force of the blast better when I tell you that as we walked away from the place, I counted a hundred houses that had the windows, not cracked, but broken, before we came

(Continued on page 14)

Some Questions Concerning Peacetime Conscription

By Eldon Graber

Some of the basic arguments that have been advanced for peacetime conscription are: first, it would result in the improvement of the health of the nation; second, conscription will teach discipline and help to mold character; third, it would help develop leadership and would foster education of our young men. Let us examine each of these issues to see if they justify the adoption of a year's military training.

Would Peacetime Conscription Improve the Health of the Nation?

This argument often raised by Army men attempts to point out that all inductees would benefit from a year's military training. But is this actually the case? Army doctors find that at the age of eighteen years or older, many troubles which make men unfit for army life are already so far advanced that a quick cure is impossible. The Army can do nothing for men suffering from mental deficiencies, neurological disorders, heart trouble, or crippling injuries. Surely, the Army will not conscript such men. Those in older or younger age groups would not be affected at all and no program is even contemplated which would improve the health of our women and girls. We fail to see how any great improvement could result from a program of military training.

Such an authority as the late Lieut-Colonel H. J. Koehler, holder of the Distinguished Service Medal, has stated: "The use of the musket as a means of physical development is more than worthless. It is, in my opinion, positively injurious. I deny absolutely that military drill contains one worthwhile feature which cannot be duplicated in every well-regulated gymnasium in the country today. A thorough physical training develops all the necessary soldierly qualities and does it without injury."

Hanson W. Baldwin, noted writer and military analyst, has written in the March 1945 *Harper's Magazine*: "Conscription would not strike at the root of our physical and mental deficiencies; only a widespread program in the schools and improvement in the home can do that . . . The school and the home, the medical profession . . . and public health associations must shoulder this responsibility. It is not an Army or Navy function."

Discipline and Character Education

Although discipline as defined by the Army is "attitude characterized by willing and cheerful obedience to orders, by a scrupulous conformity to standardized procedure, neatness of dress, and by respect for superiors," no educator or leader is willing to accept the Army as a character-building institution. Intelligent democratic discipline implies em-

phasis upon self-control rather than control by fear or blind obedience to form. No one knowing the Army can describe the standards of morals and habits formed there as uplifting.

Professor Williams of Columbia University has said: "Military drill fails to offer sufficient opportunities for self-testing activities, and for give and take situations, all of which are essential laboratory experiences in the development of the spirit of co-operation, loyalty and good sportsmanship." As in the case of physical health, it is a mistake to think of our military services as reform schools or as institutions for character building. The nation's moral health must be built and preserved by the home, the school, and the church.

Leadership and Technical Education

Experience in this war has shown that many of our young men do not have the basic qualities of leadership—especially that type of leadership needed by the Army. This lack of leaders and a certain amount of technical education could be obtained through a year's military training—so says the Army. But could it? There is not enough time in one year to educate and to give military training. Even if the army would teach technical training, it would in a short space of five years or less, be out-dated; as would, perhaps, some of the leadership training.

If the year's service is to be military training, it ought to be justified on such grounds; and as such, it could understandably be under the direction of the Army. But if this service is to be educational in nature, then the Army would not be the proper agency to administer it. On the other hand, federal control of education is viewed by many as a dangerous trend. Very few, indeed, believe that a year's military training would produce peacetime leaders.

So far nothing has been said of those who object to participation in such a program as a matter of conscience. Surely, the passage of such a compulsory service act will not alleviate the problem of the conscientious objector. Neither will it be favorable to those who depend upon farming as a livelihood. Young men who are employed on farms, or those who are operating them, can not always arrange to be absent from their work for a period of twelve months.

Surely, our concept of a lasting peace ought to be built around some other type of program. A durable peace cannot be built upon a plan that teaches men how to fight. Such a peace cannot be maintained without any effort on our part. Now is the time to plan for the future. Now is the time to set up and put into action a program for the peace of tomorrow.

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to one that had no broken panes. The tremor can be felt for miles around. Fortunately, not near as many bombs come now compared to a month ago. How we hope and pray that this war may soon be over. How very fortunate and thankful the people in America should feel that they have escaped the bombing of this war . . .

Several of the Mennonite boys visited us at the Center, Kenneth Wiens and John Bartch from Newton, Kansas. John told me of their little baby whom he had never seen. Another boy was Dale Grismore from Bluffton, Ohio. All fine boys, and we greatly enjoyed their visit. I have the names of a number of others that I hope to see. Henry Buller and I hope to leave for France in a few days.

"A Workman That Needeth Not to be Ashamed"

By Erna J. Fast

In II Timothy 2:15 Paul admonishes his co-worker and friend to "give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of truth." Sunday after Sunday we as teachers stand before our classes "handling" this Word which God has given us. Are we fully aware of the responsibility which is ours as teachers? We have something supremely worthwhile to share with our pupils. Are we diligent and conscientious in preparing ourselves adequately for such a vital task?

Dr. John W. Suter of the Washington Cathedral has offered four needs which every teacher of religion must consider. He suggests these in the order in which they are needed: (1) *to know God*, (2) *to know your pupil*, (3) *to know your subject matter*, (4) *to know how to teach*.

What does it mean "to know God"? We say that we recognize God's power and greatness in nature; we study the laws of nature to learn how to abide by them; we learn of God's love and care by observing His beneficent provision for all things created. In the study of the scriptures we come to know God, for here we have His revelation of Himself through the history of the Hebrew nation. Here, too, He speaks to us through the Holy Spirit, who reveals the laws by which man must live. But is this enough to know God? The first requirement of every Sunday School teacher is to know God as He has revealed Himself through our Lord Jesus Christ. This can only be achieved through a personal relationship with Him, just as it is necessary to have personal contact with friends in order to know them. This personal relationship can come only through Him who said, "No one cometh unto the Father, but by me" (John 14:6). Thus, to be a true "workman" for God demands a living, vital relationship with the Father through His Son, Jesus Christ our Lord.

We may know our pupils by name and have some information about their personal and social backgrounds. Does this fulfill the requirement as stated above? We need to understand the problems and joys of our pupils. We must be ready to recognize the steps in their development as Christian young people. We, as teachers, are largely responsible for

bringing them to the place where they will commit themselves to Christ, and then to help them to grow in their Christian faith. How can we do this unless we know each individual pupil as a person and establish a personal relationship with him? One hour on Sunday morning is not sufficient time in which to fulfill this second requirement of a teacher—"to know your pupil."

When there is a vital relationship with God and a thorough and sympathetic understanding of each pupil, then comes the time to master the subject matter. This demands persistent and diligent study, not a hurried and superficial scanning of the lesson just before the class session. The teacher's main textbook must be the Bible; no other book can take its place. However, in order to be well-prepared every teacher needs to utilize all possible sources of help—maps, pictures, and books. Regular attendance at the weekly or monthly teachers' meetings is also imperative. When we recognize that we are dealing with the most important phase of our pupil's life—*his soul*—we cannot but do our utmost to fulfill our obligations as teachers.

How to teach. This requirement is fourth on the list, but this does not by any means indicate that it plays a minor role. To the contrary, it is very important that we know how to make the subject matter vital and applicable in the lives of our pupils so that they will attain to a mature and full Christian faith. Teaching is not "spoon-feeding," neither is it re-juggling already accumulated knowledge so it will fit into a particular theme or subject. The responsibility of every Sunday School teacher is to present some great, dynamic truth of the Bible in such a way that it will become a vital and real part of the actual life of the pupil. How can this be done? Only by making that truth live in the personal experiences of the pupil. It is an art to be a real teacher, to know how to crystallize in the minds and hearts of the children the great truths of God's Word. Jesus is our Master Teacher; He has shown us how to ask questions, use parables and stories, and deal with individual problems. He has revealed to us the qualities of a "workman that needeth not to be ashamed." Let us go to Him to learn how we may become such teachers as He would have us be!

IN MEMORIAM

Mary Harms, daughter of H. H. Harms and Elizabeth Klaassen Harms, was born January 6, 1895. For two years she attended the Hillsboro Academy. In 1912 she was baptized by Rev. G. N. Harms in the Gnadenberg Church. Her mental health began to fail in 1915. For healing she was committed to the Evangelical Emmaus Home, Marthasville, Missouri. On April 25 she wandered away from the home and became lost in a woods, where her body was found on May 5. She was buried in Emmaus Cemetery.

Carolina Lehman Hofstetter, daughter of Peter C. A. and Rebecca Lehman, was born February 4, 1863, and died April 10, 1945. In 1888 she married William Hofstetter, who preceded her in death in 1935. She was a member of the Bethel Mennonite Church, Fortuna, Missouri.

Mrs. Peter C. Heinrichs, nee Margaret Wall, was born in Fuerstenau, South Russia, January 20, 1876. She came to York County, Nebraska, in 1879. In 1894 she was baptized and received into the Bethesda Mennonite Church. In 1900 she married Peter C. Heinrichs, who now survives her. She passed from this life on May 3, 1945.

Mrs. Leona Quiring, daughter of P. R. and Margaret Vogt Ratzlaff, was born March 20, 1921, near Corn, Oklahoma. She was baptized in 1935 and received as member of the Bergthal Mennonite Church. In 1938 she married Rheinhart Quiring, who with two children now survives her. She passed away April 29, 1945.

RELIEF

Director Visits Mennonite Colonists

In a letter, dated April 20, Willard Smith, director of M.C.C. interests in Paraguay, tells about his recent visit to the Mennonite colonies. He writes,

"Economically, conditions in Fernheim are bad this year. At first it was too dry and then after the rains came, worms and grasshoppers started on the crops. The cotton probably will not be a fourth or fifth of what it was last year. Other crops suffered also. The crops in Friesland are also poor this year though they have not suffered from grasshoppers."

Brother Smith reports that the colonists in the Chaco are talking less of leaving Paraguay and going back to Europe. They are talking more of building churches, schools, and homes. The new hospital at Fernheim has been completed and a small mental asylum, with a capacity to care for seven or eight patients, is about completed. One of the big needs of the new hospital is X-ray equipment for which funds are not available.

Goodwill Visit to Brazil

Willard Smith, in company with two ministers from Mennonite colonies in Paraguay, flew by plane from Asuncion on May 14 to visit the Mennonite colonies in Brazil. He will be gone for a period of two weeks. The purpose of the visit is to keep in touch

with the brethren in Brazil and to share mutual concerns and interests.

Worker Returns from Paraguay

Robert Geigley, Mennonite relief worker to Paraguay, arrived at his home, Fairfield, Pennsylvania, May 18, after a two-month trip by steamer from Asuncion. Brother Geigley completed two years of relief service in Paraguay particularly in relation to service projects in behalf of the native Paraguayans.

Staff for Puerto Rican Unit Appointed

Following a number of changes and the arrival of Harry Martens from the States, the executive committee of the M.C.C. recently appointed the following workers to serve in administrative capacities:

Harry Martens—Director

H. Clair Amstutz—Assistant director and medical director

Carl Lehman—Business manager

Justus Holsinger—Director community building program

Mrs. G. D. T. [unclear]—Matron

New Members Give for Puerto Rican Unit

Carl Lehman, P.S. member of the Puerto Rican unit, recently had thirty days of furlough in the States during which time he was married. Sister Lehman, nee Sarah Frances Miller, Walnut Creek, Ohio, accompanied her husband to the island where she will serve as a teacher in the public schools. She came from Miami on May 24.

Mrs. [unclear] and Mrs. H. Clair Amstutz, with their children, have also joined their husbands in Puerto Rico. They left from Miami on May 12.

C. P. S.

Fourth Anniversary Observed at Grottoes

Members of the C.P.S. camp No. 4, Grottoes, Virginia, the first unit to be administered by Mennonites, observed the fourth anniversary of C.P.S. on May 10. The camp really opened on May 22, 1941, but the celebration was shifted to May 10 so that the seventy-eighth anniversary of the Mennonite movement moving to western camps could be celebrated. A program relating to the early days of C.P.S. and a meal in Pennsylvania German style were part of the occasion. Several students from the Mennonite School and Roy [unclear] from the [unclear] office were present to take part in the program.

Members for Puerto Rican Unit Selected

Unusual interest on the part of C.P.S. men has been shown in the project and special school opening at Tiffin State Institute, Tiffin, Ohio. More than 125 men from Mennonite camps have volunteered for this twenty-five-man project. At Tiffin, Mennonite C.P.S. men will have their first opportunity to serve in a hospital for the care of epileptics. Progressive measures for the rehabilitation of epileptics will be carried out. Natural surroundings will be provided for patients, wards and attendants will be dispensed with and administration will be carried out on the plan of an institute rather than follow the pattern of the typical state mental hospital. C.P.S. men will serve in maintenance positions and work on the large farm connected with Tiffin Institute. A special school in church music for the off-time interest of the campers is being organized by the M.C.C.

JOTTINGS

—Lorraine Avenue Church, Wichita, Kansas: On May 23, at 8 p.m. Rev. and Mrs. Albert Jantzen were guests in our church and gave an interesting portrayal of their work in C. and of their internment in the Philippines.—C.

—Elma Esau writes from shepherds Hill, London, No. 6, England, that she is enjoying her work, becoming acquainted with the work as a whole, and that she is studying Dutch.

—The Chairman of the Home Mission Committee of the Western District is now W. F. Unruh, Moundridge, Kansas. Mail in for the chairman of the committee should be addressed accordingly. Rev. Arnold Funk is secretary, and Rev. H. J. Dyck, Treasurer.

—Stephen Allen is the name of the new baby that has come to Dr. and Mrs. J. Metz.

—Eden Church, Inola, Oklahoma: On May 20th four souls received baptism at the church by Rev. Sol Mouttet. The church is twenty-seven. Four are finishing the course. —Corr.

—Dates for Eastern District: Adults, July 13-15; Juniors, July 15-17; Children, July 19-22; Intermediate, July 22-26; Youth, July 27-29.

—M. C. Lehman will speak at the First and Second Churches, Beatrice, Nebraska, June 8.

—The Bethel College Alumni held its fifty-second annual meeting on June 15-16. Members of the Executive Committee were Walter W. Graber and William E. Juhnke.

Hymn Booklet for Conventions

“Choice Hymns from the Mennonite Hymnary” contains over seventy of the best hymns from a song book that has been acclaimed throughout the General Conference. The seventy hymns are representative of the various kinds of hymns in the Hymnary. The cover, good paper, and a convenient size make this booklet especially suitable for use at conventions and similar gatherings. It was prepared at the present General Conference. Single copies are fifteen cents, twelve copies are \$1.45 per dozen. Order from the Mennonite Publication Office, 722 Main, Newton, Kansas.

—Rev. John B. Boehr terminated his service at the First Mennonite Church, Beatrice, Kansas, on May 27, and resigned in order to continue his school. Rev. and Mrs. Boehr, whose ultimate goal is foreign mission service, want to continue their education very likely either at Ohio State or Western Reserve. Brother Boehr is considering doing graduate work in either sociology or religious education.

—“Uncle Davy” Richert of Bethel College was awarded an honorary doctor's degree at the recent commencement exercises at Bethel College. Dr. Richert is professor of mathematics and astronomy at Bethel and has taught them there since 1915. He has contributed to scientific journals. He has also served as editor of the Bethel College Bulletin. While at Oberlin in 1908-1909 he learned to know Robert Maynard

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

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Mennonite Publication Office
Newton, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weimbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

Hutchins, who at that time was a wide-awake freshman in the academy. In an early issue we expect to bring a “Nature Sunday” article by Dr. Richert. —Colored slides of Mennonite C.P.S. activities and of native life in Puerto Rico were shown by Rev. Walter Gering in the First Mennonite Church of Burns, Kansas, April 11. A number after the service declared that they had an increased appreciation of what the M.C.C. is doing in Puerto Rico.

(Continued from page 6)

25, 262 man days by men in Puerto Rico reconstruction units.

75, 810 man days by men in scientific experiments.

Totals

3, 132, 970 man days worked on projects.

4, 819, 953 man days overall, including furlough, sick leave, etc.

\$8, 033, 265.00 value of work by C. P. S. men on basis of \$50 per month base pay.

Released April 18, 1945

M. C. C. Headquarters, Akron, Pennsylvania

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, JUNE 12, 1945

NUMBER 24

The Heavens Are Telling

By D. H. Richert

The spectacle of the starry heavens is the privilege of everyone who has eyes to see. In order to know and love "the silence that is in the starry skies," one should follow the advice of the famous American astronomer, the late Professor Simon Newcomb, who recommended everyone to go alone on a clear, sparkling, moonless night to a hill in the country where there is a wide horizon. On such a night the eye beholds the stars of many degrees of brightness and of varied shades of color, shining steadily from above and twinkling near the horizon, while some brilliant planet may be a prominent object in the field of view.

As one keeps on watching, the stately motion of the stars becomes apparent as the earth turns beneath them. The pleasure of observing the skies is the greater for those who have often watched the stars and have come to know the constellations, so that each hour brings new and familiar stellar friends to view. It is not surprising, therefore, that the shepherds of old, watching their flocks by night, with the starry heavens above them, could not help but exclaim: "The heavens declare the glory of God." Yet little did they know how to interpret what they saw. They thought of the stars as tiny lights fixed on the blue sky rotating around us completely once a day. They did not know that everyone of these stars is a sun, most of them even much larger than the sun. Neither did they know that those stars are so far away that, from the nearest of them, it takes light four and one-third years to reach us. Now light travels with a speed of 186,000 miles a second, and one year has 31,558,000 seconds. The distance that light travels in one year is called a light-year. Hence the nearest star is four and one-third light-years distant.

As to the sun itself, it is only one of the smaller stars, yet its diameter is 864,000 miles. If the sun were as close to the earth as the moon, it would fill one-fourth of the sky and it would take six hours to rise. Even though the sun is only a small star, it sends out a tremendous amount of radiant energy into space. It is an interesting fact that although we do not use solar energy directly to drive our machines, most of the useful work of the world is done by energy

that originally came from the sun. For example, the winds that drive our windmills are due to the unequal heating of the atmosphere by the sun. Similarly, water is available as a source of energy only as it plunges over precipices after it has been raised up by solar radiation and transported far by the winds. All the work done by man depends upon the food he eats, and hence the energy used can be traced to the vegetable world in whose countless cells solar energy is stored. Animals too, whose meat we eat, get their energy that way. Since coal and petroleum are of vegetable origin, their locked-up energies also come from the sun in some far-off geological ages. If full use could be made of solar energy, enough of it falls on the roof of an ordinary dwelling that could furnish, in a few hours, the household with electricity for a week. If a layer of ice thirty-nine feet thick could suddenly be clamped about the surface of the sun, that ice would melt in one minute.

Such is the energy of but one little star, the sun; what must be the energy sent out by a whole galaxy of stars! In our galaxy, which occupies a lens-shaped portion of space 3,000 by 30,000 light-years, there are about forty billion stars, all of them suns similar to our sun, only most of them much larger. But what is beyond our galaxy? Our galaxy, that is, the galaxy of which the sun is a member, is only one among many others. Way beyond the starry heavens that we can see are millions of other galaxies of stars which go by the name of spiral nebulae, so called on account of their shape. The nearest one is so far away that it takes light 900,000 years to travel that distance. Most of them are millions of light-years distant. One of the remarkable characteristics of these spirals is the way they are distributed in space. Many of them group themselves into cluster-cells, each cluster-cell containing from 2000 to 4000 such galaxies, and 30,000 such cluster-cells are within reach of our modern telescopes which penetrate space to a distance of 500,000,000 light-years.

We believe with the late Dr. Frost of the Yerkes Observatory when he said: "It cannot be questioned that every increase of our appreciation of the creation must enhance our respect for its Creator; and every expansion of our knowledge, due to deeper study of the universe with powerful instruments, can only add reverence to our respect."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

DESTERS MAY POSSIBLY RETURN THIS YEAR

*"It seems to me I'd like to go
Where the bells don't ring nor whistles blow,
Nor clocks don't strike nor gongs don't sound,
And I'd have stillness all around.
Not real stillness, but just the trees
Low whispering, or the hum of bees,
Or brook's faint bubbling over stones,
In strangely soft, and tangled tones.
Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue;
And, say, how does it seem to you?"*

By Eugene Field

Dear Friends,

The above verse may well refer to Ellengowan, our missionary rest home in Landour, where we are now staying. It is indeed a haven of rest. Almost every morning now in October, we can see the snows by going a few steps above the house. Bells and gongs need not trouble us. 'Stillness,' yes. A fifteen minutes' walk gets us to the, 'Brook's faint bubbling over stones,' or waters rushing over boulders. Landour, with its surrounding hills, is a place of pines, ferns, wild roses, and rhododendrons. And the half has not yet been told.

We are having a most restful stay here in Ellengowan. Besides the rest, stillness, beauty, and coolness, there are apples, pears, peaches, and some of the good meats which we do not get on the plains. Of course we cannot indulge in all these without restriction, but just a taste, you know.

We should be going on furlough next month, but because of the shortage of doctors and the difficulty and uncertainty of travelling, we plan to stay some months longer. We hardly expect to leave India before the spring of 1946.

We are quite well. These few weeks in Landour have done much to refreshen and restore us. We rejoice that Dr. Samuel and his wife, also a doctor of five years' experience, are coming to help out at Jagdeeshpur. Pray with us that their ministry may be one of blessing to our community.

(The latest hospital reports show a 50 per cent increase in income and a 30 per cent increase in the number of patients (over the previous year), making it around 3,000. That shows how busy the doctors are and how they need a furlough, which is overdue. By this time the two doctors Bauman will likely be there, and Dr. and Mrs. Dester may not have to wait until 1946, as he expects.—P. H. Richert)

J. R. DUERKSEN REPORTS

Jagdeeshpur, Via Raipur, C. P., India

April 12, 1945

Dear Brethren of the Foreign Mission Board,

The first three months of 1945 have gone by so fast, it seems like three weeks. It is impossible to report all that happened in detail, and if it were possible, you would perhaps not want it that way.

The Indian Church Conference at Janjgir was the first great blessing of the year. For the Jagdeeshpur area it meant the ordination of two elders, namely Trano Nidhi Paul for the Antioch church and Abhaya Das for the Emmanuel church. Hanok Masih was ordained to be the minister of the Salem church. Besides this the Elders Committee examined three of our Indian brethren and authorized their respective churches to ordain them as deacons. Two of these have since been ordained.

The last day in Janjgir was a rally day for all the evangelistic workers of our mission and most of our workers were present. At the same time all the teachers of our mission had special meetings. For the evangelistic workers there were reports of what the Lord had enabled us to accomplish and the presentation of the needs at each station. Helpful and inspiring messages were given by Rev. Thiessen and Rev. Isaac and Mr. P. A. Banwar. There were also seasons of prayer and thanksgiving. All this was done in preparation for the many evangelistic camps in the villages of our whole mission area. After that all went to work, each in his own field.

In the Jagdeeshpur area we had five different groups of workers, who in these three months have had their camps in twelve different places. In eighty villages the Gospel has been preached and in many of these villages intensive teaching has been done. The result was that forty-seven persons were led to Christ and they have been baptized. The names of three more villages were added to the list of those in which there are Christians. The total number of such villages is now 104.

With the Apostle Paul we would say, "For a great door and effectual is opened unto me, and there are many adversaries." We thank you heartily for keeping us all going.

CONTAMINATION?

The two Bible women and I had entered the village owner's courtyard to sing and tell the story of Jesus. Over the courtyard wall were some clothes drying after having been washed in the village pond. Close by to one side of the yard I saw two beds on which vegetables were drying. I recognized one of the vegetables as red peppers, but the other I did not recognize, so I started towards the bed with the view of finding out what it was when one of the Bible Women whispered to me, "Please don't go." I turned the other direction and we sang for the women of the

(Continued on Page 13)

EDITORIALS

GENERAL CONFERENCE convened for its thirtieth session in Memorial Hall, North Newton, Kansas, May 31 to June 5, with Brother C. E. Krehbiel serving as chairman. The weather was very favorable. Wednesday, the welcoming day was replete with heavy cumulus clouds gracing the blue Kansas sky and a warm soft atmosphere that bespoke the warmth in the hearts of those who had invited the conference and worked long and hard to prepare for it. Some days were cloudy and cool, but there was no drenching rain to make matters inconvenient or difficult. The nights were good for refreshing slumber. Nature, dressed in green, showed visitors how pretty Kansas can be. Furthermore the conference met at "the crossroads of America," for North Newton is not far from the geographical center of the United States. Newton is an important rail center and lies on important highways. It was a convenient place for delegates to assemble. The Western District with its sixty or so churches and 12,000 of the U. S. General Conference membership of 28,000 provided a rich source of fellowship. Mennonites of the U.S. were glad to see a goodly number of Canadian delegates at this session. More Canadian churches were received into the conference. Perhaps, the air-television age will bring us ever more together. The words "Mennonite Church of North America" may take on a new significance in the not too distant future. A total of 161 churches were represented at the conference, with 591 delegates, and 1,223 votes. The spacious main floor of Memorial Hall seats about two thousand people and was about filled every day. It is estimated that on Sunday night, when the choirs of the various churches gave a musical program, over 3,500 people were present. Loudspeakers in the balcony and in the basement dining rooms enabled all to hear the concert. On the average about one thousand people were fed at the noon meal. The last day there were possibly over 1,200. The entertaining churches provided large servings of tasty food at moderate prices. Morning and evening meals were served cafeteria style. The women in the kitchen could listen to the conference proceedings by means of loudspeaker. Many delegates and visitors found accommodations in the campus dormitories, others in surrounding homes. The old college dining hall was the center of exhibits, and the college chapel afforded a second auditorium when needed. Delegates expressed the opinion that all these facilities could hardly be excelled anywhere in our conference. This conference kept on time pretty well. A commendable feature of the session was the little pamphlet containing the reports of the various boards and commit-

tees and distributed to the various delegates early in the conference. Thus one did not have to take care of many loose sheets of separate reports of various sizes. Resolutions passed at this conference numbered eighty-five in comparison with seventy-nine at the Souderton session. An interesting panel discussion was held on the evening of the last day of conference. The conference considered many important matters. It adopted a program of mutual aid. This is to be worked out by a Board of Mutual Aid. Undoubtedly, this program will become of very vital importance to the conference, for it touches upon the essence of Christian brotherliness. The program is new to us. It looks good. We look forward to the contribution that it can make to our conference. The conference also resolved to cooperate with the M.C.C. in the establishment of a mental hospital if the M.C.C. undertakes such a project. Further, the conference resolved that if this is not possible then "General Conference go ahead as a Relief Board to establish" such an institution. This is action on a need that has been felt by many, especially in these last years as Mennonite young men became increasingly aware of the necessity of adequate care for those who suffer from mental illness. Let us hope that the emphasis will not only be curative but also preventative in this field, spreading out to a ministry of counselling that can bring a great blessing of wholeness to many. Significantly the conference re-affirmed its position on war and military training, and it did so with enthusiasm. That particular day session of conference drew the largest attendance. Conference also adopted the Executive Committee's recommendation having to do with ministerial ordination. This recommendation lists qualifications and procedure. The conference also adopted an amendment to the constitution which reads: "The General Conference stands ready to unite with any conference of Mennonite churches where such union can be achieved agreeable to both parties." This enables the Central Conference to join as a conference when they are ready to do so. Conference also voted to have another "Mennonite Preaching Mission" this year. Coordination of conference activities has been advanced by the adoption of various recommendations of the Coordination Committee. In the publication realm there is to be a continued emphasis upon the 100 Per Cent Church Paper Plan. Conference accepted the invitation of the First Church of Berne, Indiana, to hold the next session of conference there two years from now. In this and the next issues you will find Resolutions of the Thirtieth Session as submitted by the outgoing secretary, Rev. Phil. Wedel.

"Other foundation can no man lay than that is laid which is Jesus Christ."

Resolutions of the Thirtieth Session

of

The General Conference of the Mennonite Church of North America

1. RESOLVED, To adopt the program presented by the Business Committee as the official program of the Thirtieth Session of the Conference. J. S. Schultz, C. C. Wedel.

2. RESOLVED, That the General Conference receive the following congregations into the membership of the General Conference:

1. Bethel Mennonite Church, Inman, Kansas.
2. First Mennonite Church of Walton, Walton, Kansas.

3. First Mennonite Church of Burns, Burns, Kansas.
4. Glendale Mennonite Church, Lynden, Washington.

5. Bethel Mennonite Church, Winton, California.
6. Calvary Mennonite Church, Barlow, Oregon.
7. Steinbacher Mennoniten Gemeinde, Manitoba, Canada.

8. Nordheim Mennonite Church, Winnipegosis, Man., Canada.

9. Schoenfelder Mennonite Church, Pigeon Lake, Man., Canada.

10. Woodland Mennonite Church, Warroad, Minnesota.
W. F. Unruh, Walter H. Temple.

3. RESOLVED, To adopt recommendation No. 1 of the Church Unity Committee which reads as follows: "That General Conf. accept the amendment to the Constitution submitted at the last conference session and published in the program, reading as follows: 'Under Section 13. Admission. We would like to add, c) the General Conference stands ready to unite with any Conference of Mennonite Churches, where such union can be achieved agreeable to both.'" W. F. Unruh, A. J. Neuenschwander.

4. RESOLVED, To adopt recommendation No. 2 of the Church Unity Committee which reads as follows: "That General Conference approve of these findings now, leaving any matters that need further clarification, as suggested in the findings, for further action of the respective boards and committees concerned." W. F. Unruh, J. F. Sawatzky.

5. RESOLVED, To adopt recommendation No. 3 of the Church Unity Committee which reads as follows: "That we as General Conference express ourselves as ready to accept an application from Central Conference for an affiliation based on the findings of the joint group of conference representatives and that the executive committee be authorized to act on such application when it is tendered by the Central Conference." W. F. Unruh, Elmer Basinger.

6. RESOLVED, To adopt recommendation No. 4 of Church Unity Committee which reads as follows: "That General Conference at this time heartily welcome the representatives of the Central Conference by a rising vote and accord them the full privilege of the floor and participation in all deliberations." W. F. Unruh, J. Amstutz.

7. RESOLVED, To adopt the entire report of the Church Unity Committee. A. S. Bechtel, J. R. Fretz.

8. RESOLVED, To grant privileges of the floor to the following individuals: J. Winfield Fretz, J. F. Schmidt, Elmer Ediger, Robert Kreider, Erwin Goering, Rufus Franz, Melvin Gingerich, H. A. Fast, J. S. Schultz, C. H. van der Smissen, J. C. Schmidt, J. C. Wiens, C. Plett, Mrs. M. C. Lehman, C. E. Rediger.

9. RESOLVED, To adopt recommendation No. 1 of the Executive Committee report which reads as follows: "That the Minutes and Reports of the session at North Newton be printed and distributed as in previous years two to each vote, and that the churches be requested to take one offering to pay for same and

send the offering to the Conference Treasury. (Boards and Committees are requested to supply the Secretary with copies of their reports in both languages.)" P. A. Wedel, Walter Temple.

10. RESOLVED, To adopt recommendation No. 2 of the Executive Committee report which reads as follows: "Recommended: In order that the fine spirit and the liberal gift of Mrs. Leisy (See appended letter Ex. B) be properly recognized by the Conference itself, and be made a part of the Official Record, the Conference hereby makes the following resolution of its Executive Committee its own: 'That we accept with hearty thanks the very liberal offer of Mrs. Elva Krehbiel Leisy to present the Krehbiel building, 722 N. Main Street, Newton, Kansas, to The General Conference of the Mennonite Church of N. A. for Conference Headquarters, the building to be called "The Krehbiel Building."—If at any time the Conference should sell the building, it is understood that Mrs. Elva Leisy shall have the first opportunity to purchase the same and that the name of brother H. P. Krehbiel and the name of Mrs. Matilda E. Krehbiel, her parents, shall be memorialized in some other manner satisfactory to Elva Liesy and the Executive Committee of the General Conference of the Mennonite Church of N. A.'"; and Conference further instructs its Secretary to transmit a copy of this action, signed by the President and Secretary, together with the most hearty thanks of the Conference, to Mrs. Elva Krehbiel Liesy."

(Exhibit B)

3523 Asbury Ave.
Dallas, Texas
May 3, 1943

To the Executive Committee of the
General Conference of the Mennonite
Church of North America
C. E. Krehbiel, Chairman,
Newton, Kansas.

Dear Brethren:

In memory of my dear parents, Henry P. and Matilda E. Kruse Krehbiel, I herewith offer to the General Conference of the Mennonite Church of North America, as an outright gift, the lot and store building situated at 722 Main Street, Newton, Kansas—described as Lot three in Block twenty-nine, city of Newton, Harvey County, Kansas—to be used as General Conference Headquarters, the transfer of this property to be made when the same has been turned over to me.

If this gift is accepted now, I offer the free use of the front room of said building, including the vault, back to the present partition—about seventy-five feet—until such time as the property is legally transferred to the Conference.

My desire is that this building be known as "The Krehbiel Building." If for any reason the Conference should deem it wise to dispose of said property, it will be appreciated if written consent first be obtained from me or my heirs.

May God's blessing rest upon the work of our Church during these troublesome times.

Sincerely yours,

(Signed) Elva Krehbiel Leisy (Mrs.E.E.)

P. A. Wedel, C. C. Wedel

11. RESOLVED, To adopt recommendation No. 3 of the executive committee report, which reads as follows: "That the proposed Amendment (Exhibit C) be taken up and acted on on Saturday morning in connection with the report of the Historical Committee."

(Exhibit C)
PROPOSED AMENDMENTS

Recommendation of the Executive Committee to the Session of General Conference May 31, 1945
Proposed Amendments:

1. That Article "39 Treasuries" of the General Conference Constitution be declared void, and be replaced by the following:

"39-Central Treasury"

The General Conference has a Central Treasury located at the General Conference Headquarters. To this Treasury contributions for any and all Conference purposes shall be sent there to be booked and to be used for causes specified by the contributors.

Offerings, gifts, bequests, etc. will be received for:

The General Conference Treasury

Home Mission

Foreign Mission

Publication

Education

Relief

Peace

Church Unity

Placement

Doctrine and Conduct

Ministers Aid Fund

Tract Distribution

Other pertinent causes

Out of the General Conference Treasury the expenses of the Conference connected with its sessions, the printing of the session minutes, and such other expenses as cannot properly be paid out of other treasuries, shall be defrayed. Orders on this treasury shall be signed by the president and the secretary of the Conference.

To carry on activities delegated to them each conference board and, or committee is authorized, on orders signed by its respective chairman and secretary, to draw on funds in its favor with the Central Treasury.

Upon request the Central Treasury shall report to each participating body the standing of its account.

Any undersigned contributions received shall be subject to (annual) allocation by action of the Conference or its Executive Committee.

Upkeep and current expenses of the conference headquarters shall be chargeable equitably to all participating bodies.

The Conference Executive Committee shall employ the Manager of the Central Treasury, who shall be in full charge of the Conference headquarters. In consultation with advisors from the Executive Committee, the Manager shall employ necessary office help.

Those employed in this office shall be placed under bond in amounts satisfactory to the Executive Committee.

All Endowment, Annuity, Permanent and Temporary Trust Funds shall be in charge of and invested by the Conference Board of Trustees.

Any part of the Constitution in conflict with this Article is hereby declared null and void.

2. Amendment to Constitution proposed by the Unity Committee at 1941 session (Res. 10)

"Under 'Admission' under Article 13 of the Constitution, add: The General Conference stands ready to unite with any conference of Mennonite churches where such union can be achieved agreeable to both parties." P. A. Wedel, J. C. Kaufman.

12. RESOLVED, To adopt recommendation No. 4 of executive committee report which reads as follows: "That Conference consider attached suggestions (Exhibit D) entitled 'Ministerial Ordinations'."

(Exhibit D)

MINISTERIAL ORDINATION

(Suggested General Conference Qualifications and Procedure)

Frequently ministers and others inquire as to Conference regulations concerning ordinations. Our Foreign Mission Board and several of our District Conferences have already undertaken to set up certain standards for those who are to be ordained. A study of this important question resulted in the following suggestions for clarification and future guidance.

1. Any person looking forward to ordination for Christian work needs to be a consecrated Christian who feels the call of God to do the work of a minister of Jesus Christ.

2. Young people who later expect to work in our Conference at home or abroad, are urged to attend our Mennonite schools so that their training will be in line with Mennonite faith and practice, and that they may become acquainted with those with whom they are to work.

3. In the light of the needs of our time, which call for an increasing measure of general training, it is recommended that, if possible a general college course or its equivalent be completed before ordination. Further special training for Christian service at home or abroad, is recommended whenever possible.

4. Ordination should take place only after a person has been appointed to a definite field of service.

5. Before ordination, the candidate should have served in a church or churches, under the supervision of some constituted conference or church authority for about one year if possible.

6. Letters of recommendation or statements regarding the candidate his work and his fitness, should be available from each of the following:

a. A statement from the candidate's home church indicating his standing as a church member.

b. A statement from the church or station at which the candidate has last served, regarding the type and quality of his services.

c. A brief autobiography together with a statement of the candidate's Christian experience leading to his call to the ministry.

d. A statement from the schools the individual attended above the eighth grade, including a customary transcript, also other records from school files pertaining to health, mental tests, personality traits, extra curricular activities, and so forth.

e. A statement from a recognized physician regarding the candidate's health.

f. A written statement from the candidate as to his agreement (1) with the Statement of Doctrine as approved by the General Conference in 1941, (2) with the Mennonite peace principles, and (3) with the work of our Conference, its Boards and institutions; and his willingness to support the same.

7. Each Congregation, District Conference Committee, or General Conference Board, after having obtained the above records and papers, is urged to arrange for a personal interview with the candidate before deciding on or making arrangements for his ordination.

8. The ordination proper should be performed preferably in the candidate's home church or the congregation he is then serving, by the proper church or conference authorities.

9. The candidate shall supply the General Conference secretary with a complete record of all material listed in paragraph six above pertaining to his qualifications.

10. Any General Conference minister who hereafter ordains an evangelist, minister, missionary or elder, shall within thirty days report such ordination to the General Conference secretary, giving the following information:

a. The full name and address of the candidate.

b. The conference church of which the candidate is a member.

- c. What conference congregation, board or committee has approved of or authorized the ordination.
- d. The office to which the candidate was ordained—evangelist, minister, missionary, etc.
- e. The purpose or the work and place for which this candidate was ordained.
- f. The signature and post office address of the person who officiated at the ordination.

P. A. Wedel, G. G. Dyck.

13. RESOLVED, To adopt recommendation No. 5 of the Executive Committee report, which reads as follows: "That Conference consider attached suggestions (Exh. E) entitled "General Conference Recognition of Organizations and Institutions."

(Exhibit E)

GENERAL CONFERENCE RECOGNITION OF ORGANIZATIONS AND INSTITUTIONS

(A suggested procedure)

The General Conference has found it advisable to discover ways of identifying individual ministers and congregations as belonging to the Conference fold, and activities such as missions, relief, publication, etc., as being part and parcel of its work. In order to avoid confusion, would it not be equally desirable for the General Conference to have some recognized procedure whereby organizations and institutions (such as hospitals, Bible Societies, orphanages, mission stations, schools, etc.) could establish official relationship with the Conference by making written application for such approval and affiliation, including the privilege to solicit financial support from General Conference congregations?

Such application should be made through the respective General Conference Board or Standing Committee which is charged with the oversight of the general type of service the applying organization or institution represents. If this Conference body, after examining the aim and work of the applying organization or institution, favors such recognition it shall report its findings with recommendations to the Executive Committee of the General Conference for general review. If the Executive Committee, after careful consideration, also favors such recognition it shall report its findings and recommendations to the General Conference in session for consideration and action. Naturally, Conference congregations will wish to abide by Conference action regarding the recognition of organizations and institutions.

In order to properly weigh the advisability of such General Conference recognition, consideration should be given to such questions as:

1. What is the proposed aim, scope and character of the work, and how does it harmonize with General Conference aims and methods of work?
2. Is there sufficient need for the proposed organization or institution in our Conference enterprise?
3. To what extent would its work overlap with that of organizations and institutions already serving our Conference or its potential service area?
4. Is the Conference financially able to carry the proposed work?
5. Does the organization or institution profess wholehearted adherence to the General Conference constitution and work, and to the Statement of Doctrine as approved by it in 1941?
6. Is the organization or institution prepared to arrange for a majority representation on its Board of Control to be nominated, elected, or appointed by our General or District Conferences?
7. In general, how would recognition of the organization or institution under consideration affect the interest and peaceful upbuilding of Christ's cause in our Conference and among our churches and people?

P. A. Wedel, William H. Stauffer.

14. RESOLVED, That we add one half hour to the

afternoon session, extending the time from 4:30 to 5:00. J. S. Schultz, E. J. Neuenschwander.

15. RESOLVED, That we strike out section six from exhibit E under recommendation 5 of the Executive Committee report, which reads as follows: "Is the organization or institution prepared to arrange for a majority representation on its Board of Control to be nominated, elected, or appointed by our General or District Conferences?" E. J. Claassen, P. J. Boehr.

This amendment was tabled by the following motion:

16. RESOLVED, To lay on the table recommendation 5 of the Executive Committee Report until the next session of the conference. E. J. Neuenschwander, P. J. Boehr.

17. RESOLVED, To adopt recommendation No. 6 of the Executive Committee report, which reads as follows: "Question: Would it not be wise, beginning with the next session of Conference, to limit the time any one may serve on the same board or committee to two consecutive terms of nine years each, provided that such person may be elected into any other board or committee immediately or into the same board or committee after a lapse of a triennium?" A. J. Neuenschwander, Walter Temple.

18. RESOLVED, That in as much as brother P. P. Wedel has served for 12 years as a member of the Foreign Mission Board and for ten of these years he was its faithful and efficient chairman and now because of ill health finds it necessary to resign, Be it resolved that we as a conference accept his resignation with deepest regret and express to him our heartfelt appreciation of his labors on our Foreign Mission Board. He served both ably and with great devotion. We pray God to strengthen him in body and spirit and preserve him for yet many years of service in the cause of Christ and the church. P. H. Richert, T. A. van der Smissen.

19. RESOLVED, To adopt recommendation No. 1 of the Foreign Mission Board report, which reads as follows: "We recommend that the conference accepts the plan of cooperation with the Congo Inland Mission in the Belgian Congo in Africa, as presented under another heading above." P. H. Richert, J. C. Kaufman.

20. RESOLVED, To adopt recommendation No. 2 of the Foreign Mission Board report, which reads as follows: "We recommend, that the conference accepts the resolution of the last Board meeting to open a new mission at Bogota, Colombia, as recommended by our delegates to South America," P. H. Richert, P. J. Boehr.

21. RESOLVED, That we as a Board go on record as favoring the sending of our volunteers for missionary service in Ecuador, South America, only after having exhausted all possibilities of entering Colombia. P. H. Richert, T. A. van der Smissen.

22. RESOLVED, To adopt recommendation No. 3 of the Foreign Mission Board report, which reads as follows: "We recommend, that our evacuated missionaries from China be retained on our list, but be temporarily released to accept other work, preferably under the M.C.C. for relief work." P. H. Richert, H. N. Harder.

23. RESOLVED, To adopt recommendation No. 4 of the Foreign Mission Board report, which reads as follows: "In view of the increased number of applications for foreign mission work, we recommend that we offer to the churches one or more of our available missionaries for a few days or even a week of intensive mission study courses, including a course in stewardship and in inspirational mission addresses, especially in churches that have not had as much information on missions as most churches have." P. H. Richert, A. J. Neuenschwander.

24. RESOLVED, That we recommend to the General Conference of North America that it approve

the plan of cooperation with the Bergthal Church in their mission in Mexico. P. H. Richert, P. K. Regier.

25. RESOLVED, That the whole report of the Foreign Mission Board together with the treasurer's report and the report of the auditing committee be adopted. E. G. Kaufman, John Bartel.

26. RESOLVED, To adopt recommendation No. 1 of the Home Mission Board report, which reads as follows: "Whereas the Board of Home Missions has found it desirable and to advantage to purchase property in Canada for the purpose of carrying on the work, but to date, this property had to be secured by Canadian men acting as Trustees; therefore we recommend that the General Conference give direction to the Board of Trustees, complete the started task, to Register or License, the General Conference of the Mennonite Church of North America, as it is required in the different Provinces where property is held. This is recommended to facilitate the direct ownership of property by the General Conference. Be it further recommended, when the above is completed, that the Trustees be directed to have all legal papers so written as to give clear title to all properties held in Canada." A. J. Neuenschwander, Jacob Gerbrandt.

27. RESOLVED, To adopt recommendation No. 2 of the Home Mission Board report, which reads as follows: "Whereas the 'Bible Institute and Visitation Program' of last fall proved such a blessing to all General Conference young men in C.P.S. Camps and Units, and to many others, and since the Executive Committees of our General Conference Boards, in joint session in Chicago, voted to carry out a similar program in 1945, with the Board of Home Missions assuming the leadership. A new group of leaders to be used and the program is to be called the 'Mennonite Preaching Mission' this year. The plan is two fold, namely, Bible study and a brief presentation of all General Conference activities. Therefore, we recommend that in order to realize a closer cooperation in our churches, that all District Home Mission Committees secure the interest of all their churches in this program through prayerful and financial support, and also assist in arranging the itineraries of the leaders that are to visit their District." A. J. Neuenschwander, H. J. Dyck.

28. RESOLVED, To adopt recommendation No. 3 of the Home Mission Board report, which was tabled by recommendation Res. No. 29. It reads, "Whereas during the past four years, the Board of Home Missions has sought to discharge the duty placed upon them at the last General Conference regarding the Colonization work; by appointing and engaging Rev. William H. Stauffer as Field Representative, to make a general survey and study of what is being done, and to discover the possibilities for Colonization work in the General Conference. This special effort resulted in such a general increase of interest, in our churches and among C.P.S. men as a post-war program, that we soon discovered that this kind of work is more in line with the Relief Board and in agreement with the program of said Board. Therefore we recommend that hereafter the work of colonization be assigned to the Relief Board of the General Conference." A. J. Neuenschwander, P. J. Boehr.

29. RESOLVED, To lay recommendation No. 3 of the Home Mission Board report on the table until the Mennonite Mutual Aid Committee reports. H. A. Fast, Elmer Basinger.

30. RESOLVED, To adopt recommendation No. 4 of the Home Mission Board report, which was tabled by Res. No. 31. It reads as follows: "In view of the evident need that exists and will develop further, with the end of the war when C.P.S. men are to be mustered out and in view of need among our

young people to establish themselves in the post-war reconstruction period; we recommend that all churches support in a whole-hearted manner the General Conference Mutual Aid Organization that is being planned and formed, by giving funds to this cause and by encouraging this work through prayer and interest." A. J. Neuenschwander, J. H. Janzen.

31. RESOLVED, To lay on the table recommendation No. 4 of the Home Mission Board report until the Mennonite Aid Committee reports. A. J. Dyck, C. H. Dirks.

32. RESOLVED, To adopt the whole report of the Home Mission Board report including the treasurer's and auditor's report. C. C. Wedel, John Bartel.

33. RESOLVED, To adopt recommendation No. 7 of the Executive Committee report, which reads as follows: "Would it not be wise, beginning with the next session of Conference, that if a conference board or committee engages one of its own members on full time, the one so employed shall resign as a member of such body and that the Conference Officers fill the vacancy by appointment as provided by the Constitution?" This motion was lost. Dan J. Unruh, Olin Krehbiel.

34. RESOLVED, To table recommendation No. 7 of the Executive Committee report. This motion was lost. C. C. Wedel, John C. Mueller.

35. RESOLVED, To adopt recommendation No. 8 of the Executive Committee report, which reads as follows: "Would it not be wise to have the Executive Committee designate or fix a day annually as 'Conference Sunday?'" A. J. Dyck, P. J. Boehr.

36. RESOLVED, To adopt recommendation No. 9 of the Executive Committee report, which reads as follows: "Would it not be wise to authorize boards and committees to have a joint session annually or once in three years if that is deemed advantageous for their work?" A. J. Neuenschwander, Ed. Kaufman. It was tabled conditionally by Res. No. 37.

37. RESOLVED, To table recommendation No. 9 of the Executive Committee report until the Report of the Coordination Committee. (The chair later declared this resolution taken care of by recommendations of Coordinating Committee.) Olin Krehbiel, H. A. Fast.

38. RESOLVED, That the whole report of the Executive Committee be adopted. Howard G. Nyce, John Bartel.

LIST OF NEW CONFERENCE OFFICERS AND NEW AND OLD BOARD AND COMMITTEE MEMBERS

President: J. N. Smucker, Bluffton, Ohio

Vice-President: Homer Leisy, Dallas, Oregon

Secretary: Walter H. Dyck, Beatrice, Nebraska

Statistician: Walter H. Dyck

Board of Foreign Missions: Elected: A. E. Kreider, D. J. Unruh, P. A. Wedel. Other members: H. G. Nyce, P. H. Richert, A. P. Waltner.

Board of Home Missions: Elected: C. E. Krehbiel, A. J. Neuenschwander. Others: Harley King, J. J. Plenert, J. M. Regier, David Toews.

Board of Publication: Elected: H. J. Andres, J. G. Rempel. Others: E. W. Baumgartner, A. A. Penner, C. Henry Smith, J. M. Suderman.

Board of Education: Elected: Olin Krehbiel, J. D. Unruh. Others: E. G. Kaufman, J. H. Langenwalter, A. S. Rosenberger, Erland Waltner.

Emergency Relief Board: Jacob Gerbrandt, J. C. Mueller, Walter Temple. Others: I. W. Bauman, H. A. Fast, D. C. Wedel.

Board of Trustees: Elected: Paul Baumgartner, C. H. Goering. Others: J. C. Graber, J. J. Eymann, J. E. Regier, Karl A. Richert.

Committee on Doctrine and Conduct: Elected: Henry Harder, Willard Claassen, J. C. Kaufman, Olin Krehbiel, Don Smucker.

Placement Committee: H. J. Dyck, A. W. Friesen, E. J. Miller. Others: P. K. Regier, Freeman H. Swartz, P. E. Whitmer.

Peace Committee: Al Gaeddert, Russell Mast, H. E. Nunemaker, H. T. Unruh. Others: L. J. Horsch, Emil Waltner.

Church Unity Committee: Arnold Funk, G. T. Soldner. Others: I. J. Dick, Benjamin Ewert, J. E. Kaufman, William F. Unruh.

Bible School and Seminary Board: A. E. Kreider, A. S. Rosenberger. Others: E. W. Baumgartner, Ed. G. Kaufman, C. E. Krehbiel, J. N. Smucker.

Mutual Aid Board: J. W. Fretz, J. A. Showalter, W. S. Stauffer. Other three members to be appointed by Executive Committee.

Auxiliary Organizations

Women's Missionary Societies: Pres., Mrs. A. M. Lohrentz; Vice-Pres., Mrs. W. C. Andres; Sec., Mrs. W. C. Voth; Treas., Mrs. Frieda Regier Entz.

Young People's Union: Pres., Elmer Ediger; Vice-Pres., Verney Unruh; Sec., Ruth Ewert.

Many French Mennonites Passed Thru Fiery Furnace Writes Sam Goering

68 Shepherds Hill
London, N. 6, England
May 16, 1945

To the Mennonites in the United States and Canada

Dear Friends:

During my recent trip to France I visited some of the Mennonites there. On April 1 we attended the Easter morning service at the Colmar church where Brother Volkmar and Brother Kramer are pastors. In the afternoon we went by car to Modenheim, near Mulhouse, to visit Brother Joseph Widmer who is president of the Mennonite General Conference in France. We also visited Brother Nussbaumer of Altkirk and Brother Mueller near Nancy. Brother Nussbaumer is a son of the late Brother Nussbaumer of Switzerland.

All the Mennonites in France have gone through the terrors of this war. Many lived for months in cellars and dugouts. At the time we were there some were still away in concentration camps, others had been deported into Germany to work camps, some were taken along when the German army retreated, some were crippled, others killed. Shortly before our visit Brother Volkmar conducted a funeral service for five persons killed during action. These were all from one family. Many sustained heavy material losses, and some lost everything. Many fields are still planted with mines which experts must remove before the land can be cultivated again. We will long remember our visit there at a time when the soil of some of the Mennonite communities was still a battle ground, and troops were still moving day and night toward the battle front. We enjoyed the hospitality and Christian fellowship of these brethren in the faith. Many

of them have passed, as it were, through a fiery furnace, yet they say that God has sustained them and given strength in the hour of trial. One of the brethren who had suffered much, read for family worship, and with the most serene assurance, the passage—Romans 8:31-39:

“What shall we then say to these things? If God be for us, who can be against us? He has spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

These Mennonites are sending greetings to the Mennonites of North America. We will want to remember them prayerfully as well as others in war stricken lands. From reports that we get here conditions in Holland are very bad. I want to take this opportunity to thank you for the interest you are showing in this work. May God bless you all richly for the support you give. Remember us who are out on the field in your prayers.

Released May 30, 1945
M.C.C. Headquarters, Akron, Pa.

June 24 Has Been Designated "Nature Sunday"

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
Elmer Edlger
President
Akron, Pa.
Verney Unruh
Vice President
North Newton, Kan
Ruth Ewert
Secretary-Treasurer
North Newton, Kan

Young People's Union Officers' Report

June 2, 1945

Young People and Friends:

We are grateful to the Lord that we are able to gather for this meeting and together face the work of our Young People's Union. Youth problems are prevalent in every community. This is a special challenge to us as young people to consecrate our lives to do God's will that we may be vessels "meet for the Master's use," and that we may point others to the Lamb of God which taketh away the sin of the world. This, we believe, is the only solution to the youth situation.

Our boys are expecting us to stand by them during these trying times. We have given suggestions to the District Representatives for the local societies to maintain a systematic contact with them, and also to pray for them. Some societies have been sending devotional material, which we continue to recommend.

Another phase of our work which we feel cannot be over-emphasized is the use of the Fellowship Prayer Calendar. In 1942 one thousand revised calendars were printed for distribution among societies who had not received them at the 1941 General Conference session. In 1944 the calendar was again brought up-to-date and arranged in a folder style, very convenient for carrying in a Bible. Eight thousand five hundred of these were printed and practically all have been distributed in the various districts. Much can be accomplished through united prayer, and let us not fail to uphold and support God's servants in this way. God is faithful and is not slack concerning His promises. What a challenge to us.

The use of the Follow-Up system has not been encouraged, as we, together with other responsible leaders, felt it was not practical during these unsettled conditions. Standards for Mennonite Young People's Societies are still available and contain some worthwhile and helpful suggestions.

Besides general support of Home Missions, Foreign Missions, Civilian Public Service work, and Relief, we have especially urged the districts to give prayerful and financial support to the Canadian project of the purchase of the Rosthern Experimental Farm. This was undertaken by them in order to have a youth center in their district. It is in the process of

further development and a report on it will probably be given by the Canadian representative. Through the cooperation of several districts it has been possible for us to send them a total of \$760.07. We praise the Lord for the splendid interest shown and for the progress that is being made on this Farm.

We also wish to express our sincere appreciation to the districts who have so willingly cooperated in other tasks before us. While we have not accomplished as much as we would have liked to, yet we praise the Lord for what has been done and for the interest and support of our young people. The activity of the individual society really determines the standing of our Conference Young People's Union, and we again challenge each one to whole-heartedly seek to know and to do God's will.

We also submit the following recommendations:

First: That the young people's societies be encouraged to meet the challenge of opened mission fields at the close of the war.

Second: That the incoming executive committee and district representatives meet before the close of Conference in order to become acquainted with each other and to discuss the work before them.

Third: That the funds for the Young People's Union of General Conference be handled through the Central Treasury at Newton.

Respectfully submitted,
Ted E. Claassen, President
Dorothy J. Dietz, Secretary

Treasurer's Report of the Young People's Union of the General Conference

General Fund Receipts

Balance, August, 1941	\$ 13.36
Offering—Conference Sessions, 1941	102.76
Receipts from Conference Banquet	5.00
Pacific District	43.10
Northern District	72.00
Western District	82.00
Eastern District	14.00

Total Receipts \$ 332.22

<i>Disbursements</i>	
Reynold Weinbrenner, Editor of <i>Mennonite Youth</i>	184.00
Stationery	12.25
Prayer Calendars and Postage	55.63
Total Disbursements	251.88
Balance, June 2, 1945	\$ 80.34

MISSION AND PROJECT FUND

<i>Receipts</i>	
Pacific District	\$ 602.52
Northern District	40.00
Western District	3063.39

Eastern District	155.00
Personal Receipts	11.00
Total Receipts	\$ 3871.91
<i>Disbursements</i> (through respective Boards)	
Foreign Missions	\$ 847.13
Home Missions	374.12
Rosthern Experimental Farm	760.07
South American Work	457.73
Ernst Harder Support	318.67
C. P. S.	561.60
Relief Work	499.18
Work Camps, Bethel College	53.41
Total Disbursements	3871.91

SUMMARY OF FINANCIAL REPORTS RECEIVED FROM THE INDIVIDUAL DISTRICTS COVERING THE PERIOD FROM 1941 TO MAY 1945

	<i>Pacific</i>	<i>Northern</i>	<i>Western</i>	<i>Middle</i>	<i>Eastern</i>	<i>Totals</i>
Foreign Missions	\$483.81	677.74	1857.22	75.00	200.00	4028.98
Home Missions	152.34		352.87	80.00	150.00	
Rosthern Experimental Farm For South America	200.00		409.07		155.00	764.07
Ernst Harder	149.21	30.00	205.42		75.00	459.63
C.P.S.	234.38	463.76	1341.97	275.00	250.00	2565.11
Relief			630.69	53.33	275.00	959.02
Y.P.U. of General Conference	43.10	72.00	88.00		14.00	217.10
Miscellaneous	172.17	118.20	1722.47	284.47	550.00	2847.31
Totals	\$1435.01	1361.70	7051.69	767.80	1919.00	12535.20

DAILY DEVOTIONAL MESSAGES

By Orlo Kaufman, Paso Robles, California

"Come unto me . . ." In life as we know it the one that can help must be sought after. And the greater his helping power the more searching is necessary. And after you have found him you must meet certain requirements before he will help you. If you cannot meet them he feels free to refuse to help you, and the more he is able to help the more he expects of you. But Jesus, the all sufficient helper, the one who sacrificed all and therefore can help all invites you, He seeks you, He makes no demands of you; you need simply come to Him and He will help you.

"Come unto me . . ." There are those who would offer help, but they ask you to join this movement, support this institution, use this product, but they would not have you come to them, and so they do not touch the deepest needs of those who labor and are heavy laden. They would build hospitals, old people's homes, orphanages, support missions, but they would not have you come to them. Jesus on the other hand says come unto me and dwell with me. He who has made the great sacrifice surrenders himself anew inviting you to come and dwell with Him.

"Come unto me, all ye . . ." He offers His help to all. He makes no requirements that must be met, He calls all, no He seeks all, no matter what age, race, financial status, social position, or nationality; these do not matter, He seeks all because He can help all. When man offers help he selects those whom he would help, he would not help everyone; no, man would only help those who are in his social position, financial status, whose skin is the same color, whose need is not too offensive, but He who can help all stipulates no conditions, He invites all.

"Come unto me, all ye that labor and are heavy laden, . . ." But what does it mean to labor and to be heavy laden? How does he define labor and being heavy laden? That is where He failed us for He did not define it. No, He did not fail, for he did not wish to define it, for to define it would limit it. He did not define it because He did not want to exclude anyone. All who feel the load of labor and of being heavy laden are invited by Him to come and rest.

" . . . and I . . ." Jesus Himself invites you to come to Him. He who was one with our God and Father, who dwelt with men, who had no place of His own

to lay His head, who was despised and rejected of men, who suffered the death of the cross, who was raised to be at the right hand of God and lives forevermore, He it is that invites you. It is He who labored and was heavy laden for all and so can lift the load from all that invites all to come and rest.

“... I will give *you* rest.” You are to dwell with Him, He will give you rest, for He can meet the need of each one separately and yet of all. He does not need to leave you while attending to others as does a physician in a hospital, no, he abides with you forever, never leaving you. He deals with each one as though he were His only patient, He meets your every need and yet meets the needs of all.

“... I will give you *rest*.” Jesus Himself will give you rest. He overcame all that would prevent you from resting and so he can give rest to each and to all. He was tempted as we are tempted, He was lowly as the lowliest, He was despised and rejected by all, He was slain as the great of criminals, but God raised Him and so He can give you rest, even eternal rest. To trust Him, to be obedient to Him, to accept Him is to rest. Let us heed the great invitation and find rest to our souls.

A Correction

Those of our readers who have a copy of the book by Dr. Hershberger, *War, Peace, and Non-resistance*, will perhaps have read the bibliography at the foot of page thirty-eight, where reference is made to my *Brief Catechism etc.*, and it is stated that this pamphlet teaches that “War was basically right under the old covenant.” This is not correct. My view as expressed in this booklet is that war is basically wrong even in the Old Testament and that only in exceptional cases war was right, namely when God ordered it as a punishment for people who were ripe for it, just as capital punishment was right only when executed according to God’s clear command. Most of Israel’s wars, including most of David’s wars, were wrong because they were not ordered by God. So wrong were most of David’s wars, that he was not even permitted to build the temple. Such a view of war is, of course, only possible for those who believe in the prophets of the Old Testament, who made a real theocracy possible even under human kings, provided these kings were humble enough to follow the prophets, instead of rebelling against them as Saul did or ignoring them as David sometimes did. The Urim and Thummim also were mostly ignored, i.e., by the kings. David sometimes used them, I Sam. 30:7, 8, but not always.—*P. H. Richert*

Meditations on the Mennonites

J. Winfield Fretz

FAITH OF OUR FATHERS

Faith of our fathers living still
In spite of dungeon, fire, and sword,
O how our hearts beat high with joy
When-e’er we hear that glorious word!

Each Sunday the words to this splendid hymn are sung in hundreds of churches throughout the world. We wonder sometimes what people think of as they sing these words half from memory. Are they thinking of the “faith” they are singing about as their own faith, or is it looked upon as something which only their fathers possessed? One can easily get the impression that it is sung with the latter interpretation. We of this day glory in our fathers’ faith and get a sense of strength and a thrill from it vicariously. As we sing these familiar words we seldom give the impression that the faith is still living in us so strongly that we too would be willing to face dungeon, fire, and sword in defense of it. Rather we give the impression that this faith is something that happened in the past, something that is already accomplished. Like the accounts of the pioneers fighting the Indians, it is thrilling to read about those episodes, but we are in no way expected to face any similar dangers for the faith today.

Our Faith

It would be well for each one of us to examine our faith to see whether it is the kind of a victorious faith that our children will care to sing about. How much is our faith costing us? What are we paying for it? It seems to me our present day faith is mighty shallow, so shallow that it is in grave danger of drying up. This is true for liberals and conservatives alike. We have *A* faith but not *THE* faith of our fathers. Our faith lacks the clarity of objective, the depth of passion, the fiery zeal and the courage that enables us to face the dangers and conquer the fears that characterized our fathers’ faith. Like the ancient Hebrews in the time of Joshua we live in a land for which we did not labor, in houses which we did not build, and eat from vineyards and orchards which we did not plant. In short our faith has not been strengthened by challenge. It has been softened by prosperity, comfort, convenience, and popularity. Our fathers’ church was a suffering church but we don’t want a suffering church today. We want to have a popular church and be popular people. Many have found this possible by rationalizing with Daniel Poling who says: “True Christianity is an uncompromising ideal, but the world we live in does not accept the Sermon on the Mount as its code of conduct. Christianity, then must be regarded as a great goal rather than as a present reality.”

RELIEF

Additions to Northwest European Relief Unit

Arlene Sitler has arrived in England to fill a secretarial position at the London Mennonite Center. Her cable message, SAFE, WELL, AND HAPPY, was dated May 26.

Martha Rupel, R.N., Pasadena, California, left for England following a farewell service at Akron Headquarters, May 28. The Brethren Service Committee has loaned her services to the M.C.C. for an indefinite period. Sister Rupel has worked among refugees in Spain, and served for four years in C.P.S.

(The M.C.C. relief program in England, Holland, and France will hereafter be designated as the Northwest European relief program.)

Mines are Hazards to Re-Organizing Life in France

Henry Buller reported May 5, 1945, on his scouting efforts for homes that could be opened to care for large numbers of homeless refugee children. He recounts a visit to the village of Blamont, near the Swiss frontier, to which two Mennonite girls had returned to reopen a children's home with a capacity for twenty-two children. The house seemed to have suffered most from looting of bedding. Brother Buller continued,

"They once more had three children and more were on the demand list. Even though the home did not seem to have suffered too much as a result of the war it seemed too risky to open again because the garden which spreads in terraces about the chateau is mined. About two weeks before our visit a man who eliminated over 400 mines in the village, was killed when he accidentally stepped on a spot which he didn't think was dangerous. I offered the girls the possibility to come to a home of ours until their own garden had been de-mined."

Samuel Goering added the following comment:

"Mines . . . are going to be a problem in France for many years. Everywhere we went people spoke of these dangerous mines. The son of Bro. Joseph Widmer suggested we send a team of mine diggers out. This is a job for experts. All mines are underground and can not be seen. Some mines must be pressed or stepped on four times before they go off. Until fields and places used as military quarters are de-mined, incidents like the one mentioned will continue to happen. All our workers for France or Holland need to learn as much as possible about mines before going there."

Book on Mennonite Relief

The History and Principles of Mennonite Relief Work—An Introduction, a forty-one page book prepared by Bro. M. C. Lehman has recently come off the press. The book tells briefly the story of Mennonite relief service and points out the significance of the relief program of the church. Relief study groups and prospective relief workers will use the book as a class manual, but it will also be of interest to anyone seeking to familiarize himself with the history and principles of Mennonite relief service. The book has appeared at a time when the ministrations of the Christian relief worker is sorely needed.

Single copies of the book may be bought for 20c;

in quantities of ten or more, the cost per copy is 15c. A student's edition, with a syllabus and annotated bibliography added, has also been printed. The cost of this latter edition is 30c per copy; in quantities of ten or more, 25c per copy.

C. P. S.

Women's Summer Units Open

The Women's Summer Service Program, sponsored by the M.C.C., will open the last week in May and the first week in June. Approximately eighty girls will serve in five units. With the exception of the unit at the Akron Headquarters Office, all the girls will serve in mental hospitals. The location of the unit, name of unit leader in charge, and approximate enrollment of the various units is as follows:

Location	Unit Leader	No. Enrolled
Cleveland, Ohio	Luella Smith	20
Ypsilanti, Michigan	Lois Gunden	15
Wernersville, Pennsylvania	Miriam Barge	7
Poughkeepsie, New York	Edna Ramseyer	25
Akron, Pennsylvania	Mrs. J. N. Byler	15

Book on Amish in C.P.S.

Two C.P.S. men, David Wagler and Roman Graber, members of the Old Order Amish group, have compiled in book form a collection of articles on camp life, work projects, unusual events, and C.P.S. stories. The 140-page book, titled, **The Story of the Amish in Civilian Public Service**, while prepared for reading in Amish circles, will be of general interest. The book is written simply, sincerely, and without a note of rancor. It may be procured for one dollar per copy by ordering from C.P.S. 24, Unit III, Boonsboro, Maryland.

Incident at Poughkeepsie

Members of the C.P.S. unit at Hudson River State Hospital, Poughkeepsie, New York, recently had the experience of standing firmly on implications of their peace beliefs when four employees at the hospital were discharged as a result of testimony given by the C.P.S. men. The discharged men were relieved of their employment when the hospital superintendent found them guilty of abusive treatment of patients. The matter was further complicated, and the C.P.S. unit received considerable local publicity, because two of the discharged men were veterans, one from World War II. The C.P.S. men had opportunity to declare themselves opposed to violence and abusive treatment on the wards of a mental hospital as well as on the battle front. They recommended to the hospital authorities that the discharged men be forgiven and offered another opportunity to serve in the hospital.

Church leaders and other local community leaders respected the action of the C.P.S. men and expressed their willingness to help the C.P.S. men in the difficult situation. The American Legion, protested strongly against the presence of C.O.'s in the hospital and demanded an investigation regarding the terms under which C.P.S. men were employed, making sure that members of the unit were not being coddled or given preferential treatment.

M.C.C. Headquarters, Akron, Pennsylvania

Released May 30, 1945

A Lesson from History

By Earl E. Salzman

In the twenty-fifth chapter of II Chronicles is a bit of Hebrew history that we might do well to make special study of in these days. Amaziah the king of Judah won a notable victory over the Edomites and came back in glorious triumph to Jerusalem. Then the chronicler says, "Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods." Amaziah won a victory over his enemy, then he worships the god of his enemy. In the next verse we read, "Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?"

That story seems long ago and far away but how easy that can be used to show what is happening among us today. War is just that. We declare we hate what our enemies do, we detest their ways and ideas, and in the end we do the very thing for which we condemn them. We say we are fighting Nazism and Fascism but what are they in their essential nature? They mean the extreme concentration of all power in the hands of the state. It is against this the war is fought, but in the drift of fighting a totalitarian state we become a totalitarian state ourselves. Nietzsche once said, "When you fight a monster, beware lest you become a monster." "Why seek ye after the gods of the people, which have not delivered their own people out of your hands?"

Peacetime military conscription is a question now up before congress. If this bill is enacted it is the equivalent of having lost this war. Let us remember it is down this road our enemies traveled and against which the war is fought. Universal military service is pictured in glowing terms. We are told it will develop self-control, contribute to the physical health of the nation, furnish employment, develop the moral and spiritual life of the nation, etc. Someone has aptly said, "We need to watch that kitten, it has a way of growing up and turning out to be a tiger." Listen to Maxwell S. Stewart, a war veteran: "Our conscript is not patriotic, he is cowed and submissive though inwardly he is seething with rebellion. This attitude may, as the military men insist, make a good soldier, it does not make a good citizen."

To set up peacetime military conscription is Amaziah all over again. We condemn our enemies for worshipping this god. Will we now take this god and worship it for ourselves?

The Good and Beautiful

By Arthur F. Ortmann

Let's plan for the good and the beautiful, for the best. One day our boys will be coming home—what kind of a home will it be? What kind of a community? What kind of a church life will he find?

Men are planning the future of the world. We are

not directly charged with that responsibility, but we too have a planning job to do, a special responsibility, and it is big and important enough to ask for the best that is in us. This job requires the cooperation of everyone, young and old. Everyone should be greatly interested in the future of our country. What kind of a world shall our boys and girls grow up in? We must not only plan how and what we shall do to make our own community better after the boys come back home, we *must* begin today.

How about starting at *home*? Is there quarreling, unfriendliness, a sort of gloomy spirit in the home? The good old hometown! With many gone away to defense jobs, stores are closed, lots gone to ugly weeds, windows broken, unpainted buildings, speaking of bygone days, with not a ray of hope for the future.

How about the good old cooperative community spirit? Is there a friendly, neighborly spirit. Strong hearts of *faith*, courage and hope that shall reach out to help many a one that has been marred and hurt by war to find his rightful place among men again in the community he left but a few years ago.

He will be anxious to be back in his own home church, having been in places surrounded by death, his heart longing for spiritual fellowship, and once again to hear the *Words of Life* from the lips of his own pastor, to hear the choir sing songs of hope, peace and joy, to feel once again that he does belong, yes, he is one again with those he left. Life will take on a new meaning because *we* cared enough to carry on and to plan for the good and the beautiful, the welfare of the body, soul, and Spirit in our community.

CONTAMINATION?

(Continued from page 2)

household and told the story of the Rich Man and Lazarus. Later I asked, "Why did not you let me go see what was on that bed?" The Bible woman answered, "Those were cooked peppers, and if you had touched them, they would have been defiled and not fit for the people of the house to eat. Besides there were clothes drying near by. Some Hindus consider wet clothes untouchable; others feel that if you touch clean dry clothes, they have to be washed again before they can be used, so it's best to just stay away."

The bus in which my husband was a passenger stopped at a certain village to take on passengers. Near by was a Brahman tea stall. Being thirsty, my husband decided to satisfy his thirst with some tea. As is our custom, for sanitary reasons, he took his own enamel cup and held it out so the Brahman could pour the tea directly from the pot in which it had been brewed into his clean cup. Setting the cup on the counter, he reached into his pocket for some money to pay for the tea, when the Brahman said to him, "You are our enemy." My husband, looking surprised, asked, "How's that?" He was told that he had defiled the tea stall by setting his cup on the counter. He begged pardon and asked if there was anything he could do to make things right. The bus driver, standing near by, said, "No,

there is nothing you can do. The next customer who comes will not have seen you set your cup down there, so it won't matter."

I needed some eggs and asked our peon, who is a Hindu, to bring some from the bazaar. He did not say anything, but took the money for them. When he returned later in the afternoon I asked him if he had found some. "Yes," he said, turning to a woman coolie standing next to him, "here they are. I do not touch eggs, so I hired this woman to carry them for me." "How can anyone be contaminated by carrying eggs," I thought to myself.

Ah, that our Hindu brethern might know that "those things which proceed out of the mouth come from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." (Matt. 15:18-20)

Mrs. Harold Ratzlaff

QUARTERLY REPORT

4th quarter 1944

Early in October it was my privilege as relief director to visit the Mennonite Brethern Mission in Hyderabad because the annual meeting of M.R.C.I. was to be held there. When I returned from there I went to Yeotmal where I met my wife and both of us attended a spiritual life convention at that place. After this I returned to Calcutta. Conditions were steadily improving there and our relief work was gradually being reduced. During the second half of November I was able to attend our missionary conference at Champa, but went back to Calcutta shortly afterwards. About this time the three relief workers, Kauffman, Burkholder, and Beyler arrived and before the Christmas holidays I was able to transfer all accounts as well as remnants of relief work over to them. After arriving home I learned that a fourth relief worker, Harold Sherk, had arrived at Calcutta. He is to be the new director in my place according to M.C.C. orders. By correspondence he has been given all authority and the other men are helping him to get his bearings. Now my duties as a relief worker have ended.

Mrs. Isaac has been able to do her work without interruption during this quarter. We thank God for this. She has had to dismiss the matron from her girls' boarding because of misconduct which was demoralizing the institution. Perhaps suspicion without final proof had much to do with Mrs. Isaac's sickness of the previous quarter. Since the matron's departure, conditions in the boarding have greatly improved.

At our November missionary conference we have been re-stationed to Mauhadih. Our actual going there will depend on the arrival of Miss Augusta Schmidt who is to take the girls' school here at Janjgir. Our estimate is that it will be March before we make the transfer. During January and February I shall be touring in the Janjgir area.

Sincerely yours,

J. F. and Anna Isaac

IN MEMORIAM

Ernest Peters, son of John and Anna (Dalke) Peters was born May 28, 1913, at Corn, Oklahoma. In 1943 he married Ruth Schmidt. To them was born one daughter. Ernest was killed in a truck accident at Gnadau, Germany, on April 17, while serving in the U. S. armed forces. He was a member of the First Church, Aberdeen, Idaho, at the time of his death.

Jacob B. Schmidt, son of Bernhard and Maria Heerfurth Schmidt, was born July 6, 1878, in Marion County, Kansas. In 1900 he became a member of the Alexanderwohl Mennonite Church after having been baptized by Elder Peter Balzer. In 1908 he married Helena Ens with whom he shared life for nearly thirty-seven years. The end of this life came on May 14, 1945.

Mrs. John H. Koehn, nee Marie Wedel, daughter of Karl and Eva Koehn Wedel, was born December 22, 1866, in Mesiliski, Wolhynien, Russia. In 1874 she migrated with her parents to McPherson County, Kansas, where she became a member of the Emmanuel Church upon baptism. In 1886 she married John H. Koehn, who preceded her in death in 1937. She answered the summons of the Lord on April 21, 1945.

Rev. P. J. Wiens Answers the Lord's Summons

Rev. P. J. Wiens passed away June 7 at the Bethel Deaconess Hospital, Newton, Kansas. Rev. Wiens served as missionary in India from 1906 to 1937, when he retired. In recent years he had worked in the Mennonite Historical Library, North Newton.

REQUEST FOR CONTRIBUTIONS TO THE GENERAL FUND OF THE WESTERN DISTRICT CONFERENCE

For the past six months contributions have been coming in for our Revolving Church Building Fund while our General Fund has been somewhat neglected. Not all bills of the W.D.C. have yet been paid so we kindly ask our churches to plan at an early date to take collections or individual contributions for the General Fund of the W.D.C.

At our last session of the Western District Conference it was resolved that one of the main fundraising projects would be to have each member contribute \$1.00 for the Revolving Church Building Fund. So far not half has come in. May we also ask those who have not yet contributed, or who have only contributed in part, to do so soon.

During this month while the bond drive is on some church members may wish to give or assign a bond for either one of the above funds. You may assign the bond to, or register it in the name of THE WESTERN DISTRICT CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Please send all contributions through your church treasurer or direct to Mr. Ferd Neufeld, Burrton, Kansas, who is treasurer of the W.D.C.—A. Theodore Mueller, Secretary, Board of Trustees of the W.D.C.

THE READER SAYS

(Note: This paper does not make itself responsible for the opinions expressed under the heading "The Reader Says.")

An Open Letter to Dr. Hutchins

(Concerning "In the Name of Our Dead" by Robert Maynard Hutchins, President, University of Chicago, on V-E Day; reprinted in **The Mennonite**, May 29.)

Doctor Hutchins, in your address on V-E Day, among many splendid things, you say a few things, I (undesigned) must question you. Under subhead "Will we forget," you "predict" that "the present excitement about war criminals will in a few years seem ridiculous." You mean, the United Allies' prosecuting these obvious criminals is a ridiculous matter? Then the killing of Dillinger a few years ago on the streets of Chicago by the F.B.I. was also a ridiculous matter? Further on, you declare this prosecution by the Allies is "illegal?" Then you declare the entire war against these international criminals was illegal? And who ever "intended to kill off all the Germans and Japanese?" (Like the Nazis murdered the Jews) Who ever in this country (in their responsible position of military authority) wants to do anything but justice to these war criminals?

So you call the many times over substantiated (published) reports of most horrible treatment of inmates of scores of concentration camps in Germany "the wildest atrocity stories"?! These multi-murderers you call "human," that "no men are beasts"? No, they are not mere "beasts," that would be an obvious misnomer; let us call them **demons!** Did you ever read the great German poet, Schiller's "Lied von der Glocke," where he compares your "human men" with worse than beasts— "Gefahrlich ists, den Loew zu wecken; zu fuerchten ist des Tigers Zahn; allein das schrecklichste der Schrecken, das ist der Mensch in seinem Wahn!"

Most humbly, your Nobody,
N. G. Fankhauser

CORRESPONDENCE

ALEXANDERWOHL MENNONITE CHURCH Goessel, Kansas

Pentecostal Sunday again was a special Sunday for our church as it has been all through the years. But probably it was a more momentous occasion than it ever has been in the past, at least for the last several years. On this Sunday the church, by the grace of God, reaped a large harvest in that seventy-six young people were baptized and taken in as members of the Church of Jesus Christ. May these young people stand firmly on the foundation of the Lord Jesus Christ who is "the same yesterday, today, and forever."

Because the baptismal services were given first place the Sunday School lesson was discussed on Pentecost Monday.

On May 27 the church took the Holy Sacrament of the bread and wine with so large an attendance that

some had to find a place in the balcony. Thus as a church we were privileged to honor our Lord and Master in being obedient to His invitation to come, partake, and be blessed in showing forth His death until He comes. The church was decked with flowers brought as a memorial for our late elder, Rev. P. H. Unruh.

These are the days of Bible Schools. Our church, too, and some of the surrounding district schools offered Bible instruction, so that in all more than 120 children of the community availed themselves of this opportunity. Bible instruction was offered in the church, in the Gordon School, in the Green Valley School, and in the Steinbach School.

—Wanda Schimdt, Corr.

REPORT ON RECENT SESSION OF THE NORTHERN DISTRICT CONFERENCE

By John P. Kleinsasser

The Northern District Conference convened at Henderson, Nebraska, May 26-29, 1945. The Lord gave us some very nice conference weather. It was a missionary conference. "Missions" was the main theme. The motto was, "Lift up your eyes, and look on the fields," John 4:35.

Conference Chorus:

"The Lord has work to do
But he has to do it through me;
How much he does depends
On the kind of servant I'll be.
His hands and feet, His witness,
His ears and eyes to see—
The Lord has work to do,
But He has to do it through me.

The chorus number, "Thank You Lord for Saving My Soul," was the most popular.

The main speakers were: Rev. Alfred Habegger, who brought several messages on "Mission Work Among the American Indians." Rev. Habegger is a missionary to the Cheyenne Indians in Montana. Rev. W. C. Voth of Kansas, who brought messages on "South American Missions." Rev. C. H. Dirks of Kansas, who brought messages on "City Mission Work." Rev. A. P. Waltner of South Dakota spoke on "How May Sunday School Workers Get the Mission Spirit into the Sunday School?" John C. Mueller of South Dakota spoke on "Missions in Relief." Mrs. Alfred Habegger of Montana spoke on "Reaching our Indian Children." Miss Agnetha Fast of Minnesota spoke on the work in the C.P.S. camps.

The Conference passed a resolution urging the members to write personal letters to their Congressmen and Senators opposing peace time military conscription.

The next Conference will be held at the Salem Mennonite Church of Freeman, South Dakota. The following are the newly elected officers:

President—Willard Claassen, Freeman, S. Dakota
Vice-Pres.—George Dick, Bloomfield, Montana.
Sec.—John P. Kleinsasser, Freeman, South Dakota
Treas.—A. A. Penner, Mountain Lake, Minn.
Statistician—Waldo Flickinger, Alsen, N. Dakota
Business Com.—Ben J. Nickel, Butterfield, Minn.
Evangelization Com.—J. J. Regier, Freeman, S. Dak.
Examining Com.—Arthur Ortman, Warroad, Minn.
Education Com.—Erland Waltner, Mountain Lake, Minn.

Peace Com.—E. J. Waltner, Hurley, South Dakota
—John P. Kleinsasser (Sec.)

there
wh

JOTTINGS

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

—Dr. E. E. S. Johnson, pastor of the Hereford Mennonite Church, Bally, has been devoting his life work to teaching, preaching and the gathering of historical papers and documents, which are being preserved in a building at Perkiomen Seminary. The building has become entirely too small because of the large amount of material which he has accumulated. It has been the ambition of Dr. Johnson for some time, to be able to erect a modern library and museum. Several weeks ago this ambition came true when Mr. Wayne Meschter, of Philadelphia, gave \$100,000.00 for the purpose of erecting a modern library and museum at Pennsburg. This should be of particular interest to us as Mennonites, because of the fact that a number of papers and documents which can never be replaced pertaining to the Mennonites are being preserved there at the present time. In the new building a lot more space will be available for this purpose. It is Mr. Meschter's wish that all of the material be preserved in the new building. His mother was a Mennonite, so naturally he feels very kindly towards them. This gift is very commendable and will be a living memorial in the years to come.—Bulletin, Zion Mennonite Church, Souderton, Pa.

—UNIVERSAL MILITARY CONSCRIPTION IN PEACETIME will be the subject of hearings beginning June 4 before the House Committee on Post-War Military Policy. According to the release from this Committee, "The hearings will be on the broad general subject and will not be on any particular bill or proposal. . . . Efforts will be made to cover adequately every school of thought. Persons and organizations wishing to testify during the hearings should place their requests with the Honorable Clifton A. Woodrum, Chairman, Committee on Post-War Policy, House of Representatives, Washington 25, D. C.

—The Henry A. Toews family has received its passport according to a report by Rev. C. E. Rediger. June 20 is the tentative sailing date. The family plans to sail from Philadelphia on a Portuguese steamer.

—Bergfelder Church, Mountain Lake, Minnesota: On May 20 six young people were baptized and received into the Church of Christ. Rev. August Ewert officiated.

—Rev. J. M. Suderman reports that over \$400.00 worth of books, etc., were sold at the publication exhibit at the recent conference session.

—Rev. P. P. Wedel was recently honored by his congregation with a program and a fellowship dinner in view of his forty-one years of service to the First Mennonite Church of Christian, Moundridge. He has resigned from the Foreign Mission Board of which he was chairman.

—Rev. Orlo Kaufman, who became ill and had to be taken to the hospital during conference, was able to leave the hospital on June 8.

—Dr. P. J. Wedel has been confined to his home for some time because of illness.

—Miss Wilhelmina Kuyf left Lisbon, Portugal, for India on June 5. She has been detained in Lisbon for some time.

—Sister Sarah Rempel has resigned as Sister in Charge of the Mennonite Deaconess Hospital, Beatrice, Nebraska, and Mrs. Ursula Frantz has resigned as Administrator of this institution.

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.
Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weimbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

—On June 3 many of the ministers, who had come for the General Conference, served in churches around Newton. Rev. J. N. Smucker preached on "Sharing Our Faith" in the Bethel College Church. In the afternoon Dr. L. G. Little of Wichita spoke on "Christian Nurture and Mental Health." In the evening a mass choir, composed of singers from surrounding churches, gave a musical program.

—Dr. J. H. Langenwalter is to speak at the dedication of Elim Gospel Beach, which is located on the north shore of Lac Pelletier, eighteen miles south and eight miles west of Swift Current, Saskatchewan. The date is June 24. Dr. Langenwalter will spend several weeks in Canada holding meetings.

—Prof. Walter H. Hohmann will serve as music teacher at the Elim Gospel Beach from July 15-22. He is also scheduled for other meetings in Canada. Prof. Hohmann also served the Canadian churches last summer.

—Dr. L. L. Ramseyer spent some time at the Mennonite Church, Fortuna, Missouri, upon his return from General Conference.

The Mennonite

VOLUME LX

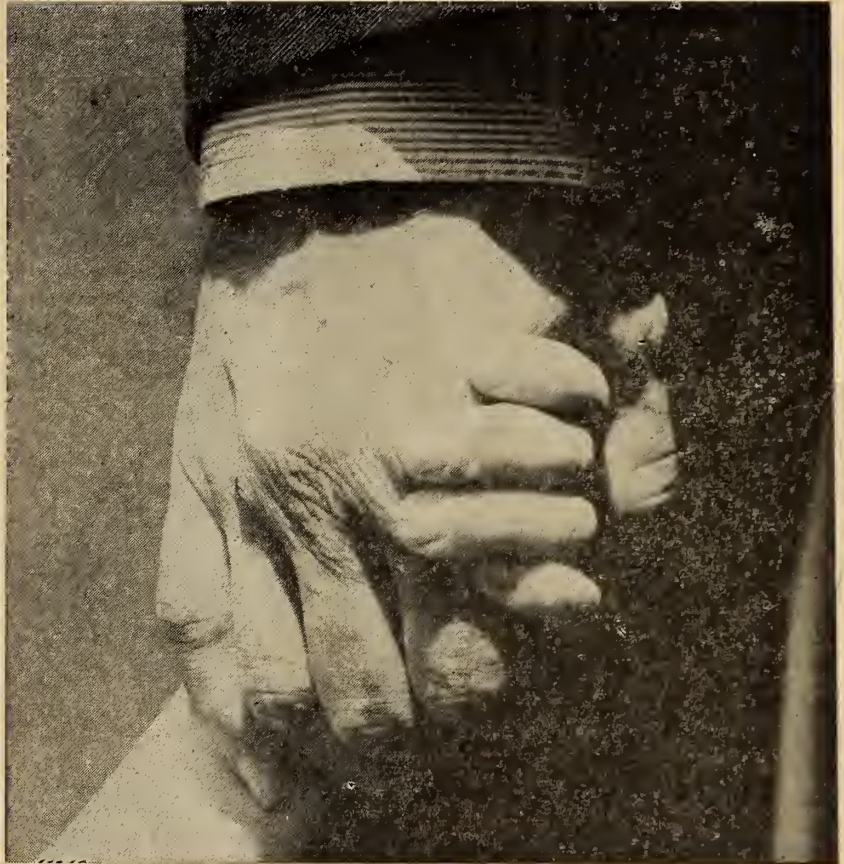
NORTH NEWTON, KANSAS, JUNE 19, 1945

NUMBER 25

The Kingdom of God in the Home

By

Mrs. Willis Rich



The picture above shows a father's hand holding a child's hand. It tells us several things about the relationship between a father and his child. On the part of the father there is a feeling of responsibility, of protection, of loving concern. On the part of the child there is willingness to be led, confidence and trust, a feeling of safety and security. It is symbolical of the relationship between our Heavenly Father and His children. Poetry has been written on this theme: "Take Thou My Hand, O Father," (page 561, *Mennonite Hymnary*) and "Hold Thou My Hand, Dear Lord," come to mind.

The picture and its symbolical meaning leads us to thoughts of a happy home. One of the petitions of the familiar Lord's Prayer is: "Thy Kingdom Come, Thy will be done on earth as it is in heaven." These two sentences have the same meaning. First there is the statement, "Thy Kingdom Come," and then there is an explanation or interpretation of that statement, namely, "Thy will be done on earth as it is in heaven."

Now Jesus included in this short prayer the earnest request that the will of God, which is being perfectly done in heaven, may be perfectly done on earth. It is strange that so many Christian people either overlook or misunderstand this statement of Jesus. They seem to think that all we need worry about is to get our souls safely from this earth to the heaven hereafter. This earth is a "vale of tears." Life is "labor and sorrow," our homes are very unhappy, we are not appreciated, but stick it out bravely and faithfully,—in heaven there will be everlasting bliss. And there is much truth in this. But our Saviour never left it at this. He said "Thy will be done *on earth*."

Now what does all this have to do with a happy home? It has everything to do with it. If God's will is to be done *on earth*, that includes *our homes*. Jesus thought we could do it, or He would not have included it in His prayer. Surrendered Christian parents, feeling their special responsibility may pray in their hearts

"Thy Kingdom come. Thy will be done, as in heaven, so in my home."

To be more specific: What does it mean, "Thy will be done in my home?" Do I sit back and fold my hands and wait for something to happen? Hardly. I know that I can thwart His will. I can prevent it from being done. I know that I must be *doing* His will.

The Kingdom of God on earth, in our community, or in our nation, depends entirely upon the surrender of the Human Race to doing God's will. Each one of us individually is responsible to see that so far as we are concerned we are willing and glad to do this. We can say like Joshua "As for me and my house, we will serve the Lord." But you need the cooperation of all the other members of your community, the nation, the world, to bring the Kingdom perfectly in all those areas. We know we are far from realizing this. But—in our own homes, we parents have practically complete control. That is one area where we can have the Kingdom of God here on earth. "Thy Kingdom come" can be real, just as Jesus prayed and as we have prayed many, many times. Most of us who are in earnest about being Christian parents will agree that that is exactly what we want. *How badly do we want it?*

If we want a happy home, *all the relationships must be right*. The Kingdom of God is the Kingdom where all the relationships are *right*,—as they are in heaven. In a happy home there is joy in another's presence and companionship, there is mutual sharing of joys and sorrows, there is ready sympathy and understanding, there is confidence and trust on the part of each in the other. All the relationships are *right*. There is nothing under cover, no subterfuge or deceit, no indisposition to forgive. All the relationships are right. A happy home is the nearest thing to heaven on earth that we can experience and I believe it is God's will that everyone of His children should experience it. Many who have the opportunity, spoil it. Gradually, perhaps by small and subtle ways seemingly unimportant ways, the relationships become *wrong*; suspicions creep in, one withholds things from the other, and the day comes when the relationships are all wrong. God wants them to be right.

If we put our heart and mind and strength to it, I believe it is possible to achieve right relationships between all members of a Christian home. We can determine to settle differences as they arise. Most misunderstandings can be dissolved by quick action if we do not let them fester.

Consider also the larger implications of achieving the Kingdom in the home. Each member of a family who has learned right relationships in the home, will find it easier to carry it over into other areas,—in business, in school, on the playground, in the neighborhood. A whole community of Christian homes where the earnest

purpose of each is to live in loving relationships will make the prayer "Thy Kingdom Come," true in the community. I wonder if that is the way God will work in bringing about the Kingdom of God on earth. One thing seems certain,—we all have a part to play in making our Saviour's prayer come true. "The Kingdom of God is within you," He said.

(Prayer: Father, forgive us for having tried to live together on anti-Kingdom principles. We see the results in messed-up relationships. Thou hast set us within thy Family. Teach us to enter into loving relationships one with another, so Thy Kingdom May Come. Amen.)

TO HIM ALL LIFE WAS BEAUTY

*To Him all life was beauty. The sun upon the hills,
The sweeping shadows and the winding lane.
Morning He loved, with dewdrops on the flowers;
Evening, with sunset and soft, warm April rain.
Friends He found in lepers stumbling to Him,
Love in those who hate, grace in sinner's eyes.
Dawn He saw in all earth's new-born glory,
Twilight and darkness, and hope in human sighs.
Youth was His, and springtime, and music in the trees;
Life was His, and sunshine, and the murmuring of
the bees.*

*Joy in healing broken hearts; manhood's noble strife;
All the wonder and the beauty of a sacred human life.*

*He walked the common lanes, the city streets He trod,
And in His heart was beauty—the beauty born of God.*
—A. L. C.

*Ten Things for which no one has ever yet been
sorry are:*

1. For doing good to all.
2. For being patient toward everybody.
3. For hearing before judging.
4. For thinking before speaking.
5. For holding an angry tongue.
6. For being kind to the distressed.
7. For asking pardon for all wrongs.
8. For speaking evil of none.
9. For stopping the ears to tale-bearers.
10. For disbelieving most of ill reports.

WHERE TO LOOK

If you want to be distressed, look within.
If you want to be defeated, look back.
If you want to be distracted, look around.
If you want to be dismayed, look ahead.
If you want to be delivered, look to Christ.
If you want to be delighted, look up.

—Selected

EDITORIALS

SIN is primarily a wrong attitude of heart rather than a wrong deed, although it is also the latter. The fact that a catalog of a thousand pages would fall far short of listing all the different sins that man is capable of is evidence that out of the heart there cometh that which is evil. A wrong attitude can express itself in an infinite number of ways. Sin is not primarily drinking, immorality and the like, although these are tragically "wrong." Sin is primarily that attitude towards life out of which all these sinful acts arise. Sin is primarily a condition of excessive self-love. To the Pharisees and scribes who were zealous of avoiding sin, Jesus said, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . And . . . Thou shalt love thy neighbour as thyself." There is no requirement greater than this for any man. It fulfills the law and the prophets. It is fundamental to the Christian life. The Pharisees put the emphasis upon deeds rather than upon the attitude of the heart. They had "works" (done for their own sake and not God's) but not a heart full of "love" towards God and man. They were superficially righteous, for they did not appear guilty of the grosser sins, but they were rotten with sin on the inside, for they were full of excessive self-love. They "enjoyed" their holiness because they loved themselves. Everything existed for their selfish purposes, even their religion. They were unwilling to look upon themselves as sinners. Sin is that condition of excessive self-love that causes inevitable shortages in the love that should go to God and fellowman. We are to love ourselves, yes, but we are to love our neighbor as much as ourselves, and we are to love God with our whole being. When too much love is bestowed upon the self then there is not enough to go around to our fellowman and God does not receive all of our love which belongs to Him. Sin is anti-love attitude and action. Sin is anti-God, who is Love. We all love ourselves too much; we are all sinners. It is from this excessive self-love that Jesus Christ would save us.

LIABILITIES and ASSETS are both used in business, but so often in life we wish for assets only. Yet are there assets without liabilities and liabilities without assets? It is a liability to be a drunkard. Yet a drunkard through the grace of God can be

changed, and he can take his liability and use it as an asset in understanding and rescuing other drunkards. He who is free from drunkenness has a great asset, but his inability to feel deeply with the slaves of drink is in a sense a liability. The young man who marries the winner of the beauty contest may consider the beauty of his spouse as a great asset. Yet tempting that spouse to think very highly of herself and perhaps love herself somewhat too much, that beauty may become a liability to the young man who might have received more generous love from someone less beautiful. E. Stanley Jones points out that as a whole the wives of missionaries are not exceedingly beautiful. Perhaps, that has something to do with them being in missionary service and thus giving a ministry of unselfish love to others. Niemoeller's imprisonment was a tragic liability in a way, but through the grace of God it also came to have its asset side, for in those long years he read three hundred volumes of English literature. Bishop Bergrav, the Norwegian bishop, who also was imprisoned, wrote a book and several monographs. This reminds us of *Pilgrim's Progress* by Bunyan and much of the writings of George Fox, which are assets counterbalancing the liabilities of prison terms. One of the General Conference missionaries, while interned in the Philippines read volumes on theology and he also read most of Latourette's seven volumes on the History of the Expansion of Christianity, something which perhaps some of the members of the Foreign Mission Board have not succeeded in doing. High intelligence is an asset, but it can easily lead to too high a self esteem with a consequent breakdown in fellowship with others. Great wholeness of body and mind and spirit is a distinct asset, but there also may be a liability side when it comes to ministering to those who lack this wholeness. God sent his Son in human form to be tempted like we are. If that had not happened, he might not have come very close to us. We certainly need not hunt liabilities for the purpose of finding assets, but we might well remember that assets frequently are not without their liabilities and that liabilities frequently are not without their assets. The grace of God is great. Realizing His grace we can say with Paul, "When I am weak, then am I strong." It is possible that the weakest point in our character can, through his grace, become the strongest, and a hard trial can, through his grace become a great blessing.

"Other foundation can no man lay than that is laid which is Jesus Christ."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

NATIVE INDIAN WORKER REPORTS TO BOARD

January 23, 1945

Dear Sirs:

In the name of the Indian Church Conference, I, as the Secretary-Treasurer of the Finance Committee wish to thank the Board, the patrons and the friends of the mission work in India for their fervent prayers and faithful financial support of the evangelistic and primary works. The Mission certainly entrusted the Indian Conference with great responsibility and we assure the Board that we are doing our level best to prove ourselves equal to the responsibility entrusted to us.

Last year the churches, in spite of awful dreariness and hard times, very faithfully contributed Rs 5915 rupees toward the Pastor Fund, Home Mission Fund, Widow Fund and the General Fund in addition to what they paid for their local need such, as for Primary Schools, Poor Fund, and annual grants for the Bible and Tract Societies.

Our Conference has just closed. The reports of the various pastors and committees have shown remarkable progress in different phases of the church activities. Many baptisms were reported. Two new churches will shortly be organized in the Mauhadih area, thus making a total number of organized churches affiliated to the Conference thirteen, which is very encouraging. Two brethren were ordained to the order of Eldership and one brother to that of the Evangelists. Time and space do not permit me to give a complete report of the Conference, but you will soon read it in the *India Calling*.

Now, as the signs of the time indicate the speedy return of Christ, and the masses of precious souls are perishing in sin, we strongly urge on the Mission Board to comply with our request for money for 1945 described in our various budgets.

When we compare the extensive field we have to proclaim the Gospel in and the handful of Mission workers on the field one can easily realize our difficulty and inability of doing so little. For example in Janjgir Tahsil alone there are 758 villages with 550,637 population. Then how much can you expect from a limited number of workers. Truly speaking the amount of our budgets should be increased rather than reduced so that more workers may be added to our list.

We have strong hope that our wise Board will sanction our budgets. Thank-you in anticipation. With greetings.

Your humble Co-Worker,
J. Walters

Our Ministry of Education

By J. H. Langenwalter

Why Try to Define Truth?

Truth is one of those great facts which lies beyond the realm of human definition. It needs to be discovered, studied and lived. When one approaches truth in this way he finds so much that is worthwhile that he does not ask for a definition nor does he try to produce one himself.

When Jesus said to Pilate, "Thou sayest that I am a King. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice," Pilate replied, "What is truth?" John 18:37b. Pilate wanted a definition. He had missed the point in the statement of Jesus. Jesus spoke of the great conviction of being a bearer of truth in His life. Pilate simply wanted a statement. Whether he was seriously interested may never be known. So far as we know Jesus did not answer him in words. Pilate told the accusers of Jesus that he found no crime in Him. Nevertheless he delivered Jesus to His accusing hecklers over whom he had legal authority. Perhaps a definition of truth would simply have given Pilate new material about which to argue with others.

Earlier in His career on earth Jesus gave another bit of helpful insight into His attitude toward truth. John 8:31,32. Jesus therefore said to those Jews that had believed Him, "If ye abide in my word then are ye truly my disciples: and ye shall know the truth, and the truth shall make you free."

Jesus had succeeded in convincing some of the Jews that He was trustworthy. Again He gave no definition of truth. There was an opening to a better understanding of the greater Way of living. If He, whom we call Lord and Master, stood above, defining a word of such rich meaning as "truth," why waste the time and energy in trying to define something of which we have experienced too little as yet? Why not abide by His suggestion to live with increasing freedom, that remarkable reward of living a life devoted to truth? To do otherwise means to confine one's self within the limitations of one's own understanding.

It is time well spent to use a concordance and look up all of the references to truth which are found in the Bible. That takes one out of the realm of narrow limitations into the field of great discoveries. Here one finds richness of meaning which has been discovered by honest seekers after truth throughout the ages.

The General Conference as I saw It

By J. N. Smucker, newly-elected Conference President

The genial hospitality, thorough preparation and efficiency of the local church and surrounding communities did much to make the Conference a pleasant experience. The fairness and efficiency of the presiding officer also greatly contributed to the success of the Conference. The large attendance from the near-by churches showed a genuine interest in the work of the Church.

The reports and recommendations of the various Boards and Committees indicated that much actual work and planning had been done, and that there was vision in the minds of those in responsible positions. One was impressed with the vastness of the Church's task, but also with the tremendous possibilities that presented themselves for a forward movement all along the Conference frontier. What opportunities for greater service and faithfulness in the Lord's work are open to the Mennonite Church in every branch of Church work! The great need of the world cries out all about us for the gospel of Jesus Christ. To me, the two great words, "Opportunity" and "Responsibility" stand out from the various impressions received at the Conference.

The music presented through-out the sessions added much to the atmosphere of the Conference. Groups large and small brought the Gospel message to the assembly in song. The high point along this line came on Sunday evening when the Memorial Hall was filled to overflowing to hear the combined choruses. If we can keep the Mennonite Church a truly singing church it will have a great future in continuing to bring the Good News to a needy world.

By Jacob J. Enz, Pastor, Nappanee, Indiana

As a young minister who attended the General Conference for the first time in that capacity I have come away with mingled feelings regarding the recent sessions of that conference. To me the conference was first of all a source of encouragement and inspiration. Then too—and I believe most delegates probably agree in this, the conference was definitely a source of deep concern.

It was a source of encouragement and inspiration because there was real evidence of growth. The emphasis upon unity which goes back to the very beginnings of the General Conference was felt in a new way when not only new churches were added but also the possibility of a whole conference joining hands with the General Conference became evident. There has been growth in the scope of the foreign mission program with Africa, South America, and Mexico coming onto the horizon of our program. No less encouraging is the progress and further attempts being made toward a more adequate integration of conference activities. There has also been definite progress in other areas such as the work of the Boards of Publication and Education, but one wonders whether these groups could not do more

if they had more of our interest and support. We are cutting off the supply lines to our work in the field by ignoring these needy areas.

There were areas that were matters of deep concern to me. It is strange that one of the major areas of concern is the same as one that has given us encouragement. It is in the area of unity. At a time when churches are uniting with us in a common task there are also evidences of a real need for a renewed consecration of those already within to that unity and the foundation of that unity—even Jesus Christ. This unity can be successful only where there is mutual confidence and mutual willingness to grow. To me this unity is important because I feel the real contribution of our conference to Christendom is a non-resistant position firmly rooted and grounded and nourished by a sound biblical foundation—a position sorely needed in our time. If this be a valid observation then we ought to be deeply concerned about maintaining a solid front in these times.

Despite these remarks I return to what I stated at the first. The conference was definitely a source of encouragement and inspiration to me.

By H. A. Fast, former conference field secretary, then director of Mennonite C. P. S. camps, and now college Bible teacher.

The recent session of the General Conference, in my mind, was one of the most significant I have ever attended.

1. It provided a wonderful opportunity for friendly and stimulating friendship with a lot of fine Christian people. Many of these one would meet in no other way. It is good to know that our Conference is still a fellowship at work rather than merely an ecclesiastical organization turning its own wheels.

2. It was undergirded and guided by a deep, genuine and prayerful concern for the Conference and its share in the Kingdom enterprise. There was a deep concern that we be one in heart, soul and spirit as we work at this God-given task.

3. It made us painfully aware of the fact that we are still far too human and that we have far to go before we reach the fullness of the stature of Jesus Christ our Lord. We realized that we must be much more in prayer and that there must be much higher dedication before we attain to God's requirements of us.

4. It was a Conference of outstanding accomplishment. Convening as it did in a time of war and of great uncertainty, it nevertheless manifested a faith and a courage sufficient to undertake great things for Christ and His cause. This was evident in reports and recommendations of boards and committees and it was notably manifest in the undertakings the Conference approved. Numerous illustrations of this could be given. To me it was particularly gratifying that the Conference had the vision, the faith and the courage to reaffirm in such clear-cut language its adherence to our historic and scriptural position on the question of peace, war and military

training; to adopt in such a whole-hearted manner the provision for a functioning board of mutual aid; to urge and approve the early establishment of an institution for the mentally ill; to suggest a clear-cut and helpful standard for ministerial ordination; and to open a generous door for effective cooperation and eventual merging with the Central Conference of Mennonites. Forward-looking steps like these give one reason for profound gratitude.

God grant that our Conference now may have the continuing grace, courage and consecration to follow through on these resolutions and then serve our Lord and Savior and His cause with whole-hearted self-forgetful love and devotion.

On Being Saved

"In China they do not ask a man whether he is saved, they ask his neighbor."

The writer attended a revival meeting some years ago and remained in the service until the late hours of the night. After the sermon the meeting became one of high elation. There was much rhythmical singing, many prayers and not a little "shouting."

Among those who led in this service was one of the community farmers who became quite carried away in his happiness. Over and over he shouted as he raced about over the church, "Glory, glory, I'm saved! I'm saved!" All who were present rejoiced with him in his assurance.

The next morning as the writer walked the several miles to the school where he was teaching, he heard in a field above the road the strident tones of an angry voice and the sound of heavy, thumping blows as if some one were being beaten with a club. He turned at once into the field and saw before him the farmer of the evening before now busily engaged in beating his horse with a heavy club. At the same time he was roundly cursing it because it would not stand still.

The spectator wondered then whether on this matter of being saved it would be better to ask not the man, but his horse.

Salvation should save men both in this life and for the life to come. It made some changes in the lives of Zacchaeus and Mary of Magdala.

"In China they do not ask a man whether he is saved, they ask his neighbor."—D. W. Bittinger in the *Gospel Messenger*

The War and the Mennonites in Canada

By John G. Rempel

When the war broke out our hearts were filled with anxiety. The instinct for self-preservation so often clouds the human mind. The Mennonites in Canada were unable to march in unity. The oldtimers of Manitoba founded the so-called Aeltestenrat (Council of Elders) which represented eight Mennonite churches of the more conservative trend. They interpreted the order-in-council as extending privileges to them alone. This assumption was probably not without grounds. The rest of the Mennonites in the three western provinces: Manitoba, Saskatchewan, and Alberta and the province of British Columbia got organized too and were represented in the Western Committee.

The government of Canada was from the very beginning of the war inclined to let the Mennonites choose an alternative service. On the other hand, the enlistment of so many young Mennonites in the army was greeted with satisfaction and naturally encouraged to the utmost.

The schism among the Mennonites found its expression in the fact that the more conservative churches represented in the Aeltestenrat did not want to render any service at all under government author-

ity if at all possible. The other churches represented in the Western Committee, of whom David Toews was chairman, were willing to render some kind of service to their country under government authority. The immigrants since 1923 who had served as ambulance men and nurse orderlies during the first great war in Russia thought of the same kind of service in their new home land. They probably did not take into account the difference in conditions here and over there. In Russia they served in compact groups under civilian authorities. For example: The All-Russian Union of Municipalities had seventy-five ambulance trains, many hospitals, field ambulances, etc. This organization alone employed about 4,500 young Mennonites.

The committees presented their cases to Ottawa. Ottawa found a compromise: the work in camps such as building roads, cutting trees in the forests of the Rocky Mountains for mine props, fighting infested trees in Jasper Park, Alberta, serving as fire brigades in the forests of British Columbia. The men in camps received 50 cents a day and board but they had to provide their own clothing.

Such a solution was looked upon favorably by our churches. The men were in groups with other C.O.'s, not of Mennonite origin. We were in a position to provide them with spiritual leaders—the camp preachers. We would have been glad for such a solution if we could have sent all our boys of military age to these camps. But they first had to appear before the War Service Board. Quite a few were not recog-

Brother John G. Rempel of Rosthern, Saskatchewan, until recently a member of the Peace Committee of our Conference and now a member of the Board of Publication, read the above article as a paper during the report of the Peace Committee to the recent General Conference session.

nized as C.O.'s and were directed to military camps. Most of them sent the papers back and insisted on being Mennonites and C.O.'s. A rough guess would place the number of these rejected for Saskatchewan alone at one hundred. Most of them simply went on in their daily work as usual, some for a year or two or even more without being molested. A new War Service Board or War Selective Board settled the matter with these defaulters and none of them to my knowledge have suffered any consequences because of the default. In Manitoba perhaps not so many were rejected upon their application for C.O. status. But quite a few were jailed, some for quite long terms, because they declined to go and train at a military camp. In Saskatchewan only a few have served short terms in jail and that was in a way their own fault. Some boys asked for postponement on the ground that they were needed on the farm. Being rejected on these grounds and directed to a military camp they made another application as Mennonites and C.O.'s. They then were told: "It's too late now."

There the question might arise: Why didn't they apply as C.O.'s in the first place? The answer is: When a farm labor shortage became evident the C.O.'s were directed to farms and most of the camps were closed. The C.O. boys on the farms had to pay \$15.00 to the Red Cross but received for themselves \$25.00 monthly. To avoid these obligations of paying to the Red Cross some took a chance and applied for a status of a farmer only in order to be entitled to the whole sum of \$40.00. When a married man once talked to me about Mennonites not being "smart" enough to dodge the obligations of paying to the Red Cross I asked him, "Is the Mennonite faith worth to you \$15.00 a month?" He looked down and answered in a low voice, "Yes, certainly."

The great majority of our boys are now on farms; very few are in camps. Things have greatly changed since the first year of the war. So have the Selective Service Boards in their treatment of the C.O.'s. There was hardly a young man this year or the last year whose application for C.O. status was rejected. According to the last report I have received from Regina, the provincial capitol of Saskatchewan, there were about 20 men in camps in Saskatchewan, about 50 men in slaughter houses and 1,600 men on farms. The great majority of men on farms pay \$15.00 monthly to the Red Cross. A few pay \$20.00-\$25.00. Married men in most cases pay \$7.50 a month. This picture represents more or less accurately the situation in the other provinces too.

Now a few words about the medical corps. Nearly two years ago an order-in-council was passed permitting the Mennonites, in fact all the C.O.'s, to enlist in the Canadian Army Medical Corps. Up to that time no one with a C.O. status has been admitted into the army. According to this order-in-council these Mennonites who joined the medical corps have all the rights and privileges of the soldier and are of course subject to all of the obligations and duties of a soldier except that they are not required under any circumstances to bear arms. Perhaps a few hundred

of our young men have enlisted in the army under these conditions. The first platoon of C.O.'s took their basic training at Petersborough near Toronto in Ontario. There were forty-three of them. They drilled without rifles. The records of the camp disclose the fact that this was the first platoon in more than four years in this camp that went through their basic training without a single penalty being handed out to the men. That means that no one ever was in late in the night, every one made his bed according to the rules, etc. A splendid record! Most of these men are now overseas. Some have been killed on the battlefield while serving the wounded.

These arrangements would have been of great satisfaction to us had it not been for one great draw-back as we see it. After these young men had had their basic training they were assigned to different army units and so were scattered all over the army at home and abroad. They were exposed to the influence of army life and that single, not in groups. We were unable to look after their spiritual needs. But war is war; it's a terrible thing and a grim business.

As a whole we have every reason to be thankful to God who has helped us through all these years of war and also to our government in its consideration of our faith in these eventful years. We say as a whole. We shall not forget those mothers who will tell you with tears in their eyes about a son killed on the battlefield either as a medical corps man while serving the wounded or—we shall mention it here, too—in active service. We must confess that there is a great deal of guilt on our part too that so many young men have turned away from the faith of their fathers. We have not done our duty fully. We must repent.

There is one more thing I would like to mention. It worries me a great deal. We in Canada have practically no statistics about our young men who have served or who are serving in one way or another. Our Mennonite churches in U.S.A. have brought great financial sacrifices in helping to maintain the camps for their young men. Our sacrifices in Canada in this respect are not so great. But our brother churches in the U.S.A. had a hand in the administration of the camps, and I see by the papers they have everything on record: the number of men in different camps and in other branches of service, etc. We in Canada have practically nothing. Everything is in the hands of the government. I trust that after the war a Mennonite historian will dig into the government annals of war time and provide us with the desired data.

And now, what's your opinion? Shall we survive with our faith in nonresistance? Or shall we perish? Look upon the number who have enlisted! Look upon the proud mothers who dream of their sons getting high awards and promotions! That's the way to become a pessimist. But turn to the other picture: look upon those who faithfully remain in their posts as C.O.'s so many years! Look upon those mothers who pray for their sons that they might endure. Let us hold to the faith. God still is Master of this world.

General Conference Resolutions

(Continued from last issue)

39. RESOLVED, That Article "39—Treasuries" of the General Conference Constitution be declared void, and replaced by the following:

"39—Central Treasury"

(Vote was by ballot) P. A. Wedel, J. M. Regier

40. RESOLVED, That the retiring president be given the assignment to prepare a synopsis of the various trust funds, sources and regulations of same, and that same be published at the discretion of the Executive Committee. Freeman Schwartz, John Raugh.

41. RESOLVED, to have the Foreign Mission Board clear up the misunderstanding occurring under the title "Incapacitated Missionary Fund," as found in the "Report of the Trust Funds." A. J. Neuen-schwander, John Bartel.

42. RESOLVED, To adopt the whole report of the Trustees including the auditors report. J. H. Janzen, Walter A. Claassen.

43. RESOLVED, That since the old seal of the General Conference of the Mennonite Church of N. A. used to May 31, 1945, erroneously carried the date of May 5, 1891, the conference Trustees herewith are instructed to have the proper corrections made. H. E. Suderman, H. N. Harder.

44. RESOLVED, That the matter of recognizing the services of brother J. J. Eymann (on the Board of Trustees) be referred to the Resolutions Committee. A. E. Funk, H. E. Suderman.

45. RESOLVED, That the Resolutions Committee draw up a resolution recognizing the service of brother H. E. Suderman as Trustee of the Conference. J. J. Thiessen, T. A. van der Smissen.

46. RESOLVED, To adopt recommendation No. 1 of the Doctrine and Conduct Report, which reads as follows: "We recommend that in view of the real need for Christian literature of Mennonite authorship dealing with doctrinal and practical problems in the Christian life that such persons who are qualified by training and experience submit articles and pamphlets to the Committees on Doctrine and Conduct." W. K. Claassen, C. C. Wedel.

47. RESOLVED, To adopt recommendation No. 2 of the Doctrine and Conduct Report, which reads as follows: "We recommend that the leaders in the General Conference dedicate themselves anew to the teaching and experience of the foundational fact of regeneration through Jesus Christ and the resulting principles of conduct for which our fathers sacrificed so dearly." W. K. Claassen, C. C. Epp.

48. RESOLVED, To adopt recommendation No. 3 of the Doctrine and Conduct Report, which reads as follows: "We recommend that the Committee on Doctrine and Conduct plan a short series of programs to be used by the Christian Endeavor Societies, these programs to be built around the teachings of our church, or that it plan a series of programs for the C.E. based on the 'Mennonite Articles of Faith,' submitting complete programs, containing worship period, songs, poems, articles and illustrations in pamphlet form to each C.E. in the Conference, and also publish the same in our church papers." W. K. Claassen, J. J. Thiessen.

49. RESOLVED, That the Committee on Doctrine and Conduct be empowered to produce a book called, "Doctrines of the Bible" with the substantial collaboration of our church leaders. Don E. Smucker, Erland Waltner.

50. RESOLVED, That we begin with the Coordinating Report on Monday morning. J. S. Schlutz, A. J. Neu-

enschwander.

51. RESOLVED, To adopt the who'e report of the Committee on Doctrine and Conduct, including the treasurer's and auditor's reports. Henry Hege, T. A. van der Smissen.

52. RESOLVED, To adopt recommendation No. 1 of the Coordination Committee report, which reads as follows: "Duties of Executive Committee to remain as defined in the constitution. It should serve also as a steering committee to assign responsibility for needed service to some particular Board or Committee." H. A. Fast, H. N. Harder.

53. RESOLVED, To adopt recommendation No. 2 of the Coordination Committee report, which reads as follows: "In the interest of closer cooperation between Boards and a more united program of advance we recommend:

a. An annual union meeting of all Boards and Standing Committees in a Council of Boards to provide clearance for common problems, to review the work of the Conference as a total effort and to decide on budgets of Boards and Standing Committees. This Council should include the officers of the General Conference and the presidents of the District Conferences. The president of the General Conference should call and preside over the meetings and the secretary of the General Conference should keep the minutes.

b. That Boards with related interests seek ways of cooperating with one another for their mutual advantage.

c. That Boards having related interests carefully consider the advantage of cooperation in employing an executive secretary to serve their separate as well as their common interests.

d. That whatever possible and advisable conference committees be associated with some Board having interests most closely related to their own. H. A. Fast, J. M. Regier.

54. RESOLVED, To adopt recommendation No. 3 of the Coordination Committee report, which reads as follows: "In the interests of closer cooperation between the General Conference and the District Conferences we recommend:

a. A special copy of General Conference resolutions be sent after each session as soon as available to the officers of the District Conferences.

b. That it be suggested to District Conferences, that they take note of policies adopted by the General Conference, and as far as they are able, assist in carrying them into effect.

c. That District Conference Committees be asked to include as ex-officio members of their committees, a member from the parallel board or committee of the General Conference wherever that is possible.

d. (1) That the president of the General Conference be asked to visit the sessions of District Conferences and (2) to visit churches a) in behalf of Conference interests, its unity, its spiritual welfare, and its program of service, and b) in order to keep in close touch with Conference needs and problems. He should submit a written report of this work and of his findings." H. A. Fast, Paul Baumgartner.

55. RESOLVED, That we adopt the whole report of the Coordination Committee. T. A. van der Smissen, H. N. Harder.

56. RESOLVED, To adopt recommendation No. 1 of the Publication Board report, which reads as follows: "In view of the fact that through the adoption of the Hundred Per Cent Subscription Plan our Conference papers, the **Bundesbote** and the **Mennonite**, find entrance into many homes that otherwise would not be receiving them, we recommend that the Conference reaffirm its approval of this plan and urge the churches which have yet not adopted the same to do

(Continued on page 12)

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Verney Unruh
Vice President
North Newton, Kan
Ruth Ewert
Secretary-Treasurer
North Newton, Kan

The Navajo Indians

By D. V. Wiebe

It is quite probable that when Gengis Khan conquered half of the world, some small fragments of his clan crossed the Bering Strait and then gradually migrated southward along the western coast of North America. As they slowly pushed southward, wherever they went, they, like their ancestors, the Mongols, were raiders and spoilers. The mystery of the vanishing Cliff Dwellers is a mystery no longer when we know the nature of these people coming from the North. This also explains why the Hopis settled on high and quite inaccessible Mesa plateaus. The Spanish narrators gave the name of Navajos, to them.

Some six hundred years ago they came into the wild and desert country of New Mexico and Arizona. To the settled Indians at the east the name Navajo was for centuries a name of terror. If one may believe the Pueblo traditions they habitually raided and looted the settled tribes, carrying off their crops at harvest time and kidnapping their women and children. When the Spanish settlements came, they instinctively reverted back to their Mongol tradition, admiring the horses belonging to the Spaniards, stealing them and their sheep, often whole herds at a time, and thus becoming the herders of the desert plains. Yet, warlike as they were, they also had very admirable traits. They were celebrated for the good order among themselves and for the intelligence with which their tribes were ruled. Very hospitable and given to jest and humor, their good nature was appreciated by white travelers who came in contact with them.

In 1692 when the Spaniards conquered the Indians in this area, the Navajos fled into the almost inaccessible Canyon de Chelly. Here, for more than a century, they were practically forgotten, and here, in the bottom of this canyon, the Navajo nation was born. Hitherto they had been a small tribe of wanderers, but now they became agricultural people, raising corn, beans, squash, and melons in the rich bottom land of the canyon. Here they also learned the art of weaving and silversmithing in which they have become so proficient.

In 1848 New Mexico was acquired by the United

Dr. D. V. Wiebe, who is now Chief Surgeon in the Navajo Medical Center, a hospital of 250 beds at Fort Defiance, Arizona, contributed the above article which gives a better knowledge of some people in our nation and not far from one of our mission fields.

States and a new chapter started for the Navajo nation. It is one of the dark and disgraceful chapters of the dealings of our nation with the American Indian. A struggle began which lasted twenty years. In 1862 Kit Carson was enlisted to subdue the obstinate Navajos. With the New Mexico Volunteers and with the aid of neighboring Indian tribes, the Navajos were hunted down like wild beasts. In July of 1863, just as the corn and wheat was ripe, their domain was invaded, their crops destroyed, their huts burned, and their sheep taken away. When from the high walls of the canyon, the Navajos saw their houses burn, their horses and sheep killed, and the canyon floor left bare, there was nothing left for them to do but to surrender. Then the "Great Walk" to Fort Sumner, some three hundred miles east, began. The Navajos still talk about the "Great Walk." Some died on the way.

When the last contingent reached Fort Sumner they numbered about twelve thousand. They were not happy in a foreign land away from their own sacred Canyon de Chelly and their sacred Shiprock. Sickness and disease brought death to many of the homeless people. In one year they were swept by four epidemics. The prophecy of the Navajos, that they would all die if they were taken away from their Canyon de Chelly, seemed to come true. Our government could not let this condition go on, so in 1868 the chiefs of the tribe were summoned to go to Washington. A treaty was made which the Navajos have kept up to this day and which permitted them to go back to the Land of their Fathers and to the Land of their Faith. They were given two sheep a piece for every man, woman and child. One big buck was kept out, and when they got back to their own land, this buck was tied by his horns to a pinyon tree on a little knoll at the mouth of the canyon where their young people could see him as they passed by. The buck, butting his head against the tree until he was dead, should teach the young people what it was like to fight against the government. The Navajos have taken good care of their sheep; today they have over three million head.

The Navajos are now a nation of fifty-five thousand people, by far the largest Indian tribe in the United States. The reservation comprises twenty-five thousand square miles which is a good bit larger than a number of our smaller states. They now own a

large sawmill, a number of producing oil wells, several coal mines and a large Helium plant. The income from these industries flows into the tribal fund. They are a proud people, self-supporting, not asking favors. When one meets them as they ride on horseback through the sage, silvered bridles, bright colored velvet clothes, turquoise bracelets, earrings and necklaces, sitting erectly in their saddles and riding a horse as only a Navajo can ride it, they remind one of Oriental royalty. They are good natured, full of banter and humor, intelligent and quick witted. I wish some of our white children could watch me as I sew up a gaping wound on an Indian boy who is only five years old. He does not bat an eye or change his facial expression as I do the sewing, without anesthetic. They crave affection and kindness. I have heard the expression "thank you, doctor" said more here than ever before in my life.

The Navajos have come a long way along the road of Christianity and civilization. The Christmas program which we attended here, given, not by a church, but by the children of the government school, its speaking choir quoting the Biblical Christmas story as well as the Christmas prophecies, all from memory, interwoven into a sacred pageant, gave the program an atmosphere which would be difficult to duplicate in one of our own home churches.

Daily Devotional Messages

By Gerald Stucky, Berne, Indiana

And yet I show you a more excellent way, I Cor. 12:31—The expressions which the Christian life take are manifold. All the expressions are good; helpful and properly used they bring to us much blessing. Some expressions such as the possession of wisdom, knowledge, faith, the ability to prophesy, and the ability to speak in tongues are spectacular and people take note of them. Men tend to desire those talents and gifts which bring to them the applause and attention of men. But there is a more excellent way—and Paul says it is the way of love.

Though I speak with the tongues of men and angels and have not love, I am become as sounding brass or a tinkling cymbal. I Cor. 13:1—Love is greater than persuasive speech or oratory. This verse applies not only to great speakers, but to anyone who can speak at all. When we speak with love, even the most ordinary topics of conversation become lovely, but if we speak without love—even the greatest themes such as Calvary and Salvation become hollow and unattractive. It often takes missionaries years to learn the language of the natives—but the language of love is understood by all and becomes operative immediately. Words spoken in love will transform your social life—today.

Though I have all faith so that I could remove mountains, and have not love, I am nothing. I Cor. 13:2—Love is greater than orthodoxy. Paul would be the last to say that we should not be orthodox and

fundamental in our faith, but yet he tells us that if we be ever so fundamental and lack genuine love—that we are nothing—Nothing. Orthodoxy without orthopraxy is one of the biggest stumbling blocks in the Christian and non-Christian world in the advancement of the kingdom of God. Let us so live that all men will know that we love them.

Though I bestow all my goods to feed the poor . . . and have not love, it profiteth me nothing. I Cor. 13:3. Love is greater than philanthropy. This is true because the whole is always greater than its parts or even the sum of its parts. We all know that there is much philanthropy (often called charity) without love. I remember standing on the street in downtown New York. I noticed outside of a theatre a blind man playing an accordian. I wondered whether people would put any money into his little box. I watched him for about an hour as people began to pour out of the theatre. It was estimated that this man received about \$10.00 in dimes, etc., during that hour. Yet—how many loved?

Love suffereth long, I Cor. 13:4. Love is patient. Love is patient because love understands and therefore can wait. Understanding is the secret of patience. A farmer is not impatient to harvest his crop. He does not seek to harvest it a week or two after it has been planted, nor does he pull on the little sprouts to make them grow faster. He knows—he understands—that it takes time for things to come to maturity, and, understanding, he has patience. Love is understanding and therefore is patient. Dr. P. A. Penner says that there are three rules for being a missionary. The first is patience, the second is *patience*, the third is PATIENCE!

Love . . . is kind. I Cor. 13:4 "How much the world needs this," says Henry Drummond. How easily it is done, how instantaneously it acts; how infallibly it is remembered; how superabundantly it pays back. Love never fails, Love is success, love is happiness, love is life. "I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it, nor neglect it, for I shall not pass this way again." Kindness is the garden in which the seeds of friendship grow and bloom.

Love envieth not. I Cor. 13:4. Love is always generous. This is love in competition. It seems that when we seek to do good, that there is always someone else who can do the same thing—and do it better. It is easy to envy—unless, we love our fellowmen and the kingdom of God so much that we rejoice for all things that bring joy to our fellowmen and brings advancement to the kingdom of God. It is easy to see that a mother who loves her child does not envy her child when he makes progress or is advanced—but rather rejoices with him. Love cannot envy.

IN MEMORIAM

PETER JACOB WIENS

Peter Jacob Wiens, son of Jacob J. and Maria Quapp Wiens, was born at Neu-Schoensee near Cherson in South Russia on April 15, 1877. He attended the village school and then helped his father and brothers on their farm until the year 1896 when he entered the newly organized "Zentralschule."



PETER JACOB WIENS

In this high school among other things he studied Bible and German in preparation for missionary work. After high school he was planning to continue his education for missionary work at the Mission House in Neukirchen, Germany, when the late David Goerz of Newton, Kansas, persuaded him to come to America to attend Bethel College. He enrolled in the college in 1900 and made many life-long friends while there and while continuing his preparation at the Missionary Training Institute of Brooklyn, New York, in 1904 and 1905.

An urgent call from the Mission Board of the General Conference of the Mennonite Church of North America caused him to cut short his studies. He married his fiancée, Agnes Harder, whom he had met while at Bethel College, and then proceeded at once to India. After a brief honeymoon in South Russia, he reached India on August 16, 1906, to begin a long period of fruitful work in the field of the General Conference Mission in the Central Provinces.

He was stationed at Champa until 1911 when he moved twenty-four miles south to Mauhadih where the mission had decided to open a new station. From then until 1937, with the exception of the year 1928 when he and his family were stationed at Basna, he devoted his entire energies to building up of this large station with its extensive evangelistic, medical, and educational work. Besides supervising the building of many substantial station buildings, he traveled over a large area during all seasons of the year and was often called out by poor suffering people in urgent need of medical attention.

He returned to America on furlough in 1915 and 1925, and again in 1937, but health difficulties prevented his going back to India for a fourth term of service. During each furlough and in 1937 and 1938, he traveled among the churches of the General Conference in America, telling people of the work of the mission in India. He loved the people of India and would gladly have returned to spend his last years among them.

During the last few years he worked at the Conference Historical Library, sorting, classifying, storing and checking out Conference and mission litera-

ture besides doing translation work for the Mennonite Central Committee.

He loved the Lord and early gave his heart to God and dedicated his life to the service of the Savior. He was diligent in all church and Sunday School work. He was especially fond of music and singing which made it easier to gain the hearts of the Indian people and to carry the burdens of life.

After an illness of two weeks at home and eight days at the Bethel Hospital, he passed away to his reward on June 7. He leaves to mourn his passing his devoted wife, five children—Ferdinand J. of Portland, Oregon; Rudolph P. who is in Iraq; Mrs. Robert Willis and Mrs. Galen Koehn of Newton, Kansas; and Mrs. Dan Epp of Toccoa, Georgia—eight grandchildren, a brother, Frank J. Wiens of Paraguay, and a sister, Mrs. John Harder of Hepburn, Saskatchewan, Canada.

During his last illness he often spoke of the happy home in Heaven and urged us all to meet him there. He is not dead—he has only gone home.

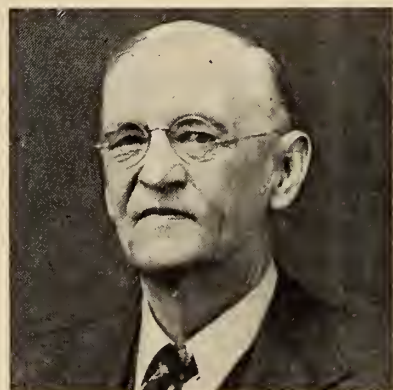
S. S. BAUMGARTNER

The Rev. Samuel S. Baumgartner, son of Daniel and Katherina Baumgartner, was born in Allan County, Bluffton, Ohio, May 26, 1869, and passed away early Saturday morning, May 5, at his home in Portland, Oregon. His health had been failing for some time, but he continued quite alert and active to the last.

He received his elementary education in Ohio. In 1889 he enrolled in the Halstead Preparatory School, and in 1890 he became pastor of the Garden Township Mennonite Church, five miles south of Moundridge. He served this church for twenty years. He also taught German school and farmed some land.

On September 25, 1892, he was united in marriage to Mary M. Vogt. To this union two children were born: Paul G., Newton, Kansas, and Mrs. Elizabeth Penner of Portland, Oregon. The couple commemorated their Golden Wedding anniversary in the Alberta Community Church, Portland, on September 27, 1942.

In 1910 the family moved to Pratum, Oregon, where he served the Emmanuel Mennonite Church for fifteen years. From 1926 to 1929 he served the Zion Mennonite Church near Dallas, Oregon. From



S. S. BAUMGARTNER

1929 until 1937 he was pastor of the First Mennonite Church, Monroe, Washington.

He then retired from the active ministry and moved to Portland, Oregon, where he was a blessing in teaching Sunday School and in counselling and helping many.

For two years he served as Secretary of the Western District Conference, for four years as Secretary of the Pacific District Conference, and from 1924 on for many years as Secretary of the Evangelism Committee. He was still serving this committee in an advisory capacity.

He was often referred to as the "Daddy" of the

Pacific District Conference, for he was instrumental in the founding and the establishment of many of the churches. He was able to attend the session of the conference in 1944. He also served on the Home Mission Board of the General Conference from 1917 to 1941, when he asked to be released because of his age. While at Pratum he also served on the board of the Salem Deaconess Hospital.

He is survived by his wife and two children and many relatives and friends. His has been a long active life of service for His Lord and Master. Many have been greatly blessed by his wholesome influence upon their lives.

Conference Resolutions

(Continued from page 8.)

so as speedily as possible and thereby help achieve our coveted goal, namely, "A Conference paper in every conference home." J. N. Suderman, W. C. Andreas.

57. RESOLVED, that Conference reports include a complete itemization of salaries paid to all individuals employed by the Conference. Don. E. Smucker, Walter Temple.

58. RESOLVED, That the conference Executive Committee restudy the salary situation among our employees and suggest a fair and orderly basis on which salaries can be determined. Donavan Smucker, A. S. Bechtel.

59. RESOLVED, To adopt the report of the Publication Board as a whole including the treasurer's and auditor's report. G. T. Soldner, J. H. Epp.

60. RESOLVED, That the Board of Publication consider the possibility of securing the manuscript of S. F. Pannabecker on the History and Condition of the General Conference, for publication in book form. J. Winfield Fretz, Geo. G. Dick.

61. RESOLVED, That the report of the Conference be adopted. Olin Krehbiel, J. M. Franz.

62. RESOLVED, That the secretary of the Conference be the Statistician of the conference. A. J. Dyck, J. C. Mueller.

63. RESOLVED, That since according to statistics 26% of the General Conference C.P.S. men wish to continue their education after the war, and since the government in its G.I. Bill has made liberal provision for all discharged service men, but especially for those who wish to continue their education, and since our C.P.S. men have received no help from the government while in camp nor will they receive any when they get out, and since some of our most promising young men are in C.P.S. and should be helped to continue their education if they so desire, and since the Board of Education, the Home Mission Board, Relief Board and the Peace Committee are co-operating in working on this problem, it is recommended that the conference approve of this effort and encourage special contributions for this 'Educational Rehabilitation Program' for C.P.S. men." Lester Hostetler, Olin Krehbiel.

64. RESOLVED, That the Committee on Doctrine and Conduct be considered a temporary Committee. Freeman Swartz, Dan. J. Unruh.

65. RESOLVED, That we adopt the whole report of the Board of Education including the report of the treasurer and the auditing Committee. J. C. Mueller, J. E. Amstutz.

66. RESOLVED, That we continue the afternoon session until 5:30 p.m. This motion was lost. (chair called for a division of the house). J. S. Schultz, Walter Gering.

67. RESOLVED, That the \$1,000.00 loaned to Canadian Mennonite Immigrants for transportation debt and now paid back, now be given them as a gift. This motion was amended by the following motion: P. H. Richert, E. J. Neuenschwander.

68. RESOLVED, That the gift be made \$2,000.00 instead of \$1,000.00. E. G. Kaufman, Walter Dyck.

69. RESOLVED, That our General Conference co-operate with the M.C.C. to establish a mental institution. This motion was modified in the next resolution. Geo. Dick, J. J. Unruh.

70. RESOLVED, That if it is impossible, our own General Conference go ahead as a Relief Board to establish a mental institution. E. G. Kaufman, J. C. Kaufman.

71. RESOLVED, That a Conference Board be established to carry out the proposed plan of the fact finding Committee of the Relief Board. H. A. Fast, D. J. Unruh.

72. RESOLVED, That we adopt the whole report of the Emergency Relief Board including the treasurer's and Auditor's reports. C. C. Wedel, Walter H. Dyck.

73. RESOLVED, To adopt the report of the Placement Committee, Jacob H. Janzen, Jacob R. Fretz.

74. RESOLVED, That we adopt the report of the Seminary Board. A. J. Neuenschwander, J. J. Thiesen.

75. RESOLVED, To adopt recommendation No. 1 of the Peace Committee, which reads as follows: "We believe that we should all sacrifice in this needy time, and would recommend that all who are sharing in the increasing profits or wages as a result of the war, contribute accordingly to the peace cause and to the various other activities of the General Conference." H. T. Unruh, J. J. Plenert.

76. RESOLVED, To adopt recommendation No. 2 of the Peace Committee, which reads as follows: "That the Christian testimony of peace may be more fully emphasized in our churches, we suggest the following:

A. Occasional clear and convincing peace sermons by the pastors, as well as addresses by men of other denominations who hold firmly to the Biblical background for peace.

B. We recommend Ministers' Retreats, where one of the main items of discussion and consideration be the question of our Mennonite Biblical position of peace and non-resistance, both now and in the future.

C. We would encourage the continuation of various articles on peace in our church papers.

D. We would urge our Board of Education to include one peace lesson a quarter in our Sunday School lesson helps, and to arrange suitable peace material for our young people to be used in connection with the Christian Endeavor groups.

E. We would encourage the use of a special "Peace Quarterly" in our Sunday Schools for a quarter at a time. Such quarterly is now in the process of construction.

F. Booklets and pamphlets on actual peace testimony and experience are now being prepared. We recommend that these be given a wide circulation when ready for distribution.

G. We urge a strong Biblical peace emphasis in all our catechetical instruction. To this purpose a short catechism on peace, similar to that published by the Canadian brethren might be helpful.
H. T. Unruh, J. S. Schultz.

77. RESOLVED, To adopt recommendation No. 3 of the Peace Committee report, which reads as follows: "We encourage the continuation of the 'Pastoral Visitation Program' in cooperation with the other boards as is now being planned for the camps and churches." H. T. Unruh, J. M. Regier.

78. RESOLVED, To adopt recommendation No. 4 of the Peace Committee report, which reads as follows: "A. We as a Mennonite Church reaffirm our position as to war and military training as expressed in 'A statement of the position of the General Conference of North America on Peace and Military Service' accepted August 17-22 1941: a portion of which statement follows: 'We can have no part in carnal warfare or conflict between nations, nor in strife between classes, groups or individuals. We believe that this means that we cannot bear arms personally nor directly aid those who do so, and that, as consequence we accept service under the military arm of the government whether it be combatant or noncombatant, which ultimately causes us to be responsible for the destruction of life, health and property of our fellow men. This applies to all wars whether they be designated defensive or offensive.

B. We further acknowledge our common guilt of not having taught and lived more fully our Christian life as a way of peace and love and good will toward all, and so recommend that the men are demobilized we engage in a service of humble penitence and prayer for the forgiveness of our common sins and rededicate ourselves to a more honest effort to follow the Prince of Peace and to spread his gospel of peace and love among all men." H. T. Unruh J. J. Unruh.

79. RESOLVED, To adopt recommendation No. 5 of the Peace Committee report, which reads as follows: "As to peace-time conscription and military training we stand by the accepted statement of the General Conference of August, 1941, as follows: 'We can have no part in military training in schools and colleges or in any other form of peace-time preparation for service as part of the war system.'" We ask our church members as individuals to consider sending protests against such training, to the proper officials. Should peace-time military conscription be passed by our Congress we recommend that we follow a non-military program such as the Mennonite Central Committee may accept from officials at Washington. We further recommend that our resolutions Committee present to the Conference a resolution to be conveyed by the Conference Officials to the proper government officials at Washington, regarding our position on Peace-time Conscription. H. T. Unruh, Jacob R. Fretz.

80. RESOLVED, To adopt the whole report of the Peace Committee including the Treasurer's and Auditor's reports. Walter H. Dyck, L. L. Ramseyer.

81. RESOLVED, That the conference shall meet two years from this session. J. S. Schultz, Homer Leisy.

82. RESOLVED, To accept the invitation of the First Mennonite Church at Berne, Indiana, to hold the next session of the General Conference there. L. L. Ramseyer, Homer Leisy.

83. RESOLVED, That we accept the report of the Resolutions Committee by standing vote. Carried. It reads as follows:

1. Whereas, through the Providence of God it has been possible for this Conference to convene at North Newton, Kansas, in the midst of wartime conditions, and whereas the prevailing spirit has been permeated with brotherly love during these sessions, be it resolved, that this Conference express its gratitude to God through a season of prayer led by two brethren designated by the chair.

2. Resolved, that by a rising vote we express our warmest thanks to Bethel College and all churches of Kansas, as well as the various committees responsible for the splendid way in which the Conference was entertained during these days.

3. Resolved, that we recognize the interesting exhibits arranged by the various boards, committees, and institutions, and especially the articles from the Civilian Public Service Camps, and offer our hearty thanks to the committees for making these displays possible.

4. In view of the fact that Bro. J. J. Eymann, Reedley, California, a member of the Board of Trustees, has been ill for the past year, be it resolved that the executive officers of the General Conference convey to Brother Eymann our sincere Christian greetings, and expression of sympathy in his illness.

5. Be it resolved that our Executive Officers express by letter our warmest thanks for the long years of service that Broth. H. E. Suderman rendered on the Board of Trustees.

6. Be it resolved that the thirtieth session of the General Conference express by a rising vote of thanks its appreciation for the services rendered by the outgoing Executive Officers, Board, and Committee members.

7. Resolved that by standing we pay tribute to Bro. C. H. van der Smissen our oldest minister who by God's grace was privileged to attend the sessions of this conference.

8. The Resolutions Committee rejoices in the fact that Bro. A. Warkentin has through God's grace been sufficiently restored in health to participate in the sessions of this conference and requests that the conference delegates remember him in their prayers to the end that he may be completely restored.

9. Whereas, the Mennonites from the beginning of their history have believed participation in military service to be contrary to the teachings of Jesus, Christ and have felt led on numerous occasions to flee from countries that demanded participation in military service both in time of peace as well as in time of war.

Be it resolved, that the thirtieth session of the General Conference of the Mennonite Church of North America, assembled at North Newton, Kansas, May 31 to June 5, 1945, reaffirm the statement on peace-time conscription and military training adopted by the twenty-ninth session at Souderton, Pennsylvania, August, 1941: "We can have no part in military training in schools and colleges or in any other form of peace-time preparation for service as part of the war system," and go on record as opposing the present attempt to introduce peace-time military conscription.

Be it further resolved, that, first, we ask our church members as individuals to consider the sending of protests against such training to the proper government officials; second, that in the event that peace-time military conscription should be passed by our respective governments (the United States, the Dominion of Canada, and the Republic of Mexico) that we follow a non-military program such as the Mennonite Central Committee may accept; third, that a

copy of this entire resolution be sent by the Conference officers to the proper government officials.

Respectfully submitted.

J. W. Unruh
Paul R. Shelly
J. J. Schultz
H. N. Harder
P. H. Richert
Lester Hostetler

84. RESOLVED, That the regulation specifying that the members of the Peace Committee represent the four districts be set aside for this election. E. G. Kaufman, H. D. Raid.

85. RESOLVED, That we adjourn, J. S. Schultz, Walter Gering.

RELIEF

Seventh Worker Arrives in India

Titus Lehman, R.N., arrived at the Mennonite relief headquarters, Calcutta, India, following approximately eight weeks of traveling in a Pacific convoy.

Wilhelmina Kuyf, who left the States the same time as Brother Lehman, cabled from Lisbon, May 26, to inform Akron that she had passage as far as Haifa, Palestine, May 31, and hoped to have less delay getting passage to India from Port Said.

Aiding French Mennonite Brethren

Henry Buller has been contacting French Mennonite families in the region of Colmar, Altkirch, Blamont, and Mulhouse, towns in Alsace. Mennonite families who lost everything, or suffered severe loss when the war raged through Alsace, have assisted Brother Buller to visualize how American and Canadian Mennonites can best help. The present need is not financial. Each family feels that there is sufficient money to spend intelligently at present. Financial assistance might be helpful eight or twelve months from now when reconstruction can begin.

There is unanimity in their requests for materials that are especially necessary to continue farm work. Clothing for young and old, and cloth to make work clothing, head the list. Small tools are needed for their farms, orchards, and vineyards: hoes, rakes, forks, spades, shovels, scythes, sickles, etc. Larger tools might include mowing machines and one-row listing plows. The homes will need help with bedding and linens for the next year or two.

Sam Goering has expressed his desire to see a young man go into this area with a fair-sized cement mixer, patterns for cement or prefabricated houses, who could move from one community to another building, with local labor, the houses which are so badly needed.

Glass-Canned Foods Arrive in Puerto Rico

The La Plata Unit received 132 cartons of canned fruits and vegetables, selected from the 1944 surplus stock of C.P.S. canned foods, for hospital and unit consumption. The shipment, aside from meeting a unit need, was a preliminary overseas shipment which was to become a fair indicator of the advisability of sending glass-canned foods to Europe. Out of 2,200 jars, there was less than two per cent breakage. Similar preliminary shipments are ready to leave for Holland and France.

A shipment of fifty heifers and bulls arrived in Puerto Rico, May 26, for distribution among poor farmers cooperating with the Farm Security Administration and the Puerto Rico Reconstruction Administration (PRRA). The La Plata unit hospital received seven of these dairy cattle through the PRRA. The cattle have been raised by members of the Church of the Brethren—farmers supporting the Brethren Service Committee "heifer for relief" project.

Sugar for C.P.S. Canning Program

Canning sugar will be furnished by the M.C.C. for the 1945 C.P.S. Canning Program. The camps are applying for sugar which will be forwarded to the Akron Office for distribution to the groups participating in the canning. Requests for C.P.S. canning sugar should mention the grocer or firm from whom the sugar will be purchased, the quantity needed and the person responsible for reporting to M.C.C. Requests for canning sugar ration points should be conservative as more may be obtained when needed as the season progresses and when we will have received more of the sugar from the camps.

"Food for Relief" Program

The processing of foods for relief, as mentioned in previous announcements, should proceed as those foods come in season. Contributions should be held locally until collection center arrangements are announced. Use of corn syrup for fruit butters and preserves is strongly encouraged as present prospects give little hope of our being able to obtain extra sugar for relief canning. The bulletin on "How to Can Finer Fruits and Save Sugar" is available by writing to: Corn Products Refining Co., 17 Battery Place, New York 4, N.Y. You will find this publication very helpful to you in saving sugar.

C. P. S.

C.P.S. Demobilization

Selective Service officially announced, May 25, a point plan for the demobilization of C.P.S. men. This plan is exactly as announced before in these notes, except for the number of points computed for the wife of an assignee. It is as follows: One point for each month of service or fraction thereof as of May 12, 1945; 12 points for each child born prior to midnight of May 12, 1945; and three points for a wife, provided the marriage occurred before May 12, 1945. The number of points required for release was not announced, but the assignee must be in camp for at least one year to be eligible. Consideration for honourable work and conduct was considered in stipulating that one point for each day of AWOL or RTW (refused to work) would be deducted from the camper's total number of points.

It is believed that this plan for demobilization will affect approximately ten per cent of the men in C.P.S. over a year's time, beginning with the coming month of August. This would mean the release of approximately 400 men from Mennonite camps by the point system.

West Coast Transfer

Most of the 500 C.P.S. men shifting from base camps in the East and Middle West have arrived at units on the West Coast at the time of this writing. As announced earlier, the reason for this shift was the increased need for fire-fighting personnel in the Far West Rockies. This was further explained recently when it was revealed that the presence of incendiary bombs, dropped from balloons released by the Japanese, increased the fire hazard. This information was confidential until the War and Navy departments announced that such balloons were seen on the West Coast and as far inland as the Mississippi River.

Brethren Men Send Trees to Churches

C.P.S. men at the Brethren camp, Waldport, Oregon, are working on a plan to send a red pine tree to each of the approximately 1,000 churches in the Brethren constituency, according to the **Gospel Messenger**. "The tree would be sent as a token of appreciation from the C.P.S. men for their support in terms of money, food, other goods, and encouragement." The trees will be donated by the Forest Service but the expenses of shipping will be borne by the C.P.S. men.

CORRESPONDENCE

IMMANUEL MENNONITE CHURCH Delft, Minnesota

Our congregation has received many blessings since the arrival of our new pastor, Rev. and Mrs. Victor Graber and son on February 1. Every Thursday evening in connection with our weekly practice we have either Bible study or teachers' meeting. Our pastor teaches both classes.

Our church has lost four members through death this year, but our instruction class consisted of six young people so our number is brought higher again.

On May 9, a little girl, named Cheryl Lavonne, arrived at Rev. and Mrs. Graber's home.

On June 5 our church basement received a re-decorating job with a coat of new paint. It was done by the Ladies Mission Society.

One of our church members is going to teach Bible school for two months in Northern Minnesota this summer.

The daily vacation Bible schools will begin June 11 in most rural schools in this community.

—Martha Baerg, Corr.

EAST SWAMP MENNONITE CHURCH Quakertown, Pa.

May 24, 1945, Rev. Harold D. Burkholder, Pastor of the East Swamp Mennonite Church, Quakertown, Pa., was graduated from the Reformed Episcopal Theological Seminary. Several of the local congregations had the pleasure of attending the graduating exercises.

Friday evening, May 25, in the Church Grove, a picnic supper and fellowship was well attended as an informal farewell to the Burkholder family. Sunday morning found the Church filled as Rev. Burk-

holder gave a farewell charge to the congregation and Sunday evening a program arranged by the Burkholder family, consisting of vocal numbers and a short message.

We thank and praise God for all the blessings we received through the consecrated ministry of Rev. and Mrs. Burkholder these past seven years and our prayers are that the Immanuel Church of Los Angeles, California will prosper spiritually through their ministry.

We are looking forward to the coming of Rev. A. H. Schultz from Henderson, Nebraska, by July 1 as our new pastor. —Mrs. Robert Landis, East Swamp Corr.

JOTTINGS

—An illustrated lecture on **Mennonite History** was given by Dr. Cornelius Krahn of Bethel College in the Buhler Mennonite Church, June 10.

—"The Creation" by **Haydn** was again presented by the Mennonite Choral Society of Berne, Indiana, on the evening of June 10.

—**Bluffton College**: "...armed service personnel may after the war or after discharge from the service attend Bluffton College at the expense of the government in so far as tuition, fees, and books are concerned; and that they will also receive a maintenance allowance," so writes Dr. Ramseyer, President of Bluffton. He goes on to say that Mennonite Colleges have agreed that the men from C.P.S. "should have free tuition in our colleges, with the hope that some church agency will relieve the colleges of this financial load..." (See General Conference Resolution No. 63 as given elsewhere in this issue). Half a dozen or more summer conferences are to be held on the Bluffton Campus this year. Prospects are for a larger enrollment in 1945-46. Dr. J. S. Schultz, Dean, is attending the North Central Association workshop at the University of Minnesota. After this he is to tour C.P.S. camps, speaking on "Christian Home," and "Life Problems." Rev. Paul Shelly is to fill the Quakertown, Pa., charge for a month during the absence of the pastor. Miss Edna Ramseyer is serving as dean of the Mennonite girls who are working in the mental hospital at Poughkeepsie, New York.

—**The Church of the United Brethren** has approved union with the Evangelical Church. This merger has been under consideration for twelve years.

—**Oklahoma Disciples of Christ** recently decided at Enid that universal military training would be "unnecessary, wasteful... and not conducive to moral and spiritual development."

—**The Congregational Christian Churches of Ohio** are considering a merger with Evangelical and Reformed Church and are to vote on this merger at next year's conference.

—It is reported from London that **Quaker Relief units** "have been withdrawn from Germany because of occupation orders against fraternization with civilians."

—**American combat casualties passed the one million mark on the last day of May** according to official announcement. It is estimated that there have been from **thirty to forty million battle casualties** in this war.

Mrs. Frans Albrecht
Rural Route 1
Beatrice
Nebraska

—**Helen Habegger**, daughter of Rev. and Mrs. Alfred Habegger of Busby, Montana, and J. Herbert Fretz, son of Mr. and Mrs. Jacob R. Fretz of Lansdale, Pa., were married at Berne, Indiana, on June 9.

—**Rev. Alfred Habegger** gave an illustrated lecture on mission work among the Cheyenne Indians of Montana at the mid-week meeting of the Berne Church, June 13.

—**Jacob T. Friesen**, who will serve an internship at the First Mennonite Church, Beatrice, Nebraska, this summer plans to make a special study of the ministry to the sick and aged during his internship, according to a report by Walter H. Dyck, pastor of First Church.

—**Rev. Elbert E. Koontz**, pastor of the Second Mennonite Church, Beatrice, Nebraska, is to spend a month or six weeks in a speaking tour of C.P.S. camps and units. During this time Rev. Albert Jantzen, returned missionary from the Philippines is to fill the pulpit. The Jantzens will occupy the parsonage while Rev. and Mrs. Koontz are gone.

—**After the General Conference** many of the churches reported on the conference in some way. The Bethel College church had a unique report. In an informal gathering the heads of various committees, such as food, exhibits, transportation, accommodations, etc. give a short summary of "What General Conference Meant to Me." This furnished a lot of "in side" information. Dr. C. E. Krehbiel also told how he had seen the conference. In addition, Dr. H. A. Fast and Dr. Ed. G. Kaufman outlined what they considered the trends of the General Conference. Again the First Church, Beatrice, had an informal discussion in which members of the church were permitted to quiz their fellow members who had been delegates.

—**The C.P.S. camp at Colorado Springs, Colorado**, recently commemorated its fourth anniversary. It was opened June 5, 1941, with twenty-five men from Kansas arriving at 6:30 a.m. Albert Gaeddert was the first director.

—**The Mennonite Student Fellowship of Chicago, Illinois**, enjoyed a picnic supper at the home of Dr. and Mrs. Paul Voth, 6116 Ingleside Avenue on May 27, 1945. This was the annual picnic generally held in Jackson Park, but due to inclement weather it was held indoors. After playing indoor baseball, the group enjoyed a general period of fellowship.

The Student Fellowship meets monthly, and all students in the vicinity of Chicago are welcome to attend. The next meeting will take place on July 8. New people in the community should contact Mrs. E. N. Hiebert, 1156 East 56th St., Chicago 37, Illinois, secretary of the organization.

—**A painting of the Deep Run Church, Bedminister, Pa.**, has been made by Rev. Forrest Musser, artist-pastor of Pandora, Ohio. The painting was made from the photograph which appears on the front page of the Deep Run Bulletin.

—**The Seventeenth Joint Conference of Mennonites, Schwenkfelders, Brethern and Friends** was held in the Towamencin Schwenkfelder Church on June 16. The evening address was by Horace G. Alexander, lecturer at Pendle Hill.

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of **July Fourth and Christmas**, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weimbrenner, North Newton, Kansas. Subscription in advance, \$1.75 Foreign, \$2.25.

Address all contributions and communications for this paper, and exchanges to **THE MENNONITE, North Newton, Kansas.**

Mail all subscriptions and payments for this paper to **MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.**

—**The Wengers** have been very sick with malaria fever since their arrival in India, according to a note in the Souderton, Pa., bulletin.

—**Rev. and Mrs. Lester Hostetler** plan to spend about six weeks at Union Theological Seminary this summer. They plan to leave around June 26. After the school session is over they may spend about two or three weeks looking after their fruit farm in Ohio before they return to Newton.

—**Pastor Niemoller** is reported to have said that he received permission to have books while he was imprisoned, that he did not have to beg for this permission, that he was treated correctly, and that none of the guards ever touched him. In response to a suggestion he agreed that perhaps he had not been killed because Hitler had not cared to make martyrs.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, JUNE 26, 1945

NUMBER 26

PILGRIMS IN PARAGUAY

Whence Came These Pilgrims?

By Willard Smith

Mennonites are a wandering people. Ever since their origin over four hundred years ago in Switzerland and Holland, they have been travelers upon the face of the earth in search of religious liberty, travelers "for conscience- sake." The Mennonites of Paraguay are no exception to this general truth. Their ancestry, in the case of Menno colony, goes back through Canada, Russia, Germany, and Holland. In the case of the others, the Canadian step is omitted and these trace back through Russia, Germany, and Holland. In both cases some of the ancestors lived in Poland when that country was still independent over a century and a half ago. Others of these people found their way to Paraguay only after several years of wandering in China, to which country they had escaped from eastern Siberia.

In the various countries in which the Mennonites found refuge, they were usually given, at the outset, the religious freedom which they desired. Later, however, under different regimes these liberties were either greatly restricted or taken away altogether. Then it was that new homelands were sought. Only in the case of predominantly Anglo-Saxon countries like the United States and Canada, where the protection of civil and religious liberties is a strong tradition of long standing, are these freedoms relatively secure. The migration of a group of Canadian Mennonites to the Chaco in the 1920's for the reason that they could not teach their religion in school—meaning for the most part the German language—is not an argument to the contrary.

Sufferings in Russia

In the case of Russia, religious freedom was given the Mennonites by Catherine the Great and was continued by Catherine's successors. When these liberties were threatened and restricted in the latter part of the nineteenth century, thousands chose to migrate to the United States, where they constituted an important element in the settlement of the last frontier.

Other thousands decided to remain in Russia with

somewhat restricted religious freedom. This was a fateful and almost fatal decision, the results of which, of course, could not be seen by those who made it. The years down to the first World War were not so difficult, but the years that followed 1917 were for the Russian brethren years of great tribulation, the like of which has not often been seen in Christian history. I have sat by the hour listening as scores have told me about their sufferings under the Communist regime. Added to this was the suffering caused by the famine of 1920-22. As a result of this need, the Mennonite Central Committee was born in North America in 1920 and rendered a service to the Russian brethren which they will never forget.

The trials of the brethren did not end with the famine. In the late 1920's, after a few years of relative calm, the persecutions became worse than ever as the Communists made renewed efforts to complete their program of socialization. Because many Mennonites were on a higher economic class than most of their Russian neighbors, they suffered, in addition to a religious persecution, the economic persecution meted out to the kulak class. The fact that they were an unassimilated German cultural group made their sufferings the more severe. The tales of suffering which these people relate include everything from the smaller crimes to torture, starvation, rape, and murder. Even when these stories are discounted fifty per cent, as perhaps they should be as a result of the tremendous excitement and tension under which the Mennonites lived, the tales are still tales of dreadful horror. It is not surprising that such a people cannot be convinced that anything good can come out of Communistic Moscow. Nor should it be surprising that such a people should have a natural tendency to be sympathetic with any country that is fighting their former persecutors.

Why They Chose Paraguay

Up to and including 1929, thousands were able to leave Russia and migrate to Canada. In that year alone some 4,000 were able to flee. Practically all

of them had their eyes and hearts set on Canada. Some of them, as thousands before, were able to go to that land of promise. But suddenly that door was closed, and about 3,000 were left stranded in Germany with no new homes in prospect. Germany herself did not at that time want them to stay permanently. Then it was that the Mennonite Central Committee again came to their aid and helped them find a new homeland.

The question often arises as to why these pilgrims built again in far-away and almost unknown Paraguay. The answer is simple: there was virtually no other place to go. Brazil permitted only a few to come and offered no guarantee of religious liberty. On the other hand, little Paraguay was ready to invite the Mennonites—sick and well, old and young—to settle in her territory and at the same time to grant them a *privilegium* which gave them complete religious freedom as well as a large degree of liberty with regard to their political and cultural life. Many of the Mennonites were suffering from diseases common to Southern Russia, especially trachoma. Those suffer-

ing most from this disease were usually left behind because the doors of other countries were closed to them. Only Paraguay was willing to welcome them and at the same time recognize their faith.

Scattered Families

Not to be able to go to Canada, to which some twenty thousand of their fellow religionists—many of them close relatives—had gone, was an additional blow to these people. Never have I heard of a people whose relatives and friends are more widely scattered than these. It is common to find families in Paraguay who have close relatives—brothers, sisters, father, mother, sons, or daughters—in Canada, Russia, Germany or Brazil. In many cases different members of the family are to be found in several or all of these countries. While it was and is tragic for them to be so widely separated from loved ones it was even worse to have had to leave loved ones in Russia, of whose fate nothing has been heard for five or six or more years.

Via M.C.C. Headquarters, Akron, Pennsylvania

The General Conference as I Saw It

By Elmer Ediger, newly elected Y.P.U. president and M.C.C. director of the educational program in Mennonite C.P.S. camps and units

Many of us gained a new confidence in the distinct purpose and potential strength of the General Conference. The action on the doctrine of non-resistance somehow points up the general direction of the conference. We thank God for the hearty, sweeping "aye," unopposed affirming the Biblical doctrine of non-resistance and clearly declaring that participation in the business of war is sin. Whether it was a true inner affirmation or a "yes, but" remains to be seen. We pray that the affirmation was made in a spirit of repentance and with a prayer for God-given strength to live by it. Though our members vary in this position, our churches have been asked by the conference to teach and preach clearly that this is an essential of Christian discipleship.

As one looked at the gathering in the Memorial Hall, listened to the conference proceedings, conversed between sessions, various observations were impressed upon me.

1. The large bloc of our church representatives was rural, not easily swayed, not very vocal. This group, it seemed to me, was united: in its deep faith in the power of the gospel to change human lives and our responsibility to spread this gospel; in the necessity of a faith that has fruits and our responsibility to teach, educate for Christian character so that love may abound in our knowledge and judgment; in a church that has a spiritual warmth and challenges

its members to give of themselves to missions, relief, and in living upright and useful lives.

2. A unique and potential strength of the General Conference is that it is not quick to "silence" individuals who may not be quite in the middle of the stream—that creative individuals have much room to be led by the Holy Spirit; that even though we run a risk, individuals in our schools are encouraged to launch into areas of knowledge rather than bury their heads in the sand. There is a mission with intelligent and educated people as well as with the backward.

3. The conference made one appreciate anew and thank God for the "older pillars" of the church who have the vision to support progressive measures as well as uphold lessons of the past.

4. Many of us are too ignorant of the Canadian Mennonites whose large numbers and increased activity point toward an ever-increasing influence in the General Conference. In general, we need more interchurch contact for greater unity.

5. Our conference machinery, as in motion during the meetings, evidenced an efficiency but also a desirable informality. We perhaps tend to be less efficient between conferences, and therefore, it was encouraging to note steps that were taken to coordinate board activities. The endorsement of aggressive board action and the interest in board field secretaries seem to speak of a new day for carrying out conference concerns.

No "Mennonite" Week of July 4

EDITORIALS

HARVEST TIME is at hand in Kansas. The fields are standing ripe unto harvest. A little less than a year ago farmers plowed the fields which now stand with grain. Later they did still more to prepare a good seed bed. Then they sowed good seed. It came up and covered the fields with a lush green. The plants lay comparatively dormant during the winter. With spring came growth. Heads with kernels developed. Now it stands ready for harvest. Many steps are involved in this whole process.

So it is with the spiritual harvest in our life. The spiritual harvest which we may be facing today may seem to have come upon us very suddenly, so much so that it hardly seems like a harvest with a long development behind it. Things seem to come so suddenly in the realm of the spirit. However, usually they do not. Decision plus decision plus decision finally results in a major one that is really a harvest decision. All the little things I do today plus all the little things I do tomorrow, etc., will finally determine what I will add up to in some future day. Today I am very largely if not entirely the sum total of what I have been in the past. Judas did not go bad all at once. He built up to his final colossal sin. It had a basis in his past. The young man or woman who blossoms out in winsome wholesomeness has something back of that. We are sowing for the future harvest today.

A QUESTIONNAIRE is to appear in an early issue of this paper. It will afford you an opportunity to give information and to make suggestions for the improvement of your English church paper. We hope that even though you may like the paper and may be in accord with its general policy, you will fill out all or part of the questionnaire and mail it to *The Mennonite*, North Newton, Kansas.

LOVE OF ONE'S BROTHER is an excellent indication that one has been enlightened by God, who is love, I John 2:9,10,11. In contrast, hate signifies a life of darkness. Love thinketh no evil, for it forgives the evil in another. Hate is ever pouncing upon evil, real or imagined, for a heart filled with hate cannot forgive. Love comes naturally to him who has confessed his own sins and felt forgiveness. Hate comes naturally to him who denies his own sinfulness and yet burms with the guilt of it. Love unites. Hate separates. Love speaks kind words. Hate stings like

a serpent. Love is the standard by which we can know who is close to God.

Hate in my heart? That is something most of us do not want to confess. Yet it may be there more often than we want to admit. Two recent books have in their title the words "love" and "hate." There seems to be a new consciousness of how much we hate when we ourselves do not suspect it. That hate may often rule in hearts becomes rather plausible when we observe in ourselves and in others how frequently genuine love is absent. To the extent that we hate to that extent we are unchristian for being a Christian means loving. Love of brother reveals the light of God.

FORGIVENESS AND LOVE are joined by Jesus in his parable of the two debtors who were forgiven their respective debts of fifty pounds and five pounds, Luke 7:41-47. The sinful woman, who in Simon's house wet his feet with her tears, wiped them with her hair, pressed her kisses upon them, and anointed them with perfume, was overcome by her sinfulness. She admitted her own sinfulness to herself. That was a very courageous and significant act. On that basis God's forgiveness was hers, and Jesus told her to "go in peace." Feeling forgiveness of her great sinfulness, she responded with a great love. She had hungered and thirsted for righteousness; she had mourned. Now Jesus told her to go and be the kind of woman that she felt she should be. Simon had had little to be forgiven, at least, so he thought. In his own eyes he was quite righteous. He had not sinned like this "sinful woman." But Jesus did not tell him to "go in peace." Jesus, in fact, tried to disturb his smug complacency with himself by pointing out his unlovingness. So full of love for himself and so lacking in love for others was Simon, that he had not given Jesus water for his feet, or a kiss, or anointed his head with oil. And for this "sinful woman" he had had no use. But he saw nothing wrong with himself. It was impossible for him to have a great experience of forgiveness, and therefore it was impossible for him to have a great experience of love. The way to love, says Jesus, lies through forgiveness of one's own sins. But God cannot forgive us our sins unless we confess them. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. The way to a great love of God and man lies through a thorough confession of one's own sins.

"Other foundation can no man lay than that is laid which is Jesus Christ."

Meditations on the Mennonites

By J. Winfield Fretz

CHRISTOPHER DOCK

Every Mennonite should be acquainted with Christopher Dock, in fact, every person who is interested in Christian education or the methods of Christian education should be acquainted with him. One reason why ministers constantly refer to political figures such as Washington, Jefferson, and Lincoln when they want to illustrate heroism or greatness rather than to great characters within the Church is because they are not acquainted with heroes of their own faith.

Who Was Dock?

Christopher Dock is one of the great spirits of Colonial America. Former Governor Pennypacker of Pennsylvania described him as "The pious schoolmaster on the Skippack." Unfortunately very little is known about the history and character of Dock himself. It is very likely, however, that he came to Montgomery County, Pennsylvania, as a young man somewhere between 1714 and 1718. About the latter year he was found teaching school in a Mennonite school at Skippack. Except for a brief interval of farming he taught school until the day of his death in 1771. Dock's marvelous success as a Christian school teacher might have been lost to future generations had it not been for the effective persuasion of Christopher Sauer, the noted printer at Germantown, who induced Dock to write a treatise on his method of conducting school. Dock was a man of such modesty that he consented to oblige Sauer only on condition that the treatise would not be published until after his death. He considered it sinful to do anything that would bring praise to himself.

What Did He Do?

The written documents Dock left to posterity are two inspiring hymns, a copy of a letter to his living pupils for their edification and instruction, and "A Hundred Christian Rules for Life for Children," and "A Hundred Necessary Rules for Children." These precious educational rules are amazingly up to date. Dock was fully two hundred years ahead of his time as a religious educator. The secret of his success may be summarized in the following statements:

1. He opened and closed every school day with worship, making religion a natural experience and infusing his entire teaching with a warm sincere piety.
2. He loved children in an intense and understanding way and prayed for each child individually. He died on his knees while at prayer in his schoolroom.
3. He won the respect of his pupils, their obedience and hard work by seeking the child's best advantage in body and soul and by encouraging good work by means of rewards, many of which were personally illuminated mottoes or texts, called FRACTUR SCHRIFTEN.

FOR GREATER IMAGINATION

By Mrs. A. W. Geigley, R.N.

I have been glad to notice a few expressions of appreciation for the "extra touches" that have added beauty to the bundles of relief clothing that are being sent out. A few have dared to suggest that the sewing groups should endeavor to make the clothing look less like outmoded hand-me-downs, and more like the clothing worn by our own children. I should like to go a step further and propose that our various buying and selling agencies do something about helping us to produce more attractive garments.

Do materials and patterns have to be unattractive in order to be practical? I know the long standing arguments: Patterns must be conservative to save materials. (Are we more concerned to save materials than we are to save the spirit of a people?) Garments must take up a minimum of shipping space. They must be simple to make. They must not show soil easily!

If there are no simple attractive patterns to meet the requirements, surely there are those capable of designing such! True, a gathered skirt does take up more room than a sack. It is also more attractive, warmer, and therefore, might eliminate the extra petticoat. A black or drab grey garment might not show soil as readily as one of a lighter color, but it gets just as dirty, just as "smelly," and just as lousy, if it is not kept clean, as does one of a more pleasing color.

I wonder too if the wearer of a pretty garment would not make more effort to keep it clean and in a wearable condition. Besides, printed materials (even pretty ones) show soil far less easily than do plain ones; so, if it's a virtue to hide the evidence of dirt, why buy so many drab colors in the first place?

I've wondered if the M.C.C., like the Red Cross, falls heir to "bargain" bolts of materials (good quality) but of such unattractive patterns, that they have remained on the shelves in and out of season, a white elephant on the salesman's hands? Let the buyers look at the bargains with an eye to the finished product on the back of one of the members of his own family. He will find that there are other important points besides durability.

It would not require any more yardage to combine colors—prints and plains—or plains of different shades in the same garment. Instead of cutting double collars from bulky materials, why not cut single ones, and use the material saved for decora-

(Continued on page 12)

Mrs. A. W. Geigley hails from Fairfield, Pa. Rev. and Mrs. Geigley served the Fairfield Church for a number of years. Their son, Robert, served under the M.C.C. in Ascunson, Paraguay, for some time.

REPORT ON CIVILIAN PUBLIC SERVICE

Middle District Conference, Pulaski, Iowa

May 27, 1945

By David H. Suderman

This month marks the completion of four years of Civilian Public Service. We are grateful to our Heavenly Father for the guidance and help He has given us. We believe He has blessed this work and we thank Him for it. Also, we are grateful to our government that they see fit to preserve religious liberty and freedom of conscience. And to the leaders of our Mennonite Churches as well as our congregations who have both planned and are supporting the program, we are grateful.

As of April 30, 1945, we had a total of 3,995 men in our Mennonite Camps, 14 per cent of which were non-Mennonite men. Some 59 per cent are in MCC maintained camps; the remaining are in self-maintained projects. We have Mennonite men in our camps from all the Mennonite denominations. At present, we have fifty Mennonite-administered camps and units, which are located in every section of the United States and one outside our United States boundaries.

The largest number of our men are in Soil Conservation Camps. This is probably as we might expect it, since the majority of our men come from the farm directly. Mennonites are known to be good farmers, hence might it not be correct to think that they become spearheads in becoming stewards of the soil? Many of our men will be coming home with a much keener sensitiveness toward the need for soil conservation practices. We have almost as many men in mental hospitals. Just what this may mean for our churches in the future is not clear as yet. Might it be correct to believe that when these men come home, they will bring with them a new vision as to caring for those who are ill, especially those who have become mentally ill?

Special Projects

The present agreement with Selective Service is to hold the number of men in base camps to about 2,200. This then means that each month about as many move into detached service on special projects as are inducted. Selective Service has been quite willing to approve new units as well as enlarge present hospital units. They feel the need is very great in mental hospitals.

Other units too are being approved. The Tiffin unit at Tiffin, Ohio, is the most recent approved unit. Tiffin Institute is a school for epileptics who are people of good scholastic ability. The work will consist in re-habilitating some thirty buildings to begin with, and later supervise the tilling of a six-

hundred-acre farm which is operated for the students who come to the institution. Our men will act mostly in the capacity of supervisors on the farm. In connection with this school, we are planning a specialized school of music for the men of the unit. This will, of course, be done after working hours.

The Mississippi Unit located near Gulfport, Mississippi, is just getting underway. This is a unit similar to the Florida Unit in that it too is a health and sanitation improvement unit. The work here is planned directly with the public health authorities and then carried out by our own men.

Other units which have been underway for some months and which are unique are the Lincoln Farm Units. These units are organized around the general idea of a Farm and Community School. The work is similar to that in the base camps except that our men are used more in the capacity of Soil Conservation "agents," i.e., their skills are utilized a bit more.

Educational Program and Religious Life Activities

The camper's time and responsibility is, broadly speaking, divided into two general areas, namely, his responsibility to the government, (responsibility on the job) and his responsibility to himself and to his church (off project time). Both are important, however, the church has special interest in the latter. In each of our camps and units, there is considerable effort made to help the camper grow. Although specific courses could be mentioned, suffice it here to say that we are concerned with the general areas of Bible Study, Mennonite History, Stewardship of the Soil, (soil conservation practices) and special skills which the individual camper may later profitably use such as typewriting etc. Through it all, however, we are trying to re-think the entire philosophy underlying the doctrine of nonresistance as given to us by Jesus Himself and as held by the Mennonite Church. To quite a number of campers, this results

David H. Suderman is Director of C.P.S. camps and units in the Rocky Mountain Area. His report on Civilian Public Service at the Middle District Conference was appreciated so much that it was recommended for publication in "The Mennonite." The article given here is a condensation of the report given. Mr. Suderman is on leave of absence from Bethel College where he taught music. —Cut courtesy Bethel College.



in an experience that might well be called a Damascus-road experience. To be sure, not all experience it, but we sincerely hope enough will have caught a bit of the Spirit and Teachings of Jesus which finds expression in a complete philosophy of nonresistance, so that it will make a difference in our churches when these men return.

Visiting Ministers

Sunday Services, as well as mid-week services, are scheduled in all our camps. Various conference ministers come to conduct the services; also staff members as well as other campers take charge. At times we have felt that the spiritual needs of the campers are not met too well. Campers do have personal problems, however this help can best be given only when ministers come to "live" with the men. We are now moving in that direction.

It seems to us that one of the greatest gaps in our program now is that of relating the camper back into his church and the church to the camper. In view of demobilization, this becomes rather important. The camper has faced a good number of problems which have been a crisis for him. For both the church and the camper to be of most help to each other, we need to do more thinking and relating in this area.

The Camper—What Is Happening to Him?

What happens to the camper after two, three, or four years of camp life? What does this group living do to him? What kind of person will he be when he comes home? Not long ago I heard a certain camper put it this way. He said in CPS we shrink to our natural size. By that he meant we live so close together that nothing is hid from each other. Our good qualities are emphasized, but also our weaknesses show up. Although it would be difficult to evaluate the camper's experience in terms of Christian growth, some things might be mentioned which would help you to understand him a bit better.

Being of a minority group, the camper has had to learn to stand alone. He had had to "face the crowd" as it were. This has caused him to be less dependent on others, and has caused him to make his own decisions.

Also, he has had to re-think and re-evaluate his whole view of Christianity as it affects his daily life. At many points, he has been pressed to admit that he is woefully weak, and that there are areas of his life where his Christianity has made little difference.

Furthermore, he has learned to know, understand and respect those of our other Mennonite branches. He has developed a kinship with these men. By living, working, playing and sharing with men from other denominations, he has learned to "re-appreciate" many of the fine emphases that are found in his kindred Mennonite branches. Along with this, he has also gained a new appreciation of emphases in his own denomination.

Also, most campers have received a new appreciation of the early Anabaptist vision, and what our forefathers were willing to sacrifice for freedom of worship according to the dictates of conscience.

Then too, some campers are re-thinking their vocational interests. Through their associations with other campers, through reading and study, some are finding out that their life's work may be in another area after the war.

We also need to mention that we have a small group of campers who find camp life rather difficult and adverse, and grow almost resentful toward the whole idea of conscription and even the CPS program. We also have that small group which is going to "sit it out" for the duration. They, too, have not cared to accept the challenge of CPS. A few also seriously question whether the Church should administer a conscription program. They say the Church is compromising its position and is no longer clear on its lines of separation of Church and State.

We think, however, that the majority of men do accept the challenge of CPS. It is this group that is trying to turn a rather adverse situation into an opportunity. No doubt, it will be this group toward which the churches will look for some of its future leadership.

It is our wish and prayer that it may please our Heavenly Father to continue blessing the efforts of our Mennonite Churches for the cause of Peace in order that His Kingdom may come.

NEEDS AND CONDITIONS IN EUROPE

I. INTRODUCTORY

By M. C. Lehman

(The Mennonite Central Committee has chosen Northwest Europe as one of the areas in which to alleviate the sufferings of war victims. In order that those who are supporting the program of relief work may be familiar with the needs in Europe, M. C. Lehman has prepared a series of articles on the conditions there. He discusses in his articles such prob-

lems as population displacement, food, shelter, clothing, disease, economic disturbances, and spiritual deterioration.—M.C.C. Publicity Editor)

For a little more than five years a death-dealing giant has been stalking through most of the habitable portion of our globe. No living human being has remained completely unaffected by him. Millions

have directly or indirectly lost their lives because of his visitation. Approximately sixty million living people are displaced from homes today because of him. Many millions more, whose number cannot accurately be calculated, are ill and undernourished because of him. His name is WAR.

A study of a map of Europe will reveal how large a portion of Europe's total area is taken up by the countries more or less seriously devastated by the present war. England, France, Belgium, Holland, Norway, Germany, Poland, Russia, Italy, Czechoslovakia, Hungary, Rumania, Yugoslavia, Bulgaria, Albania, Greece, Latvia, Estonia, Lithuania and Finland include about seven-eighths of Europe. Sweden, Switzerland, Portugal, and Turkey take up nearly one-eighth of Europe, and although neutral, are also definitely affected by the war through controlled economy. Denmark, not conquered but controlled, is seriously affected by Germany's administration, and food and clothing are rigidly rationed. Spain still suffers acutely from its own civil war.

Causes of War

Economic, cultural, religious, and political competitions have been constant disturbing factors producing war in Central Europe. Americans who are accustomed to thinking of the states composing the United States as a politically homogeneous group under a central administration need to remember that in this respect their nation is very unlike Europe. Each of the countries of Europe has an individual and independent history and in most cases an indigenous language expressing a distinct culture of its own.

Economic rivalries intensified by tariffs easily cause jealousies which are intensified by cultural diversities. A jingo press will appeal to national pride or sentiment based on a supposed race superiority. An army as well-equipped as the citizenry of a country can be taxed to support it is maintained, and rival nations go to war with slight provocation.

These and other factors have made Central Europe a perennial source of war. Hermann, Charles the Great, Philip II, Napoleon, Frederick the Great, Wellington, Hindenburg, Franco, and Hitler are names that identify leaders of these conflicts that have produced great changes as well as caused much suffering. In the wake of these monarchs and generals many, many millions have died, suffered, been made homeless, and been subjected to great cruelties and injustices. "Man's inhumanity to man makes countless thousands mourn."

Our present war, only twenty-two years after a similar though smaller one, comes from this same perennial source of conflict and is a direct result of the last. Indeed, there are yet some thousands of white Russian refugees in northeastern Poland who fled from Russia during the last war and cannot return. Thousands of refugees from Spain were in

France when that country was invaded by Germany. These would have been in peril of their lives if they had returned.

Suffering, the Result of War

The present war has reproduced the suffering caused by the previous world war on an immensely vaster and more acutely intense scale. From Liverpool in England to Moscow in Russia and from the North Cape in Norway to the island of Crete, we now have an expanse of territory peopled by more suffering individuals and groups than have ever existed at any one time in the history of the world. Within this vast area and from among the countries mentioned, the following may be noted as those suffering most intensely: Greece, Italy, Poland, France, and Norway.

The miseries of war have fallen heavily on the people of the countries in Central Europe and they will be our special concern in this brief study. Both allied and enemy peoples will be helped by the Mennonite Central Committee as opportunity affords. True to its principle of no discrimination among recipients of relief, the Committee will consider one, and only one, test as to eligibility for relief. That test is the fact of need.

Motives for Relief Service

The motivation for relief service is the spirit of Christ as shown in the parable of the Last Judgment: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." . . . "Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." Note also the statement of St. John: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him how dwelleth the love of God in him?" Let us remember likewise the command of Christ: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." We have also the statement of St. Paul: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink."

The relief workers need to be actuated by more than a natural pity for millions of homeless refugees, hundreds of thousands of orphaned children, thousands of widowed mothers, great numbers of war prisoners staring into the world over barbed-wire entanglements with the anguish of uncertainty in their eyes, thousands of maimed soldiers in hospital beds, and numberless emotionally and mentally upset people who have been affected by the strains and devastation of war. They need to serve these with the same love that caused their Lord to call them "my brethren."

Another motivation for service in Holland, Poland, Russia, France, and Germany comes from the reflection on the fact that St. Paul enjoins Christians to remember their special obligation to those of the "household of faith," in addition to doing "good to

M. C. Lehman, experienced missionary, lecturer, and relief worker, has been directing research work in relief for the M.C.C.

all men." The duty to help our Mennonite brethren who are war sufferers cannot be sidestepped. The extent and nature of their suffering is as yet uncertain but many of them, especially in Russia, have had to migrate from their homes *en masse*.

The fact that many of our brethren in Europe have departed far from the faith and practice which characterized the Church during the first century of its history, rather increases than diminishes our obligation for service among and to them. The nature

of this service must yet be determined. Methods for procedure cannot be formulated until more detailed and explicit knowledge of postwar conditions and attitudes are available. This much is certain now: we will want to help them with necessary material aid. Many of them will be able and willing to help in a program of general relief. Out of this shared experience there can grow knowledge for future effort on the part of us all to realize and live a more consistent Mennonitism. Via M.C.C. Headquarters, Akron, Pa.

The Flag in the Church

By Gerhard Friesen

Ever since the atmosphere in our nation turned militaristic, there has been a wave of flag display in our churches. I do not know how other denominations have reacted to this upwelling, but in our circles there has been a decided trend toward conformity to public opinion. I believe it had its origin during the First World War. At least, I do not remember having seen any flags in our churches before.

What is back of this conduct of our churches? As far as my observation goes, it was an effort on the part of our people to prove that they were patriotic. The war was against the German nation. And since many of our people have used the German language, the militaristic-minded in our nation looked with suspicion on our people, mistrusting them as to their loyalty to our country. The fact that we do not believe in war made it still worse. Evidently, to protect themselves against this suspicion the churches started to display the national flag in the House of Worship. Whether the church leaders or influential church members had most to do with this, I do not know.

With this introduction let me state this question: What place does the national flag have in a Christian place of worship? If I should go to Mexico, England, Germany, or any other country and join the Christians there in their worship and see their national flag displayed in the House of God, the thought would immediately come: Do they worship something else here than I do? Is this a Mexican religion or an English religion, or whatever the nation might be? Is this state worship as Brother Winfield Fretz described it in *The Mennonite* of January 30th? It would distract. It would rob me of the feeling of oneness, it would be divisive. The thought would come: Is it Christian, is it in harmony with Christ's words, "that they all may be one"? Would not the displayed flag in the house of worship tend to act like a barrier between Christians of different

nations? Would it not indicate that national allegiance is valued above the allegiance to the Divine Lord, above the ecumenical nature of the church? One would be inclined to go away and say, "These people value popularity with their worldly government higher than their relationship to Christ and His commission to His followers."

What would our thoughts be if these Christians were of those who had received the light, that war is wrong and directly opposed to the teachings of Christ? If they would display these emblems, especially in time of war, to make the war-minded believe that they were loyal to, i.e., supporting, or at least not opposing, a leadership that favored such a program, would not the thought of hypocrisy come up in our mind? Would we not be inclined to wonder whether they really believed what they professed to believe? We would hardly be able to prevent the thought that they either lie to these patriots or they are denying their faith. Christians are in the world but not of the world. Their light is not to be hid under a bushel. (That is quite symbolic of an earthly measure of values.)

Another conclusion my observations have led me to make is that those who are most emphatic in showing their patriotism by the use of the flag are often among those whose true patriotism is open to question. True patriotism shows itself in doing that which really furthers the well being of fellowmen and makes for righteous and friendly relations between individuals and nations, and not in flag waving or displaying. If my conduct does not prove my patriotism, the flag never will.

Another observation a Christian would make is that putting good material in flags that should be used in clothes, and paying big money for such emblems when the world is full of need and suffering is neither good Christianity nor true patriotism.

I hope we Christians can rise to a place where we are a clear light of the world and a preserving salt of the earth with a faith comparable to that of the three friends of Daniel who refused to bow to the golden image in the face of sure death. We cannot serve two masters.

Rev. Gerhard Friesen, graduate of Witmarsum Seminary with M.A. and B.D. degrees, has served as teacher and pastor for many years. He now lives in Newton, Kansas.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

China Missionary Conference

June 6, 1945

(The secretary has gone into detail for the benefit of those who could not be present)

This China missionary conference closely followed the Tri-Annual General Conference Session, held at North Newton, Kansas, in the Memorial Hall of Bethel College. (May 31-June 6, closing on the evening of June 5, 1945)

The China Missionary Conference, with some of the Foreign Mission Board members and the executive members of the Women's Mission Societies present, was held in the basement of the First Mennonite Church of Newton, Kansas, (June 6, 1945) beginning at 9:00 a.m. and closing at 6:00 p.m.

Members Present:

Foreign Mission Board

Dr. P. H. Richert, Secretary; Rev. A. E. Kreider, President; Rev. D. J. Unruh. (These were present part time)

Women's Missionary Society Officers

Mrs. R. A. Goertz, Mrs. A. M. Lohrentz, Mrs. Frieda Regier Entz, and Mrs. D. J. Unruh, wife of a Foreign Mission Board member.

Missionaries Present

Rev. and Mrs. H. J. Brown, Mrs. S. J. Goering, Rev. and Mrs. W. C. Voth, Rev. and Mrs. P. J. Boehr, Rev. and Mrs. Albert L. Jantzen, Rev. and Mrs. Marvin J. Dirks, Rev. and Mrs. Lester Wuethrich, Miss Aganetha Helen Fast, Miss Talitha Neufeld, Miss Jessie Brown and Miss Lois Lohrentz.

The noon meal was served by the ladies of the Mission Society of the First Mennonite Church with Mrs. Frieda Regier Entz as the host of all the guests as mentioned above. For the evening meal Rev. and Mrs. W. C. Voth and Mrs. S. J. Goering were the hosts of all the guests.

The morning session was opened by Rev. H. J. Brown, temporary chairman, by singing, "So nimm denn meine Hande and fuere mich." Devotions were led by Dr. P. H. Richert, Secretary of the Board (substituting for Aganetha Fast, at her request). Basis of Dr. Richert's devotions, Rev. 1:3-6. (Missionaries like Paul also prisoners, barred from their work, but being priests, intercessors, still continue in the work, and do a great work for the Master.) Two sessions of prayers were offered up to the Throne of God in which all of those present took part. Basis of their

intercession was: the field in China it workers and Christians; internees, Marie J. Regier and Elizabeth D. Goertz; thanksgiving for the safe return of our six Philippine internees and five children; protection of those of our number at present out—service overseas, as well as for their loved ones at home. Members overseas: S. J. Goering, S. F. Pannabecker, Miss Kuyf, Dr. A. M. Lohrentz. Other fields, phases and workers were included in these prayer requests.

10:10 Election of officers:

Rev. August Ewert, chairman
Miss Aganetha Fast, secretary
Findings Committee:
Rev. H. J. Brown
Mrs. P. J. Boehr
Rev. Marvin Dirks

10:20 Report of missionaries liberated in the Philippines.

Rev. Marvin Dirks—How and when were we interned.

Mrs. Albert Jantzen—Food supplies and Schools

Mrs. Marvin Dirks—Living conditions

Mrs. Lester Wuethrich—Removal from Baguio to Billibid Prison

Rev. Lester Wuethrich—Release

Rev. Albert L. Jantzen—Praise and Thanksgiving. Psalm 37

All testified to God's marvelous protection and care. Report of Sam Goering's work gleaned from letters. The need and suffering very great.

"The Mennonites never had a greater opportunity for service than now."

Time for noon session adjournment.

Mrs. A. M. Lohrentz closed with prayer.

Song: "O mein Jesu, Du bist wert, des man Dich im Staube ehrt."

Intermission: Noon.

I. 1:30 p.m. Opening by chairman, August Ewert.

Song: "If we walk with the Lord"

II. Devotions: mostly prayer, some of it directed prayer. Scripture reading and message, John 15:7-16, Rev. August Ewert. Thoughts: Our close relationship with the Lord. "Ye have not chosen me but I have chosen you." Why us? That we should go and bear fruit. We must accept more open doors. That we aim to create more open doors for our young people to go out under our own General Conference Board in order to preserve funds in our churches that are being spent to send our young people out under other boards.

"If ye abide in Me, ye shall ask what ye will and it shall be added unto you." —Mrs. J. P. Boehr
Emphasis—Keep your eyes upon Jesus.

1. Prayer emphasis: Seeking the Will of the Lord.

2. Prayer emphasis: Preciousness of the Lord.

3. Prayer emphasis: Open doors for young people. Wisdom given to Mission Boards to find open doors.

Close of prayer hour: Song, "Guide Me, O Thou Great Jehovah"

III. Report of Rev. S. F. Pannabecker's work. Letter entrusted to Mrs. A. M. Lohrentz by Mrs. Sylvia Pannabecker. Special request from S. F. Pannabecker for conference to set down specific principles as to student loans and supports.

There was much discussion back and forth as to the implication involved by helping too much or too little: setting up precedence for future work.

Questions under consideration:

What kind of help should be given students in free China?

Students paying back their school expenses.

Mission Board reimbursing individuals of other missions for help given students.

Sending money direct to students upon request considered risky procedure. With Mr. Pannabecker and others on the spot it can be regulated and controlled.

Does Mr. S. F. Pannabecker wish us to corroborate what we had decided at our last conference? Will the Chinese ask to have losses sustained through the war, made up by Board?

Moved: That the missionaries will not send in any losses sustained due to war —H. J. Brown, Marvin Dirks. Passed.

Upon decision the other reports were called for and the Findings Committee was advised to set up principles governing the administration of funds in China.

IV. Relationship of foreign workers and funds to church work after liberation. W. C. Voth.

1. Consider the Old Field

2. Consider the New Field

The beginning pioneer work, difficult. Later: striking leaders and laymen.

Thoughts:

Missionaries should live in houses more on the level of Chinese.

"Must not be too aggressive." —Chinese leader.

"Need more missionaries" —Chinese leader.

Missionaries more as advisors, co-workers.

Funds: Need funds and lots of them. Great need!

Churches should all be patterned more after Chinese country churches.

Hospitals will need more funds, the Chinese cannot supply them.

Bible schools, Specialized work, Missionary homes —repairing, rebuilding of public mission buildings.

There are funds available and much funds, we need the wisdom to tap them.

V. Possibility of supporting Ezra Steiner's work in Tibet with workers and funds. P. J. Boehr.

Main emphasis: Reaching out into farther fields.

VI. Missionary Personnel for the future—Mrs. W. C. Voth.

Variety types of missionaries.

1. Preaching one type—in the kitchen another type.

2. Missionary make a great flourish back home, is in actuality just ordinary.

3. Older missionaries—set, suppress younger ones.

4. Missionaries overemphasizing one phase of work, education, evangelism, or medical.

5. Well-balanced missionary—the most satisfactory.

Conclusion: Be prepared to face the effects of war. War will give China experts, we must be ready for them. Be ready with Christian approach.

Rev. A. E. Kreider, (newly elected President of our Board, Dr. P. P. Wedel having resigned due to ill health) had to leave for the train at about 5:00 p.m. and parting made a special request that at our next General Conference, preceding the conference, all the foreign missionaries of all fields should meet for conference and after that each field could meet separately.

Moved: "Following the suggestion made by Rev. Kreider, president of our Foreign Mission Board, we recommend that there be a meeting of all foreign missionaries immediately preceding our next General Conference at Berne, Indiana, with separate meetings for the groups of the different mission fields. The chairman of our Foreign Mission Board shall call such a meeting." Boehr—Voth. (Passed)

Moved: That the chairman of our China Missionary gathering shall call the next China missionary meetings. (Passed) Boehr—Jantzen.

While the Findings Committee had its separate meeting the China Conference had its closing devotions. The chairman in a few words expressed praise and thanksgiving to God for this privilege of meeting, not we, but with us were our returned internees. This gives us much cause for praise. By a standing vote we expressed our gratitude to the First Mennonite Church; its pastor, Rev. D. J. Unruh; the ladies who prepared the two meals; to Mrs. Frieda Regier Entz as hostess for the noon meal; Mrs. Goering and Rev. and Mrs. Voth for the evening meal.

Song 438 was sung, "Praise Him, Praise Him, Jesus our Blessed Redeemer"

Parting Song: "Blest Be the Tie that Binds"

Benediction by Rev. D. J. Unruh.

Report of Findings Committee

Rev. H. J. Brown, Mrs. P. J. Boehr, Rev. Marvin J. Dirks

1. We need to pray that the doors may be open for our young people and that they may be encouraged to go out under our Foreign Mission Board rather than under other agencies. (Second: Mrs. A. M. Lohrentz)

2. We see the great need of prayer for China. May we not only pray ourselves, but win others to pray for China as a whole, the Chinese people, the Christians and their spiritual leaders. (Second: Mrs. P. J. Boehr)

3. In reply to Rev. S. F. Pannabecker's inquiry we state:

a. That he is to use his judgment as to the helping of students in free China to attend "sound schools," and that the Foreign Mission Board and the China Missionary Conference favor the sending of more funds to him in China as soon as he reports new needs. (Second: Rev. Jantzen)

b. That we ask him to exercise great care in assuming responsibility for back debts of students, who may have been helped by missionaries under other mission boards. (Second: Mrs. W. C. Voth)

4. We encourage well-trained Christian professional workers to enter China following their profession, and at the same time by word and life be a testimony for Christ and be a means in bringing people to the Saviour. They might even eventually get into full time missionary work. (Second: Mrs. Marvin Dirks)

5. We are resolved to pray for Miss Talitha Neufeld, that God's will be done in regards to her hopes of future work in Europe. (Second: Mr. P. J. Boehr)

Resolutions

We herewith express our appreciation and thanks to the Foreign Mission Board for attending our sessions of the China Missionary Conference.

To the Mission Society representatives present in our meetings.

To the officers of the First Mennonite Church for the use of the building.

To the ladies of the local church, who have rendered us such splendid service during the day of our meetings.

To Mrs. Regier Entz, Mrs. Mathilda Voth and Mrs. Pauline Goering for their great hospitality in being our host during our conference.

Second: Aganetha Fast.

Neglected Duties:

1. Concerning a schedule writing to church papers and the "News and Notes."

2. Appreciation of the love and service that Mrs. R. A. Goerz has given to the cause of missions, particularly as related to our China Mission in the gathering of funds for the Girls' Boarding School, the bicycles for the Biblewomen, and otherwise encouraging the work in China, etc., sponsored by the Women's Mission Association.

The missionaries decided on a minute book and printing of sufficient copies to be sent to each Board member, missionary and Women's Mission Association. For this the assembled members took up a collection, 10 cents each, which brought the sum of \$2.95.

Aganetha Fast, Secretary

India Scholarship Fund

"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into the harvest."

The task of training Indian leaders is a responsible and sometimes an arduous one. The missionaries find their first great difficulty in the lack of higher educational institutions within our own Mission. It is a necessity, not a choice, for our youth to go far from their homes for high school and any specialized training to fit them for evangelistic, educational or medical work. This means that the missionaries also need continually to challenge the promising young people to consecrate themselves and remain true to Jesus Christ, to answer the need of the Church and be loyal to their own Mennonite Mission. In the name of all of the missionaries I entreat all interested friends to pray earnestly for India. In this time of encouraging growth and expansion may many loyal Indian coworkers join the ranks to help relieve the hardship that comes from such a paucity of missionary personnel.

Financial help is needed at this time for Indian students. The reasons are many and valid. 1. Opportunities for earning while learning, through manual work (jobs) is much less prevalent in India than in America. 2. Tuition fees and board are often much higher than our students and their families can afford; 3. War-time prices are abnormal and out of all proportion to income from day labor or professional work.

The INDIA SCHOLARSHIP FUND is a Mission sanctioned and controlled plan for helping worthy, selected students. It is in most cases a loan fund and



Theresa Alfred

has been founded carefully and prayerfully by those who know the needs and the conditions of the land. At present there is great need to have a substantial fund on hand with which to work. The amount has been set at \$650 for the year 1945, this with the approval of the Mission board. At least ten students are already receiving some help at present.

A typical case is that of Theresa Alfred. Because she was deserted by her mother when she was not yet of school age, Theresa grew to young girlhood with no other home than the Funk Memorial Boarding at Janjgir. Here she completed the middle school course, attended the Bible Training school for a year, next the high school course in a large Methodist institution far from our own Mission. She taught one year, grade five with thirty four pupils enrolled, in the Funk Memorial Girls School, and then went on to college because she had dedicated her life to become a doctor. Word has come that she passed her first year's course in the Women's Union Christian College in Madras, South India, in April of this year. Late in July she will begin her pre-medical studies and if God grants her health, and she applies herself well to the difficult studies, and keeps very close to her Saviour so that He can guard her character and calling, Theresa may in the future be a lady surgeon and doctor in one of our own hospitals, one willing and trained to help her needy Indian sisters. Who will help her, and others like her? Sunday School classes, individuals, C.E.'s, women's or girls' missionary societies, anyone and everyone who desires to share in this may send the contribution to the treasurer, Dr. P. A. Penner 722 Main Street, Newton, Kansas. Be sure to designate it clearly for the INDIA SCHOLARSHIP FUND. Thank you.

Montain Lake, Minnesota,
June 8, 1945

Helen E. Nickel

Discovering and Training Leaders

By S. T. Moyer

At this stage of our work in India in establishing the Church of Jesus Christ so that it takes root in India, a large emphasis must be given to training leaders. The three major tasks of Jesus here on earth were (a) winning followers, (b) healing the sick, (c) training picked followers so as to become apostles.

With my keen interest in "(a)" above, there has come over me a deepseated conviction as the imperative necessity with reference to "(c)" above. I am not willing that any possible boy miss the chance to be trained,—if not to give full time Christian service, then to become a valiant helper as a layman, who located in our Indian Christian communities, rooted there economically, gives of his talents and earnings to further the work of Christ through the church. I can never forget the large part laymen play in the

churches of America. For example, Souderton, Zion Mennonite Church, would never have come to its present size and position, were it not for the valiant work of laymen during the past three and four decades.

The Part of the Home

Nevertheless, I am even more interested in guiding and helping the best boy of our Christian homes to enter the ministry of the Word as pastors and evangelists. Recently I was in Jagdeeshpur, and had opportunity to talk freely with Janjgir boys studying there. All except one were studying in the grades under the High School. One must not expect too much of such young boys. I asked each boy a number of questions. Of all the boys, only two replied that they wished to become pastors or preachers.

What kind of homes do you suppose they came from? That to me was the big point. They came from homes where family devotions had been observed for decades, and from our best Christian homes. There were the homes of Sukhie Bhai (now deceased) and Garib Das. The other homes did not produce boys who wished to give full time Christian service. Such other homes, may and do so, at times. It is also true that not all our Janjgir homes were represented by boys at present studying at Jagdeeshpur. Yet only the Lader and the Garib homes have boys in school now who definitely plan on full time Christian service. In both homes the Christian spirit and family prayers have been outstanding.

The letter copied below was written by the oldest son of Sukhai Bhai, the son we now know as Philip Lader. It was written as part of requirements preparatory to entering Theological College for further training, and was uncoached by me. Please study this spontaneous testimony from the standpoint of the part the father-son relationship played in the formation of the son's vocation, as well as the prayer life of that relationship. How many times does Philip speak with affection and appreciation of "my father?"

National and other factors demand that we man our work with national leaders as soon as possible. But, me thinks, nothing will give us those possible leaders, in the first instance, except godly homes, with fathers and mothers who pray not only for their children, but with them.

THE TESTIMONY OF PHILIP LADER

My parents were non-Christian illiterate farmers. When I was six years of age, they were baptised. Father got much opposition because of his conversion. This came from relatives and other Hindoos. From that time on my destiny was changed. My father reached his heavenly home fourteen years ago. Mother is still with us. They taught me about Jesus Christ from my early childhood. Father taught me to pray.

(CON'T)

Report of Money Received during the First Quarter, 1945

Church	Foreign Missions	Home Missions	Relief	Peace	Gen. Conf.	Educa- tion	Publi- cation	Total	Mem. ship	Per Mem.
Alberta Community, Portland, Oregon	25.00	50.00	50.00					125.00	60	2.08
Alexanderwohl, Goessel, Kansas	818.00		125.00	1244.86				2187.86	911	2.40
Apostolic, Trenton, Ohio	40.00	32.50	34.77					107.27	216	.50
Arlington, Arlington, Kansas									84	
Bell, Fredonia, Kansas				24.00				24.00		
Bergfelder, Mountain Lake, Minnesota	96.82			250.00				346.82		
Bergtal, Corn, Oklahoma	32.50	17.50					12.00	62.00	127	.49
Bergtal, Pawnee Rock, Kansas	87.10		380.35	395.63				863.08		
Bethany, Freeman, South Dakota	108.00	54.00	57.17	102.34				321.51		
Bethany, Kingman, Kansas	240.87	104.34		107.58				452.79	189	2.40
Bethany, Quakertown, Pa.	103.20	54.10	85.42		9.83	59.10	24.74	336.39	160	2.10
Bethel, Dolton, South Dakota	17.00							17.00		
Bethel, Enid, Oklahoma (non-conf.)	193.02		35.00	67.35				295.37		
Bethel, Fortuna, Missouri	21.70	42.69	29.59	53.82				147.80	143	1.03
Bethel, Hydro, Oklahoma									66	
Bethel, Inman, Kansas (non-conf.)	184.39		433.00	420.00				1037.39		
Bethel, Langdon, North Dakota				17.68				17.68		
Bethel, Lustre, Montana	34.35	30.00	61.00	73.65				199.00	50	3.98
Bethel, Mountain Lake, Minnesota	744.07	339.54	799.20	1093.95		50.00	50.00	3076.76		
Bethel, Perkasio, Pennsylvania	9.50							9.50		
Bethel, Perryton, Texas				36.00				36.00		
Bethel, Winton, California										
Bethel, Wolf Point, Montana	87.31	87.31						174.62		
Bethel College, North Newton, Kansas	281.91		388.28	606.58		64.40		1341.17		
Bethesda, Henderson, Nebraska	1466.37	1428.48	1670.62	2717.02				7282.49		
Bethesda, Marlon, South Dakota	105.50	27.84	298.97					432.31		
Bethlehem, Bloomfield, Montana	347.24	183.00		81.00				611.24		
Brudertal, Hillsboro, Kansas	213.34	75.27	248.73	325.25				862.59		
Buhler, Buhler, Kansas	229.78	70.94	129.09					429.81		
Burrton, Burrton, Kansas	131.16		72.27	107.48				310.91		
Butterfield, Butterfield, Minnesota										
Calvary, Barlow, Oregon	124.91		124.91	45.90				295.72		
Calvary, Mechanics Grove, Pennsylvania										
Deep Run, Deep Run, Pennsylvania		11.31	235.00					246.31		
Deer Creek, Deer Creek, Oklahoma	144.62		248.32	226.40				619.34		
East Swamp, Quakertown, Pennsylvania	25.00		139.96					164.96		
Ebenezer, Gotebo, Oklahoma	36.00							379.10		
Ebenezer, Bluffton, Ohio	360.00	9.50	9.60					36.00	85	.42
Ebenfeld, Montezuma, Kansas										
Eden, Inola, Oklahoma	42.15							42.15	133	.32
Eden, Moundridge, Kansas	1213.53		358.57	1500.00				3072.10	797	3.85
Eden, Schwenksville, Pa.	465.75		336.50					802.25	277	2.90
Eicher Emmanuel, Noble, Iowa	27.97	15.08		78.88				121.93	219	.57
Einsiedel, Hanston, Kansas	45.12			31.71				76.83	75	1.02
Emmanuel, Denver, Pennsylvania									32	
Emmanuel, Doland, South Dakota	5.00							5.00	88	.06
Emmanuel, Galva, Kansas	46.53		39.96	33.80				111.29		
Emmanuel, Pratum, Oregon	321.33			61.09				382.42	182	2.10
Emmaus, Whitewater, Kansas	1543.01	236.75	993.00	1018.84				3791.60	339	11.18
Fairfield, Fairfield, Pennsylvania	400.00		113.19					513.19	61	8.41
Fairfield-Bethel, Huron, South Dakota	14.61							14.61		
First Church, Aberdeen, Idaho	469.92	591.19	456.91	388.87			71.31	1978.20	384	5.15
First Church, Allentown, Pennsylvania	256.04	55.51	100.22					411.77	204	2.02
First Church, Beatrice, Nebraska			300.00	500.00		37.13		837.13	353	2.37
First Church, Berne, Indiana	2291.33	721.32	80.00	185.00				3277.65	1297	2.53
First Church, Bluffton, Ohio	100.00							128.13		
First Church, Burns, Kansas			19.44	27.00		28.13		46.44		
First Church, Butterfield, Minnesota			34.93	38.00				72.93		
First Church, Chicago, Illinois		6.00	13.00	15.00				34.00	106	.32
First Church, Colfax, Washington			100.00					100.00	114	.88
First Church, Geary, Oklahoma									132	
First Church, Halstead, Kansas	240.78	152.77		217.80				611.35	291	2.10
First Church, Hillsboro, Kansas	307.39		48.90	521.94				878.23	335	2.62
First Church, Hutchinson, Kansas	22.22							22.22	126	.18
First Church, Lima, Ohio	42.53		33.91					76.44		
First Church, McPherson, Kansas										
First Church, Madrid, Nebraska	38.85		89.24	91.68				219.77		
First Church, Monroe, Washington	100.89	21.29	78.78	41.83				242.79		
First Church, Mountain Lake, Minnesota	330.74	374.52	541.18	329.71				1576.11		
First Church, Nappanee, Indiana									173	
First Church, Newport, Washington	41.00	43.20		20.02				104.22		
First Church, Newton, Kansas			374.31	889.39				1263.70	614	2.06

First Church, Paso Robles, California	52.15	34.20						86.35	67	1.29
First Church, Philadelphia, Pennsylvania	80.47	20.47	65.75		4.09	2.05	2.05	174.88	336	.52
First Church, Pretty Prairie, Kansas	363.68	179.43	1375.00	1496.85			47.42	3462.38	565	6.13
First Church, Ransom, Kansas	32.01			168.56				200.57	115	1.74
First Church, Reedley, California	1197.39	510.04	1601.49	1269.00			48.70	4669.32		
First Church, Shafter, California	30.01		6.55	41.50				78.06		
First Church, Sugar Creek, Ohio	25.00	50.00	20.50				25.00	120.50		
First Church, Summerfield, Illinois	30.00	15.00	15.00	53.50				113.50	140	.81
First Church, Upland, California	216.73	103.79	274.11	88.51			13.03	696.17	343	2.03
First Church, Wadsworth, Ohio		20.00	50.00	50.00			50.12	170.12		
First Christian Church, Moundridge, Kansas	333.75	86.00	255.00	662.47				1337.22		
First Church of Garden Twp., Halstead, Kan.	198.34	19.17	435.16	225.00			8.13	885.80	198	4.47
First Federated Church, New Stark, Ohio										
Flatland Church, Quakertown, Pennsylvania	6.97	20.00	11.50	3.00			3.00	47.47	62	.77
Friedensberg Church, Avon, South Dakota	33.77	33.77	33.77	33.21				134.52		
Friedensfeld Church, Turplin, Oklahoma	31.95		118.36	56.50				206.81	73	2.83
Friedenstal Church, Tampa, Kansas	55.81			173.01				228.82		
Germantown Church, Germantown, Pennsylvania	17.75	20.60						38.35	36	1.07
Gnadenberg Church, Whitewater, Kansas	117.83	41.16		281.27			27.92	468.18	160	293
Goessel Church, Goessel, Kansas			52.30	267.31			18.65	338.26	285	1.19
Grace Church, Albany, Oregon									110	
Grace Church, Dallas, Oregon	129.01	71.89						200.90	245	.82
Grace Church, Enid, Oklahoma	16.60							16.60	42	.40
Grace Church, Lansdale, Pennsylvania	79.40	172.30	46.08					297.78	227	1.31
Grace Church, Pandora, Ohio	140.00	70.00	50.00	250.00				510.00	437	1.17
Greenfield Church, Carnegie, Oklahoma	96.46		17.00	18.70				132.16		
Hebron Church, Buhler, Kansas	369.89	107.88	143.10	550.83				1171.70	258	4.54
Hereford Church, Bally, Pennsylvania	30.00		341.04					371.04	250	1.48
Herold Church, Bessie, Oklahoma	54.97	35.85	144.42	202.52				437.76	165	2.65
Hoffnungsau Church, Cuauthemoc, Chih., Mexico									25	
Hoffnungsau Church, Inman, Kansas	148.58	46.27	297.38	324.92	24.50			841.65	393	2.14
Hopefield Church, Moundridge, Kansas			150.00	140.50				290.50	116	2.50
Huttertal Church, Freeman, South Dakota										
Hutterdorf Church, Freeman, South Dakota										
Huttertal Church, Hitchcock, South Dakota	77.00			180.60				257.60		
Immanuel Church, Delft, Minnesota	161.84	30.87		38.50				231.21		
Immanuel Church, Los Angeles, California	235.77	99.76	135.00	223.00				693.53	234	2.96
Inman Church, Inman, Kansas	192.98	30.70	116.40	175.49				515.57	201	2.57
Johannestal Church, Hillsboro, Kansas	231.14	78.08	67.75	372.97	5.00	5.00	5.00	764.94	194	3.94
Kidron Church, Taloga, Oklahoma									32	
Lehigh Church, Lehigh, Kansas	20.09	22.92	62.98					105.99	248	.43
Lorraine Avenue Church, Wichita, Kansas	41.70	3.65		150.00				195.35	160	1.22
Meadow Church, Colby, Kansas	54.43		46.43	90.54				191.40	25	7.66
Medford Church, Medford, Oklahoma	66.37	15.87	52.21	167.03				301.48	128	2.36
Memorial Church, Altoona, Pennsylvania										
Menno Church, Lind, Washington	723.44	281.92	1334.79	790.00				3130.15	130	24.08
Menn. Bible Mission, Chicago, Illinois	10.00			30.00				40.00		
Mennoville Church, El Reno, Oklahoma (non-Conference)									30	
Menn. Country Church, Monroe, Washington	23.00	23.00						46.00		
Napier Church, Bedford, Pennsylvania									44	
Neu Friedensberg Church, Vona, Colorado									30	
Neu Huttertal Church, Bridgewater, South Dakota			144.45					144.45		
New Home Church, Westbrook, Minnesota		4.10						4.10		
New Hopedale Church, Meno, Oklahoma	369.92	169.58	50.00	248.79				838.29	333	2.52
Pine Grove Church, Bowmansville, Pennsylvania			65.00					65.00		
Pleasant Valley Church, Kismet, Kansas									46	
Pulaski Church, Pulaski, Iowa	65.36	23.26		69.71				158.33	167	.95
Richfield Church, Richfield, Pennsylvania									150	
Roaring Springs Church, Roaring Springs, Pa.									47	
St. John Church, Pandora, Ohio			87.58					87.58	276	.32
Salem Church, Dalton, Ohio	40.91		93.68	201.85			10.00	346.44	228	1.52
Salem Church, Freeman, South Dakota	264.00	264.00	364.00	565.00				1457.00		
Salem Church, Munich, North Dakota	41.21		165.22	73.83				280.26		
Salem Church, Wisner, Nebraska			163.65		15.00		10.00	188.65		
Salem-Zion Church, Freeman, South Dakota	301.74	100.59	662.60	474.29				1539.22		
Saron Church, Orienta, Oklahoma	57.00	100.38		219.75				377.13	90	4.19
Saucon Church, Saucon, Pennsylvania		6.67						6.67	19	.35
Second Church, Beatrice, Nebraska			202.95	297.63				500.58	160	3.13
Second Church, Paso Robles, California	121.89	39.18	45.54	63.16				269.77	116	2.33
Second Church, Philadelphia, Pennsylvania		5.00	75.98					80.98	144	.56
Sichar Church, Cordell, Oklahoma	52.94	62.78		115.80				231.52	93	2.49
Smith Corner Church, East Freedom, Pennsylvania									68	
Springfield Church, Coopersburg, Pennsylvania									27	
Swiss Church, Alsen, North Dakota	82.45	72.35	75.23	53.51				283.54		
Swiss Church, Whitewater, Kansas	187.92							187.92	98	1.92

Tabor Church, Newton, Kansas	81.25	115.95	184.91	309.23	35.00	10.00	736.34	400	1.84
Upper Milford Church, Zionsville, Pennsylvania			32.50				32.50		
Walton Church, Walton, Kansas								71	
Wayland Church, Wayland, Iowa	40.00		18.81	13.00			71.81	265	.27
West New Hopedale Church, Ringwood, Okla.	51.15			173.78			224.93		
West Swamp Church, Quakertown, Pa.	161.75	101.09	51.09		16.17	32.35	32.35	394.80	232 1.70
West Zion Church, Moundridge, Kansas	324.20		299.51	119.50				743.21	307 2.42
Woodland Church, Warroad, Minnesota	35.00		50.00	25.00				110.00	
Zion Church, Arena, North Dakota				33.00				33.00	
Zion Church, Bridgewater, South Dakota				50.00				50.00	
Zion Church, Donnellson, Iowa	140.00	118.42	100.55	36.10				395.07	227 1.74
Zion Church, Elbing, Kansas	445.74	186.85	499.67	317.15	3.50	2.00		1454.91	115 12.65
Zion Church, Kingman, Kansas	44.48		23.92					68.40	76 .90
Zion Church, Souderton, Pennsylvania	25.00	135.00		50.00	85.00	25.00	75.00	395.00	
Zoar Church, Goltry, Oklahoma	44.75			81.40				126.15	273 .46
Totals	23380.25	8585.74	20535.20	26153.82	198.09	468.76	426.52	79748.38	

INCOME FROM SOURCES OTHER THAN CHURCHES JANUARY, FEBRUARY, MARCH, 1945

Foreign Missions:

(The first number is the receipt number, and the second is the contribution given.)

2316—\$20; 2325—100; 2355—40; 2373—50; 2378—30; 2379—30; 2390—20; 2418—100; 2420—5; 2444—15; 2445—35; 2454—5; 2460—25; 2465—50; 2473—5; 2500—200; 2502—13.50; 2505—10; 2514—15; 2528—9; 2533—300; 2547—5; 2548—100; 2551—10; 1561—100; 2566—100; 2569—10; 2578—20; 2583—3; 2584—2361.53; 2586—218.76 2594—12.50; 2595—80; 2598—5; 2605—100; 2608—60; 2609—30; 2629—50; 2632—27.90; 2638—82; 2640—10; 2646—50; 2649—10; 2651—11.70; 2655—5; 2671—100; 2675—3.90; 2691—10.75; 2698—250; 2701—5; 2713—5; 2718—23.94; 2724—59.08; 2726—121.14; 2727—25; 2738—5; 2740—20; 2747—802.08; 2758—70; 2762—1000; 2769—3; 2770—50; 2775—500; 2778—3. 2794—100; 2798—1; 2809—10.50; 2912—5. 2816—100; 2818—108.23; 2825—30; 2842—1; 2856—25; 2857—60; 2865—15; 2892—3.82 2903—102; 2904—10; 2907—1; 2916—15; 2922—10; 2939—12.90; 2941—25; 2942—12.50; 2947—15; 2949—5; 2956—430.76; **Total—\$8,695.49.**

Home Missions

2418—100; 2500—200; 2514—10; 2528—4.50; 2584—397.96; 2596—5; 2609—10; 2630—225; 2640—5; 2683—25; 2692—50; 2693—50; 2725—1; 2747—53; 2772—4; 2809—5; 2833—30; 2956—104.27; 2915—9.05; **Total—1288.78**

Relief

2323—50; 2347—35; 2354—10; 2360—12.50; 2376—10; 2379—76.75; 2416—30; 2434—25; 2446—50; 2449—12; 2476—300; 2495—20; 2500—200; 2505—25; 2514—15; 2534—20; 2565—2; 2567—5; 2580—100; 2581—100; 2582—2.50; 2584—829.93; 2586—109.40; 2594—12.50; 2595—40; 2601—20; 2609—25; 2611—25; 2628—50; 2629—50; 2632—27.90; 2655—5; 2671—100; 2674—10; 2698—250; 2701—5; 2710—20; 2713—5; 2723—50; 2725—1; 2747—225; 2748—30; 2756—50; 2770—85; 2808—25; 2832—10; 2854—50; 2860—20; 2863—10; 2872—25; 2882—10; 2891—5; 2902—10; 2956—424; 2913—155; **Total 3870.48**

Peace and C.P.S.

2338—100; 2373—40; 2379—337.23; 2406—50; 2407—100; 2421—25; 2514—10; 2526—5; 2554—20; 2580—100; 2581—100; 2584—414.93; 2655—5; 2674—10; 2747—20.75; 2770—50; 2889—6; 2954—100; 2956—175; **Total 1668.91**

General Conference

2352—14; 2375—12.75; 2394—100; 2500—100; 2585—12.75; 2590—23.86; 2602—14; 2619—62.50; 2760—14; 2763—12.75; 2777—5.00; 2934—6.50; 2956—75. **Total, 453.11**

Education

2470—1.65; 2570—1.25; 2595—7; 2600—5; 2704—1; 2834—75. **Total, 90.90**

Publication

2521—699.26; 2696—100; 2844—100; 2880—36.71. **Total 935.97.**

CONTRIBUTIONS FOR HOME MISSION OF THE WESTERN DISTRICT CONFERENCE, JANUARY, FEBRUARY, MARCH 1945

Alexanderwohl, Goessel, Kans., \$205; Bergtal, Corn, Okla.,

17.50; Bethel College, North Newton, Kans., 113.78; Buhler, Buhler, Kans., 76.90; Burrton, Burrton, Kans., 29.50; Deercreek, Okla., 20.44; Eden, Inola, Okla., 25; Einsiedel, Hans-ton, Kans., 28.75; Emmanuel, Moundridge, Kans., 52.62; First Mennonite, Burns, Kans., 25.36; First Christian, Mound-ridge, Kans., 95; First Mennonite, Hillsboro, Kans., 70; First Mennonite S. S., Hillsboro, Kans., 39.12; First Mennonite S. S., Hutchinson, Kans., 27.52; First Mennonite, Ransom, Kans., 130; Friedensfeld, Turpin, Okla., 21.14; Garden, Mound-ridge, Kans., 10.88; Goessel, Goessel, Kans., 24; Herold, Bessie, Okla., 32.17; Hoffnungsau, Inman, Kans., 26.61; Johannestal, Hillsboro, Kans., 20; Lehigh, Lehigh, Kans., 10.05; Loraine Ave. Wichita, Kans., 26.45; First Mennonite, McPherson, Kans., 28.72; Meadow, Colby, Kans., 74.07; Menno-ville, ElReno, Okla., 115.41; Neu Friedensberg, Vona, Colo., 1971; New Hopedale, Meno, Okla., \$77.73; New Hopedale S. S., Meno, Okla., 75; West New Hopedale, Ringwood, Okla., 119.20; Tabor, Goessel, Kans., 83.67; West Zion, Moundridge, Kans., 75.55; Zion, Kingman, Kans., 15.46; Zoar, Goltry, Okla., 39; Gen. Conf. Home Mission, 72.

—H. J. Dyck, Treasurer, Elbing, Kansas

REPORT OF THE EX. COM. OF THE WOMEN'S MIS- SIONARY ASSOCIATION, RECEIPTS FOR JANUARY, FEBRUARY AND MARCH, 1945

Totals only.

January:

Foreign Miss. Gen'l. Treas., \$489.47; Home Miss., Gen'l. Treas., 397.96; Retired Miss. Pension Fund, 261.97; India, 1,385.09; China, 100; Relief Work, 829.93; C.P.S. Camps, 414.93; Work in S. A. (New Mission), 125; U. S. Indian Station, 240; Expenses of Ex. Com. and Miss. News and Notes, 39.22; Mis- cellaneous, 404.81. **Grand Total, \$4,688.38.**

February:

Foreign Miss. Gen'l. Treas., \$50; Home Missions, 88; Re- tired Miss. Pension Fund, 37.94; India, 626.14; China, 88; Relief Work, 225; C.P.S. Camps, 20.75; U.S. Indian Stations, 247.06; Expenses of Ex. Com. and Miss. News and Notes, 37.90 Miscellaneous, 121.17. **Grand Total, \$1,541.96.**

March:

Foreign Miss. Gen'l. Treas., \$68.53; Home Miss. Gen'l. Treas., 104.27; Retired Miss. Pension Fund, 10.47; India, 321.76; China, 30; Relief Work, 424; C.P.S. Camps, 175; Minister's Pension Fund, 75; Expenses of Ex. Com. and Miss. News and Notes, 50.05; Miscellaneous, 420.54. **Grand Total, \$1,679.62**

—Mrs. Frieda Regier Entz, Treas.

The following amounts were contributed by the Canadian Societies to the Canadian Treasurer, Mr. D. W. Friesen: Sept. Oct. and Nov., 1944, \$2,817.69; Dec. '44 and Jan. and Feb. '45, 1,151.84. **Grand Total \$3,969.53.**

First, Reedley, Calif., \$258.23; First, Reedley, for Lancaster Church Building Fund, \$35; First, Reedley, for Lynden, Wash., Church Building Fund, \$5; S.S. of First, Reedley, 30; First, Aberdeen, Idaho, 124.04; Kings Daughters, Aberdeen, 20; First, Upland, Calif., 155.78; First, Monroe, Wash., 17.50; First, Monroe, by Mrs. David Meed, \$1; First,

Shafter, Calif., 52.70; First, Paso Robles, Calif., 31.50; First, Colfax, Wash., for Lynden, Wash., Church Building Fund, 106.60; Menno, Lind, Wash., 189.21; Calvary, Barlow, Ore., 35.12; Newport, Wash., 22.26; Second, Paso Robles, Calif., Winton, Calif, 220; Grace, Albany, Ore, 28.62; Emmanuel, Pratum, Ore., 320.03; Grace, Dallas, Ore., 60.87; Bethel, 88.50; M. Ch. Home M. B. Gen. Conf., Newton, Kansas, for Menn., Brethren, Lynden, Wash., 25.63; Country Church, Monroe, Wash., 18. Total, \$1902.21. —Jno. C. Jantz, Treas., Odessa, Washington

The Testimony of Philip Lader

(Continued from page 12)

He daily led us in devotions twice a day. Early morning and at night before going to bed we had family prayers. From that time on I felt that Jesus Christ was Somebody, Who is our friend and helper. I finished my primary education in the home school at Janjgir. Then I was sent to Dhamtari for my middle and high school by my father. There I joined the C.E. Society, and the Sunday School. My father always reminded me through his letters that I should read the Bible and pray daily. One time I left my private devotions for a long time. Then I fell sick, and became very ill. Medicine could not help me. Then I remembered the words of my father, and began to pray in my heart. I felt that Christ touched me, and from then on I began to recover. When I returned home from Christmas, for the holidays, I took baptism.

I was much interested in religious matters. I used to help the Dhamtari Gospel Team wherever they went out for village preaching. I used to sit in the annual all-India Sunday School examinations, and receive many certificates and a Bible. I was chosen Jr. S. S. teacher, and afterwards, Intermediate, and taught for four years regularly. After finishing middle school, my father opened up his plan for my future. He said he wished to send me on to Theological College after I would finish high school. He asked me many questions, but I did not give entirely satisfactory answers. When I finished second year high school my father became very ill. Somehow or other without his earnings I finished that year, and returned home. I stayed home and nursed my father to the end of his earthly life.

My father's life greatly influenced my life. He used to give his testimony to his Hindoo relatives, and Government people, even in his illness. I saw joy in his face, though he was in great pain. When he knew that his time to go had come, he requested me to carry on home devotions, and serve the Lord. At his last moment, he rejoiced, and said, "Glory to God" "Yeshu ki jai." Then he slept. By this experience my faith increased and became firm in Christ.

After some time the Janjgir Bible School was opened and was in its beginnings. An inner call came for his service. I offered myself as a student. After finishing my three year training successfully, I became a teacher in Mission Primary School. Not only that, but also my church called me to assist my pastor in his absence, so I did both services. Then a call came to me to be a teacher in the Bible School in 1936. Since then I have taught full time.

In the year 1944 I was given ordination as a minister of the gospel by the Mennonite Conference. I am married and have seven children. My family life is joyful. I have experienced Christ's guidance, help, and blessings in my teaching and family life. I know that He has washed my sins by His precious blood, and He gives me strength to get victory over temptations. I feel my need for further training, and knowledge for His service. For a long time I prayed for opportunity and now I believe this opportunity is His answer to my prayer. I have given Him myself completely to make me a worthy servant of His.

BLESSED FAREWELL SERVICES FOR TWO MISSIONARIES

Last Sunday, June 17, Brother and Sister H. A. Toevs and children were given a farewell by their home church, the Mennonite Bible Mission in Chicago. It was my privilege to be present and take part in the program in two services morning and evening. The little church was almost filled, and quite a number of outside friends had come. Brother and Sister John T. Neufeld, who have charge of this mission, must be given credit for the fine program. They are doing good work and have already made many friends.

Rev. and Mrs. Toevs plan to leave from Chicago today, June 19, and from Philadelphia, June 25. Brother Rediger is to see them off there. They are the second couple we sent to Congo, Africa, together with the Congo Inland Mission Board, and some more are to follow soon, perhaps this year yet.

Brother Rediger, the Secretary-Treasurer of the CIM Board, is planning to make an inspection trip to this mission field in the near future. The mission is growing fast and new problems arise, which make such a trip necessary. May we remember him in our prayers as well as the missionaries that go out.

P. H. Richert

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Verney Unruh
Vice President
North Newton, Kan.
Ruth Ewert
Secretary-Treasurer
North Newton, Kan.

Christian Community Recreation

By Herbert E. Wiebe

A Paper Read at General Conference

Because of the many different opinions regarding the importance, necessity and wholesomeness of recreational activities, it has become almost dangerous to discuss such a topic, yet we feel that now and in the coming years this matter of recreation and entertainment in the various communities will become increasingly important.

We are definitely facing a new era in this respect, which, let us say, has, to some extent, been brought on by the war. Our youth will be different tomorrow; the demands for activity and entertainment are already increasing and with the return of our young men and women from the services, this problem will become even more important. These people will be restless, and just the old routine of community activities will not satisfy them. They will have to readjust themselves to their friends, community life, and customs. They will have experienced new things, and many of these experiences will never fit into our Mennonite philosophy. It is our job to cope with these problems, and we must be prepared by offering them something that will be a good substitute and that will occupy their minds with something worthwhile and wholesome.

I do not wish to be misunderstood that a community recreational program is only for the benefit of those who return from the service, even though that will be a problem. In order to organize a recreational program that is fundamentally worthwhile, we must work with those young people who are at home now. It is this group that should promote the activities that will help others to become re-adjusted. If we are interested in having a recreational program that is Christ-centered, it should be sponsored by our church organizations and not left entirely up to the public schools which is done in so many communities.

Most certainly we must admit that we have grossly neglected the matter of offering organized activity

Herbert E. Wiebe, has had years of experience as high school teacher and last year served as Dean of Men and Director of Student Labor and Recreation at Bethel College. He is now Business Manager at Bethel.

that is interesting and truly Christian in nature. Hundreds of boys and girls go to other places than the church or church controlled centers for their entertainment, and there is probably some reason for it. They drift to the theatres almost habitually, and consider it a necessity to attend them regularly each week. They drive recklessly in their parent's car, around and around city blocks for want of something to do. The country youth drives to town and falls in line with all these things. Some of these young people visit road houses, sit in restaurants, filling stations, indulge in unwholesome stories, and spend money promiscuously. Is this a problem, or should we not be concerned about it at all? One thing is absolutely certain, that if we as a church are not willing to sacrifice time and a great deal of money to provide recreational centers that are Christ-centered, and really offer some activity that will compete with what young people find elsewhere we cannot hope to capture and hold our youth.

Maybe at this point we should define, just as a matter of form, what we mean by the term recreation. It is often said that recreation is a form of refreshment, diversion, or a less serious and more passive type of playful activity. John Finley points out that recreation is a term so broad as to include, not only play, as we so often think, but also such things as music, drama, arts and crafts, or any creative activity for the enrichment of life.

Naturally we ask, why sponsor a recreational program through the churches and church schools, and what is it that we can offer to fill the need that will be interesting, effective, draw the young people, and really cover what the term recreation implies, and still stay within the bounds of our Mennonite principles. First of all, before we can answer this question, it may be necessary for many of us to get some different notions or ideas regarding the importance and usefulness of recreation. We can no longer get by with the old idea which has so often been expressed, that boys can get all the exercise and recreation they need at the end of the fork handle, and the girls with a dish towel, nor can we say that recreation is a

waste of time. Young people must play and have some activity. This is natural and we cannot suppress this desire.

It is true that some people find recreation in their daily routine of work. Their vocation is so interesting and absorbing that they find a great source of satisfaction in it. For example, Thomas A. Edison gave himself so completely to creative work in his laboratory that he felt no need for recreation outside his working hours.

But not everyone's work is so creative and interesting, and wherever this is true, routine work may become very tiresome. It may be either mental or physical. A banker, for example, who works with papers, figures, and people all day, need to do something else during his leisure time for relaxation. The farmer boy who works alone day after day, again desires contact with people and wants some social life. We cannot expect farm youth to remain in the country evenings and week-ends, neither can we expect youth in our cities to remain at home when they know where to find the social life they so eagerly want.

Let us just briefly enumerate some of the reasons why recreation is so important. First of all, it contributes to the human happiness. Happiness was recognized by our forefathers as a fundamental objective of life. Happiness can seldom be obtained by doing only one thing, but it can be attained by a balance between recreation, work, rest, love, and worship. In the second place, recreation affords an outlet for expression which is an important form of relaxation and release. Third, physical recreational activities also afford an excellent opportunity to develop bodily health, and we should stress the organized physical exercises for bodily development much more than we have thought necessary. In the fourth place, recreation is also important in helping to maintain a proper form of mental health. Shaeffer, in his book on *Psychology of Adjustment*, says that there are more people suffering from mental diseases than from all other diseases combined. If this was true before the war, certainly this problem will be much greater after the war. The government already realizes what effect this war has upon the mental balance of those in the service. It is establishing recreational centers wherever possible, where these people may go for entertainment to take their minds off of the terrible and strenuous daily routine of service. Entertainment tours are scheduled to the front lines for recreational purposes. It has also been necessary to develop a definite program of organized recreation and entertainment in the various C.P.S. camps. In camp life it is as important to play, read, worship, and have an outlet for the various skills through organized arts and crafts and hobbies, as any other part of the daily routine.

Camp Wood Retreat, August 11-16

The Western District Young People's Retreat will again be held at Camp Wood, near Elmdale, Kansas, this year from August 11-16, Saturday to Thursday. Registration blanks and programs will be sent out in the near future. —H. E. Miller, Director.

If it has been proved here that this form of recreation and entertainment has a tendency to ease the mind and develop mental healthiness, then the churches should have a definite responsibility here also. Fifth, the recreational program should stress opportunities for character development by offering opportunities for social life, sportsmanship, develop respect for rules and regulations, respect for fair play and offer an experience and training for leadership. Then, sixth, we would say that recreation is also important in promoting community solidarity. Many forces of modern life tend to separate people into distinct and often hostile groups, based upon many things such as—economic status, social position, race, creed, nationality, and educational or cultural background. Recreation should be a common ground where these differences may be forgotten in the joy of participation and achievement.

What then shall we suggest? The prescription is a difficult one to fill. Recreation takes so many different forms that one hardly knows what is suitable. To some people it means fishing, sailing, camping, skating, photography, folk games, horseback riding, athletic contests, and as a whole mostly the physical activity. To others again it means reading, taking part in plays, going to entertainments and programs, or just visiting with others. Still others get practically all of their recreation from some hobby that requires some skill and creativeness. Some people object to checkers, others do not; some object to social games, others again believe that they have great recreational values; some object to basketball, others would never give it up; some object to noises so frequently present at games and contests, others say that is an expression of joy and an outlet of emotions.

So you see that we have two schools of thought, and it will be necessary for each community to study its own situation and decide accordingly. One thing is true, however, if there is considerable difference in the degree of liberalness, the problem will not be solved by any means. Mennonite Christian communities should agree somehow upon the fundamental forms of recreational activities that should be tolerated, and what activities should not be permitted.

Recreation in a sense, is really a form of attitude, and it must be well planned to fit into the spirit of the community life and into our Christian philosophy. Such a program must be directed by well-trained lead-

ers. Our churches in our Mennonite communities should consider it a responsibility to direct the recreational as well as the religious life of our young people. It may require the building of a community building for such a purpose if the church building and basement is not suitable for some of the recreational activities. Certainly money spent for such a building would return dividends manifold if it could be used to develop and direct the lives of our youth.

I hope that the day is not too far distant when Bethel College and other church-related colleges can serve as community recreational centers. These institutions are generally quite well equipped to carry on such a program. They have libraries, good reading rooms, a large selection of good reading material, suitable gymnastic equipment, equipment for arts and crafts, hobbies, and quite generally well-trained leaders. It would be well to plan for a regular weekly program for the young people from the surrounding communities. This would afford a good opportunity too for Sunday School leagues and other points of contact between people from the various churches and communities. Above all, the youth would be brought into a more wholesome environment than the city streets, theatres, and many other places could offer.

Since I believe that youth is the biggest asset we have, we should do all we can to promote opportunities for their Christian education, health, and social development. Let us remember that Jesus increased in wisdom, in stature, and in favor with God and man, and when we also strive to maintain a proper balance of these—then only can we live an abundant life.

Daily Devotional Messages

By Emma Ruth, Reedley, California

JULY 7.—*A Promise Given.* Read Matt. 28:16-20. We use, "I am with you" as a common expression, meaning nothing more than that we agree with the other person in what he is saying or doing. Judgment from the way we speak, the way we act, that is as much significance as we attach to the words of Jesus when he said to his disciples, "Lo, I am with you alway." Would that have been sufficient to send them out to face persecution and death, just to know their Master approved? No. Nor would it have been sufficient to send missionaries to the ends of the earth to bear all manner of hardships and trials for His sake throughout the centuries since then. As they, so we today may realize the significance of His "Lo, I am with you alway," in our own lives, if we will.

JULY 8.—*What Manner of Presence is Promised?* Read John 15:1-5. Jesus said, "We will make our abode with him" (John 14:23). This Presence is not one with or without which we can get along, just as we choose. We cannot be on the vine one day and off

the next and expect to bear fruit. "As a branch cannot bear fruit of itself, except it abide in the vine, no more can ye." It must be a continuous relationship. It must be vital enough to result in fruit-bearing or we do not remain on the vine. Fruit is the mark of His presence, "For without Me ye can do nothing."

JULY 9.—*Power-Witnessing.* Read Acts 1:1-5,8. Ye shall receive power—Ye shall be witnesses. The essence of the Holy Spirit is power. His manifestation is witnessing. Have we experienced either of these marks of His presence? As a Mennonite church we have gone to the extreme in expecting our lives to witness for Christ instead of our lips. In the early church both were present. Do we not need to search for the cause that hinders the Spirit in manifesting Himself in witnessing by word? Perhaps it is historical. Our forefathers were compelled to refrain from speaking. Were they choosing the easy path instead of letting the Spirit have full control and suffering the consequences? Did they choose to save life rather than lose it for Christ's sake and the Gospel's? We cannot answer for them. We must answer for ourselves.

JULY 10.—*A Sound from Heaven.* Read Acts 2:1-4. The Holy Spirit is sometimes compared to the air about us, which we inhale unconsciously and noiselessly. That is true. But most of the time our breathing is so shallow it scarcely serves to keep us alive spiritually. However, the Spirit came first as a rushing mighty wind and a fire. He became audible to the human ear and visible to the human eye, or shall we say the human ear and eye became sensitive to His presence. Sometimes it is a desperate need that brings us into an awareness of His presence, sometimes a step of faith in the darkness. The important thing is that we come to a realization that it is more than merely an influence, this mighty Power that is at our disposal.

JULY 11.—*Ye Shall Receive the Gift.* Read Acts 2:37-41. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," was the ringing challenge Peter threw out on that first Pentecost day, with the promise that the gift of the Holy Spirit would follow. Perhaps the greatest tragedy is that the modern world has nothing to repent of, much less the church member. The standard is whatever you can get by with and not get caught or be disgraced. We must not fall too far below the level of the standard of the society in which we move. Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me . . . and I will love him and manifest myself to him." John 14:21. Is it a wonder that we know little of this great Gift? He is the Divine response to obedience.

JULY 12.—*Spiritual Boldness.* Read Acts 4:13-20. "When they saw the boldness of Peter and John . . . they marvelled." You say we have no need of

spiritual boldness today. We have nothing to fear if we speak in Jesus name. There is a fear that is more deadening to faith than the fear of those who may kill the body—fear of those who eat at the same table with us, fear of those who work by our side, fear of those whom we call our best friends. We fear their ridicule, their accusation of hypocrisy or sanctimoniousness. But He, who gave Peter boldness to speak in the presence of an angry Sanhedrin, can also fill our hearts beyond restraint if our union with Him is vital and unhindered, and the time comes when “we cannot but speak the things which we have seen and heard,” even as Peter and John.

JULY 13.—*Power, Love, and a Sound Mind.* Read II Tim. 1:7-14. Who does not enjoy meeting a person with a combination of these qualities. Some of our higher institutions of learning seek to develop individuals along these lines in so-called “Personality Courses.” But to the Christian they come as the natural expression of the Spirit that dwells within, with a power to integrate the personality that surpasses the efforts of the best psychologists, as the natural rose surpasses the artificial one in beauty, color, and fragrance. All of the aims and ambitions fall into one pattern, “Christ-likeness.” “Every branch that beareth fruit He purgeth it, that it may bring forth more fruit.” John 15:2. Inconsistencies may appear, but sooner or later they will be eliminated and there is complete harmony.

JULY 14.—*The Spiritual Stimulant.* Read Romans 8:5-13. A large per cent of the human race is addicted to the use of a stimulant of one kind or another to “whip up” their natural faculties. God has provided a stimulant—a quickener of our mortal bodies (vs. 11) in His Spirit that dwelleth in us. We have no need of any other. Any other must necessarily act as an interference. Jesus said, He shall teach you all things and shall bring all things to your remembrance; He shall guide you into all truth; He will show you things to come.

“Holy Spirit, Truth divine,
Dawn upon this soul of mine;
Word of God, and inward Light,
Wake my spirit, clear my sight.

Holy Spirit, Love divine,
Glow within this heart of mine;
Kindle every high desire;
Perish self in Thy pure fire.”

PONDERABLES

We should be content with what we have—not what we are.

It takes two to make a quarrel but only one to end it.

A diamond is a piece of coal that stuck to its job.

For Greater Imagination

(Continued from page 4)

tive as well as useful pockets? If double collars are a necessity, why not have one piece in a contrasting color to show as a piping? It takes imagination and planning—Yes! But why not? Time? Surely it would take more time. But the end result in satisfaction to the people who cut, stitch, pack and the people who wear the garments, would justify the extra time and effort required.

I recall a huge bolt of “bargain” material (beautiful quality linen) that lay on the shelves of a Red Cross cutting room for years. The pattern was a wide stripe in tan and white. Dozens of pairs of pajamas had been made from the stuff. Pajamas that gave the wearer a choice between looking like a zebra or an escaped convict. When someone had the imagination to combine the material with white or a plain tan the result was something that could have passed for a very modern pair of slacks. Striped tops, trimmed with white or tan, with plain bottoms trimmed with stripes, or the other way about, the effect was equally pleasing. Moreover, it gave the spirits of the workers a lift to feel that they were producing a garment that would be received with pleasure, and not with distaste. Would you like to wear one of the garments you are making, or would you put it on one of your own children with a thrill of pleasure? It is a good question to answer.

In my service as community nurse, I saw many people coming to clinics in need of clothing. Red Cross garments were available. For the most part the clothing was well made, warm and “practical,” but utterly unattractive. Stripes were too large, or the material had been so cut as to give a bizarre effect upon the wearer. Prints were too big, and plaids too pronounced, or the colors were too drab. Patterns were old fashioned and the results ill fitting. Children compelled to wear the clothes looked odd, “felt funny,” and were made conspicuous. Embarrassed by the obviousness of their acceptance of charity, the clothes only added to their burden of problems.

I remember well one young widowed mother, compelled to accept aid for her children, asking, “Why must charity clothes always be so out-standing, so ugly?” Why, indeed! I ask you?

CORRECTION OF RESOLUTION NUMBER 78

Somehow a mistake crept into resolution number 78 of the last session of conference as given in last week's issue. The sentence reading “We believe that this means that we cannot bear arms personally nor directly aid those who do so, and that, as consequence we accept service under the military arm... etc.” should read thus: “We believe that this means that we cannot bear arms personally nor directly

aid those who do so, and that, as a consequence, we cannot accept service under the military arm of the government, whether it be combatant or non-combatant, which ultimately causes us to be responsible for the destruction of the life, health, and property of our fellow men."

Copies of A STATEMENT of the POSITION of the GENERAL CONFERENCE of the MENNONITE CHURCH of NORTH AMERICA On Peace, War, Military Service, and Patriotism as approved by the General Conference, Souderton, Pennsylvania, August 17-22, 1941, may be secured from the Mennonite Publication Office, 722 Main, Newton, Kansas.

AN URGENT APPEAL

The financial support of the Civilian Public Service program by our Mennonite people has been very gratifying, generous and adequate. Now, however, the MCC-CPS camp population has risen to about 4200, of which almost 2200 are in base camps. Because of this situation expenditures have for some months exceeded contributions so that there has been a serious decline in our CPS Reserve Fund.

While gradual demobilization is expected to get under way by August, it now looks likely that induction will exceed demobilization totals for some months to come and that the CPS population for the coming six-month period will continue to be around 4200 or more. There is, therefore, strong possibility that the rate of expenditures above present contributions will continue during the next six months.

At its last meeting on June 9 the MCC Executive Committee seriously faced this situation and decided that instead of raising the monthly quota per church member for the next six-month period we ask our churches to make an extra month's cash contribution during the July-August-September three-month quarter. It was felt that this would be a more acceptable arrangement to our churches than a raise in the monthly quota. What the MCC needs, therefore, is a generous contribution equivalent to about an extra fifty cents per church member during the next three months.

At the last session of the General Conference we adopted the following resolution (No. 75): "We believe that we should all sacrifice in this needy time and would recommend that all who are sharing in the increasing profits or wages as a result of the war contribute accordingly to the peace cause and to the various other activities of the General Conference." We hope that our churches will respond to the above special appeal in the spirit of this resolution but we also hope they will continue to support this Christian work and witness of CPS in the same spirit of grateful appreciation and stewardship.

H. T. Unruh, Chairman of the Peace Committee
H. A. Fast, Representative on MCC

IN MEMORIAM

Mrs. Henry Riesen, nee Katherina Funk, was born in Linnea, South Russia, May 18, 1865, and emigrated with her parents to Hillsboro, Kansas. She and her husband who preceded her in death in 1934, moved from their farm to Hillsboro in 1920. Mrs. Riesen was a member of the Bruderthal Church. The call to the beyond came June 4, 1945. Three children, Mrs. Walter Ewy, Stafford; Mrs. Earl L. Frey, Montezuma; and A. F. Riesen, Hillsboro, Kansas, survive her.

Clarence Wesley Schmidt, son of Daniel B. and Anna Schmidt, was born June 14, 1930, near Hillsboro, Kansas, and died May 23, 1945. It had been his sincere desire to take catechetical instruction the coming year, be baptized and received into the Alexanderwohl Church, which he faithfully attended with his parents. But when seriously injured medical attention proved of no avail.

George Loewen was born November 6, 1863, Furs-tenwerder, South Russia. He migrated to Marion County, Kansas in 1876. He remained single and became a very prosperous farmer. Baptized in 1886 he joined the Alexanderwohl Church. He passed away June 6, 1945. He is mourned by two sisters, Mrs. Agatha Schmidt and Mrs. Sara G. Pankratz, and one brother, Henry Loewen of the Bethesda Home for the Aged, Goessel, Kansas.

RELIEF

Memorial Service Conducted

The Bethel Mennonite Church, Mountain Lake, Minnesota, home church of Marie Fast, held on June 17 a service in memory of her life and sacrifice. P. C. Hiebert, Chairman of the M.C.C., was present to represent and express the condolences of the organization which she served. Sister Fast, as announced before, was lost at sea on May 2 when the ship on which she was traveling while on a relief mission struck a mine off the coast of Italy. It is certain that she did not survive the incident. A memorial service will be held at Akron sometime in the near future. A folder telling the story of her life and service will also be prepared.

To Visit Relief Projects

Orie O. Miller left Akron, June 12, to visit the Mennonite relief projects in Northwest Europe, Middle East, and India. He will be absent from Akron Headquarters for the summer and is planning to return the latter part of September. Brother Miller will confer with the directors of the various relief projects as to the present work and possible expansion in light of new opportunities for relief service. The prayers of God's children for protection and guidance are desired.

New Relief Appointments

At the recent meeting of the M.C.C. Executive Committee, June 9, 1945, Elsie Bechtel, Canton, Ohio, was appointed for relief service in France. Mrs. Henry Buller, now serving at the Akron office, was also appointed for relief service in connection with the center to be opened in Switzerland.

Second Relief Worker Enter France

Vernon Toews is the second Mennonite worker permitted to leave England and enter France to carry on relief work. Henry Buller met him in Paris, June 9, and it is expected that Brother Toews will assist in establishing and expanding the relief program in the northeastern part of France.

Church Christmas Package Project

The M.C.C. has begun a plan whereby Mennonite and Brethren in Christ churches will have an opportunity to pack and send parcels to Christian families in relief areas in Europe. The M.C.C. program will be carried out jointly with the Church Committee on Overseas Relief and Reconstruction. The C.C.O.R.R. is arranging the shipping space to send thousands of such parcels into all liberated countries to which access can be gained by October. There the parcels will be distributed within the Protestant church at Christmas time as tokens of Christian remembrance and fellowship. The parcels, similar in size to overseas cartons, will be packed with concentrated and non-perishable foods. To guide families and organizations in packing their parcels, a list of foods, as approved by the WPB (War Production Board), will be released at the time that plans are announced.

Clothing Center Opened in Manitoba

Mrs. M. C. Lehman recently assisted the Mennonite churches in the vicinity of Winnipeg, Manitoba, to open a clothing center which will serve as a receiving center for clothing contributions from central and western Canada. Margaret Froese will supervise the work of the center, under the direction of C. F. Klassen. Many of the brethren in this area experienced the hardships of Russia, following World War I, and received relief from Canadian and American Mennonites, and they are eager to participate in the present relief program. Sister Lehman reports that approximately three tons of clothing were unpacked between May 15 and 30.

FOOD FOR RELIEF PROGRAM IN CANADIAN CHURCHES

In response to the interest shown by the Mennonite Churches of Canada toward providing relief food for war stricken European countries, the Mennonite Central Committee is sponsoring a "Food for Relief" program in Canada similar to that in the United States. Contacts with Canadian government officials have been made and approval has been granted for our proposed program in Canada along the following lines.

1. Home processed meats and fats. This will be the most needed food for relief feeding to be contributed by the Canadian churches. Meat should be canned or otherwise processed so as to keep at least six months without refrigeration. Unlimited quantities can be used in our relief feeding program.

2. Concentrated sweet fruits as jams, butters, and preserves; also honey, maple syrup, and similar sweets. Extra sugar ration points for these products are not available, but gifts made from personal sugar ration allotments are encouraged.

3. Ripe beans and peas. These should represent extra production especially for relief.

4. Strained fruits and vegetables for infant feeding. Recipes for these foods will be published.

5. Canned fruits and vegetables. These are acceptable though not to be most strongly emphasized.

6. Emphasis should be on the production of extra foods for relief purposes rather than on contribution of foods that would otherwise be produced for the market. Our program should supplement, rather than compete with, other programs providing food for foreign countries through commercial market channels.

7. Any question regarding this program or other products to be contributed by the churches of Canada should be directed to C. J. Rempel, Kitchener, Ontario, or your M.C.C. representative. Further information and instructions will be sent out from time to time.

C. P. S.

Regional Directors Meet

The four regional directors of Mennonite camps meet quarterly with the C.P.S. staff from the Akron Office and other leaders in the program to share concerns and keep unified on concerns and policies of administration. The most recent meeting of this group was held in Chicago, June 6 to 8. On their agenda were the following concerns: demobilization and its implications for C.P.S.; problems growing out of the expanding side camps program, an evaluation of the recent conscription institutes held in the camps, serving the various groups in the camps while administering the larger group.

Dairy Units in Oregon and Washington

William Snyder, in charge of the Dairy Service Division at Akron, recently returned from the West Coast where he completed negotiations for the opening of a 20-man C.P.S. unit for dairy farm service in Tillamook County, Oregon. On this trip Brother Snyder also arranged for the transfer of the dairy unit in King County, Washington, from the Brethren Service Committee to the M.C.C. This was a small unit of eleven men, nine of which were Mennonites, and was recently approved by Selective Service to be expanded to twenty men. Assignees to serve in these units will be drawn principally from the western camps.

C.P.S. Staff Appointments

Appointments to fill staff vacancies and new positions in Mennonite C.P.S. were made recently as follows:

Elbert Koontz—Pastoral minister in California
J. M. Regier—Pastoral minister in Colorado
Charles Hostetter—Pastoral minister in eastern area
A. Warkentin—Pastoral minister in mid-western area
Alvin Reimer—Music teacher
Katherine Shank—Nurse-matron at Camino, Calif.
Mary E. Hostetter—Nurse-matron at Belton, Mont.
George L. Classen—Unit leader at Staunton, Virginia
Merrill M. Mishler—Acting bus. manager at Terry, Montana
Warren N. Leatherman—Unit leader at Howard, Rhode Island
David D. Schrag—Business manager at Gulfport, Mississippi
Dwight Weldy—Unit leader at Tiffin, Ohio
Willard Gaeddert—Asst. director at Missoula, Mont.
John Siemens—Asst. and educational director, Hill City, South Dakota
Released June 13, 1945
M.C.C. Headquarters. Akron, Pennsylvania

Have You Been Asking Questions Like These?

How were mental patients treated before there were mental hospitals? How were mental patients cared for? What is psychiatry? What are my chances for "going crazy"? Is hospital work dangerous? What treatments are given for mental disorders? Has C.P.S. made any contribution to the care of the mentally ill? What possibilities exist for the future?

The work being done by Civilian Public Service men in mental hospitals is described in the *Anniversary Review*, published by members of C.P.S. Unit No. 93, Harrisburg State Hospital, Harrisburg, Pa. The emphasis of this large 64-page booklet center around the care of mental patients. Many interesting photographs vividly illustrate various aspects of mental hospital work. Writers include not only C.P.S. men, but also the hospital superintendent, a psychiatrist, a medical doctor, a registered nurse, and other specially qualified individuals. It is professional and accurate, yet it is written in simple language that can be easily understood. Above all, the Christian point of view predominates throughout. The descriptions given apply primarily to this hospital and its activity, but are probably quite typical of other hospitals as well. All who have an interest in C.P.S. men in mental hospital work will find this booklet very interesting and informative.

Share this announcement with your friends, for they also want to learn more about the work that C.P.S. men are doing in mental hospitals. Why not order the *Anniversary Review* in lots of ten or more and thus get them at the reduced rate? Remember this booklet is designed to answer your questions about the work which you have had a part in making possible.

The price of the *Anniversary Review* is \$1.00 post-paid for single copies, or 85c each in lots of ten or more.

Send your name and address with your remittance to Gerhard M. Peters, C.P.S. Unit No. 93, Harrisburg State Hospital, Harrisburg, Pa.

JOTTINGS

—Churches from different Mennonite branches hold joint community Christian Endeavor programs. Churches from at least three Mennonite branches joined in the first of a series of community C.E. programs held at Mountain Lake, Minnesota, June 17.

—Mountain Lake, Minnesota: The Bethel Hospital Aid Society recently voted to start a fund for a memorial to Marie K. Fast, to be placed in the Bethel Hospital of which she was superintendent for several years.

—Dr. J. H. Langenwalter, Minister-at-large for the Boards of Education and Publication is fulfilling a Canadian speaking invitation. He is visiting Manitoba and Saskatchewan. His itinerary in Manitoba runs: June 15, Altona; June 16, Mennonite Collegiate Institute festivities at Gretna; June 17, mission festival at Winkler; June 18, Gnadenthal; June 19, Plum Coulee; June 20, Lowe Farm; June 21, Homewood;

June 22, Winnipeg; June 23 travel to Swift Current. At the last-named place he is to assist in the dedication of a retreat place, which is to be open all summer long with evangelistic meetings. Dr. Langenwalter must be visiting in Saskatchewan now.

—The Mennonite Men's Chorus of Berne, Indiana, rounded out its fiftieth year of existence by giving a concert in the local church on June 24.

—Immanuel Mennonite Church, Los Angeles: Ten of the eleven members of the catechism class were baptized in the Fremond Baptist Church at 74th and Towne Avenue on the afternoon of June 17. Another member of the class was to be baptized at a later date. On June 10 Miss Martha Burkholder showed pictures of mission work in India.

—Do not send change of address notices to "The Mennonite," North Newton. Send all changes of address to The Mennonite Publication Office, 722 Main, Newton, Kansas.

—Bethel Church, Mountain Lake, Minnesota: Rev. C. L. Graber, who has worked with the personnel department of the M.C.C. was the main speaker at the memorial service held for Marie K. Fast on June 17. He also brought the message at the morning service.

—The young people of the two Mennonite churches at Beatrice, Nebraska, had a get-together after the union service on the evening of June 17 to welcome into the community Rev. Jacob Friesen, who will serve as an interne in the First Church this summer.

—Rev. and Mrs. Elbert Koontz of the Second Church, Beatrice, will this summer spend six weeks at North Fork, California, ministering to the men in the camp there and to other units in side camps.

—Bulletin, First Church, Nappanee, Indiana: "This evening the pastor and wife will tell of their experiences at the conference. Pictures and printed materials of the conference will be on display. We will also sing some of the songs sung at conference. You will be interested to hear the story of how the hymn 'Be Still, My Soul' came to mean so much to the conference." The Music Guild of Nappanee, assisted by the First Church Choir, gave a sacred musicale in the First Church on May 27.

—Bethel Church, Mountain Lake, had both oral and written reports of conference for its members who had not attended.

—Flatland Church, Quakertown, Pa., "Rev. A. J. Neuschwander in his Sunday message brought us a report on the work and activity of the General Conference. This was gladly heard for it reveals us a growing united church." —Corr.

—Miss Eva Pauls and Miss Helen E. Nickel, on furlough from India, visited most of the Canadian churches in Manitoba and Saskatchewan during the last week of April and all of May. They went directly to the General Conference after completing their itinerary. Miss Pauls is attending summer school at Bethel College at present. Miss Nickel is helping out in Bethel Hospital at Mountain Lake, Minnesota. She received her Master's Degree in Religious Education from Northern Baptist Seminary in April.

—Rev. J. E. Kaufman, pastor of the Inman Mennonite Church, Inman, Kansas, recently officiated at baptismal and communion services held by the congregation near Perryton, Texas. Rev. D. J. Ediger supplied the pulpit during his absence.

—Hebrom Church, Buhler, Kansas: Arnold Nickel, a Bethel College student brought us a message on

"The Peace that Passeth Understanding" on May 27. Our pastor, Rev. van der Smissen was visiting C.P.S. camps in Colorado at that time. Rev. Russell L. Mast was our visiting minister on June 3. His subject was "I will give thee the valley of Achor (the valley of trouble) for a door of hope," Hosea 2:15. Children's Day was observed with a program by the children and the men's chorus in the morning and a dinner at noon. In the afternoon the children played while the grownups listened to the General Conference reports given by the delegates. Elmer Ediger from the M.C.C., Akron, Pa., occupied the pulpit Sunday morning, June 17.

—*Negro employment in industry was higher in 1944 than ever before.*

—*P. H. Richert* wrote on June 15, "Good news! On June 12 the following message arrived from Dr. Bauman, Bombay, India: 'All well!' Thank the Lord. It has been a remarkably fast trip, perhaps, partly by air. On June 17, the farewell service for Brother and Sister H. A. Toews was held in the Chicago mission. They are bound for Africa."

—*Zion Church, Elbing, Kansas:* Dr. George Klassén, who served as dentist to the Mennonites in the Chaco for some time, is to speak and show slides on July 22. On July 1 the C.E. is to give a program in the Grace Hill Church.

—An article in *Fortune* (May, 1945) points out the terrible need in Europe since the Nazi collapse, "Liberated Europe," the article says, "is fed, clothed, and sheltered worse even than it was under German occupation." Pointing out that extensive relief will be necessary, the writer continues, "The job must be done either on grounds of Christian duty or on grounds of egotistic self-preservation; but it must be done. And the only country that can do the job is America." Certainly every Christian will "on grounds of Christian duty" and privilege contribute to his utmost for the starving and almost naked victims of the cruellest war in history. From *Christian Doctrine* a supplement to the *Gospel Herald*.

—*White families* in twenty different towns in Vermont will be hosts this summer to one hundred and twenty-five Negro children from New York City who will spend a two weeks' vacation there. This is a continuation of an experiment successfully begun last summer, the purpose of which is "to increase friendliness between the white and colored races and break down the barriers of racial prejudice." —Ibid

—*Walter H. Hohmann*, professor of music and teacher of organ and piano at Bethel College, left for Canada recently. He is to be in the Altona area June 22-30; for the first several days of July he is to be at the Canadian Conference which is to be held at Rosthern; after this he is to spend one week at the young people's retreat to be held there; following this he is to head a choir directors' institute for a few days; next he goes to the Swift Current retreat, July 15 to 22; he is to visit churches for a week after the retreat. He plans to come home to North Newton by August 1.

—*The Gnadenberg Church, Whitewater, Kansas*, used its monthly newsletter for a series of short reports on various phases of the General Conference, each report being written by a different person.

—*Deep Run Church, Bedminster, Pa.*, has a thousand dollars tucked away in its "organ fund." It also has a "basement fund."

—*Immanuel Church, Los Angeles:* Miss Martha

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

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**Mennonite Publication Office
Newton, Kansas**

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

Burkholder spoke at an all-day women's meeting on June 14, and Mrs. A. J. Richert gave a report of the meeting of the General Conference Women's Missionary Societies. The new pastor, Rev. Harold Burkholder, and family are to be with us on July 1, at which time a reception is to be held for them.

THERE ARE SOME THINGS YOU CANNOT DO

For Example:

- Sow bad habits and reap good character.
- Sow jealousy and reap friendship.
- Sow hatred and reap love.
- Sow dissipation and reap health.
- Sow deception and reap confidence.
- Sow cowardice and reap courage.
- Sow neglect of the Bible and reap a well guided life.

—Selected

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, JULY 10, 1945

NUMBER 27

SAVED FROM STARVATION BY M. C. C. RELIEF by J. P. Klassen

As we look into the world today, a world torn by strife and war, we see a great many people suffering—people whose homes have been destroyed, whose countries are devastated—people who have lost everything they held dear, and who now are facing life with nothing to hope for, with nothing to believe in—people in full despair, millions, and millions of them.

Yet, they are human beings, just like all of us, and as we think of them, we cannot help but recall our own situation in which we were a generation ago, when, following the first World War, we who then lived in the Old Country, also found ourselves surrounded by famine, starvation, deadly plagues, civil war, revolution, and anarchy.

Through Suffering to Serving and Loving

Certainly, those were dark and gloomy times, which, we would much rather forget, were it not for the fact that those most tragic experiences in the end became a God-given blessing for us, which has cleared our minds, has lifted up our souls, and has given us a new outlook upon life, that is far greater and better than we ever had before. Yes, we are learning by suffering, and it is only as we suffer with each other and for each other, that we also learn to serve and love one another.

No, we will not forget those hard experiences, be-

cause into the darkness a light was shining, and as we saw the light and followed it, we received help and found salvation.

Mice, Horse-meat and Dog-meat for Food

It was in spring, 1922. We lived in Rosental, near Chortitza, Ukraine, where I was teaching in what was then our old Central School and Teachers Seminary. War, revolution, and anarchy already had passed over us. Now, we thought, perhaps things would straighten out again and life become more tolerable.

But that springtime a very strange, dry wind was bowing from the south, and instead of bringing us the much desired rain, black clouds of dust were covering the sky. The earth began to crack, the grass dried up, and nothing could grow. We had honey-bees—they died first; we had rabbits—there was nothing with which to feed them; we had to butcher our last little pig. Farmers who still possessed an old horse or a cow did the same, and so there was no milk. Food became scarcer every day. People began to eat horse meat. Women and children went out into the fields with buckets of water, looking for mouseholes, into which they poured water to drive out the mice, and then took them home for a meal. I heard one man ask his neighbor for his old dog, because he had seven children, and they were very hungry. People ate



Takes Bullets of War and Melts Them into a "Thank You" for M.C.C. Relief

J. P. Klassen who made the above "thank you" medal relates, "I walked out to the nearest battlefield, picked up a handful of bullets, took them home, melted them, poured the metal into a mould, and shaped it into a small medal. And on one side I showed a boat steaming over the ocean and bringing food to a hungry world, and on the other side

an American Relief worker handing out bread to starving children." Inscriptions on medal to left read: "Thanks to the brethren on the other side of the ocean. We were hungry and you gave us to eat." On the opposite side of the medal are the words Chortitza and Rosental, the names of two Mennonite communities in Russia which were helped by M.C.C. relief in 1922.

anything they could find, and when there wasn't much to be found, starvation actually set in.

When Children Grow Weak from Starvation

It was then that we began to worry, and look out for help, especially those with small children. While grown ups still could exist on almost any kind of substitute food, it was heartbreaking to see little children suffer and grow weaker every day.

But we prayed to God, and our cries were heard. From far over the seas, from Canada and the United States our relatives, our friends, and our people kept writing us comforting letters, encouraging us to hold out, and definitely assuring us that help would be sent. Those letters filled our hearts with hope, and gave us new strength to endure. We knew that our brethren were thinking of us, and that they were working hard to bring us help.

A Day Never to be Forgotten

And will we ever forget the day when the first messenger actually arrived and brought us greetings from the churches in America, or the time when young American relief workers set up their kitchens in our villages and actually began to feed our children!

Didn't we see them hand out food to hungry mothers and distribute clothing among the poor? And that

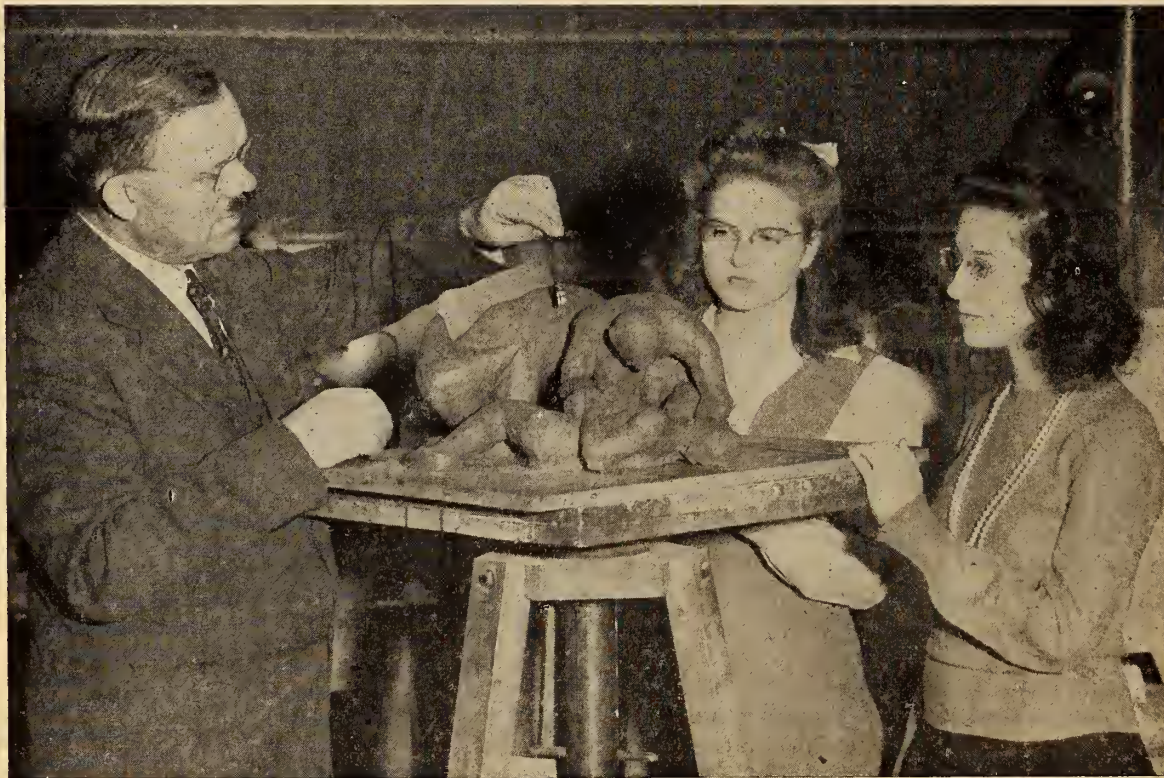
wasn't all. Soon hundreds of individual packages began to arrive, packages filled with wholesome, nourishing food, or with warm clothing for the coming winter. They reached every home, and there wasn't a single person in our locality who had not experienced and felt the divine touch of the helping hand from over the seas. And no distinction was made—Mennonite, Jew, or Russian—all shared equally in the help of Christian people.

A Vision of "The Way"

Yes, after years of war and destruction, after so much suffering and despair, we saw religion at work, and that gave us the vision that some day, some where, and somehow life would be shaped after the pattern of Jesus, that Christian love and good will would prevail, and men would serve each other and bear one another's burdens. Then suffering would become an opportunity for service, hatred would be changed into good will and mutual understanding, and life receive a new meaning. That was new light for a dark world, and we wanted more of it.

Is it any wonder, then, that our response was to express gratitude, to tell our brethren over the seas how much their sympathy and help did mean to us, and that if given a chance, we would wish to continue in

(Continued on page 6)



Professor J. P. Klassen, who was once saved from starvation by M.C.C. Relief, is now professor of art at Bluffton College, Bluffton, Ohio. He has visited

a number of C.P.S. camps, where his lectures on art were highly appreciated. He has two sons in C.P.S. May soon have three.

EDITORIALS

THAT OUR WITNESSING FOR CHRIST should consist more in verbal testimony is a point made here and there by members of our conference. This suggestion seems to assume that there is something within many of us that should be expressed but isn't. Perhaps, this is true to quite an extent, but we wonder whether this is the sore point of the problem. We would ask, "Can anyone keep concealed from others what he really is?" We are what we are in God's sight, our own, and others. We are always some kind of a person, and the outer behaviour is rooted in the inner condition. We cannot hide what we are. "A city that is set on a hill cannot be hid." Yes, some are not set on a hill, but does not Jesus imply here that he who has His spirit will deem it the most natural thing to let his light shine? Being Christlike and witnessing of Him cannot be separated. The look in a person's eyes tells you whether he is occupied with his own importance and welfare or yours. Some looks hardly grant recognition, others notice you as a being and stop there, and others see you and look into you to find what your heartfelt wants and needs are. Words in a conversation can be a mask used to hide what the individual feels uneasy about, or they can flatter and invite flattery, or they can be so honest and humble that one comes to reality in ten seconds flat. We witness more than we sometimes think we do. The quantity may become greatly puffed up, but the quality of witnessing can never rise higher than the condition within the heart. Let that condition be great love and there will be a love in eyes and words that will win. If we are not up to par in our witnessing, may it not be due to an inner condition that lacks vitality?

SAN FRANCISCO is acclaimed a success or a failure, or a mixture of both, depending upon the viewpoint held. The thought of failure needs correction. Dr. D. Elton Trueblood says, "When objectors point out that some particular dire eventuality might not be prevented by anything in the charter, the answer given (by men most responsible for the document) is that, if there is a will to war on the part of the great powers, neither this nor any other document will avoid war. All that a system can do is to facilitate peace when a will to peace exists. The will to peace comes in other ways, partly by an alteration of men's hearts." Calamity howlers have not been absent from San Francisco. When a difficult problem was

under discussion one paper screamed with its headline "Soviet Union and Western Powers At Breaking Point!" The falsity of the headline could be discovered from the article which followed, "but few readers read their papers that carefully." Over-optimism needs to be corrected by the painful fact that the great powers have not knelt in contrition and confessed their own sins and repented of them. How then can we expect fruits worthy of repentance? The ideals of San Francisco are inspiring, but can and will they be backed up by people, a great many of whom hesitate to confess their own sinfulness? The Christian Church needs to hold high the ideals of cooperation for mutual welfare, but it also needs to bring conviction in regard to the self-love that blocks the practical attainment of those ideals.

THE YOUTH PROGRAM of the General Conference is undergoing a vigorous overhauling at the hands of the new executive committee of the Young People's Union. This indication of active leadership is important. It is rather natural for young people to leave leadership to those who are older. Yet somewhere maturing young people have to enter that leadership and give to those who are older some of the fresh insight and enthusiasm that comes uniquely to those who are young in years or to those who keep young in life. The young people need a specific, well-planned program that is interestingly and intelligently presented. A sample of the pulsating and powerful idealism of youth is to be found in the youth supplement attached to this issue. Daring for the right and worthwhile is not a matter belonging solely to Daniel's days. Life is not an empty dream for Christian youth; it is beautiful reality.

THE HISTORY AND PRINCIPLES OF MENNONITE RELIEF WORK—AN INTRODUCTION by M.C. Lehman is a sixty-seven-page booklet that has just been published by the Mennonite Central Committee. Although the booklet is helpfully designed for those who want to do relief work, it is also "Intended just as much for those Christians who for purposes of help for their own spiritual life desire to familiarize themselves with the history and principles of this phase of the various activities of the Mennonite Church." Church study groups can use this for a course of study.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Bethel Mission Church, Winnipeg, Man.

We are glad to report that due to the support received from various sources the Bethel Mission Church of Winnipeg has been able to acquire a church building of its own. This is particularly appreciated because for the last eight years this group has been using rented quarters which were in a very poor state of repairs and were inadequate to meet the needs of the people. The church that has been bought is located at the corner of Westminster and Furby streets and can be readily reached by either street car or bus service. The building has an auditorium that will accommodate two hundred people and also has a full basement that can be used for various smaller meetings. We wish to thank all those who have contributed thus far in order to make this purchase possible.

Attendance Is Growing

We are also grateful to be able to say that the work of the Bethel Mission Church has been growing and that we now have between sixty and ninety persons attending the morning and evening services every Sunday. At present we are also conducting a catechism class of twenty-six young people who have expressed their desire to be united to the church by baptism.

Young People Discuss Vital Topics

Every Monday evening the young people of the church have their own service, with a group of between thirty and thirty-five young people attending. Pro-

blems pertaining to the interest of Christian young people are discussed at these meetings. Some of the topics have been: "How To Overcome Temptation," "How To Live without Fear," "How To Win Men and Women to Christ," "What Does It Mean To Be a Mennonite?" The young people have also recently started a youth publication called, *The Bethel Beacon*. In this way they hope to reach out to other Mennonite young people in the province of Manitoba.

Have Bible Study and Active Choir

On Wednesday nights we have prayer meeting and Bible study. We have been discussing the Mennonite Confession of faith during these meetings.

On Thursday nights we have catechism instruction, and on Friday the choir meets for singing practice. The choir takes part in both morning and evening services on Sunday and has between twenty and twenty-five voices.

To Repair Church Building

With reference to the church we have purchased it may be said that since the building is thirty years old that certain repair work will be necessary before we enter the church. It is estimated that this work will amount to about \$2,000. If some friends or organizations could help us in paying for such repairs it would be greatly appreciated. Since most of our congregation is made up of young people who do not have very high incomes we cannot expect too much financial support from them. We are, however, very glad for the opportunity of serving them while they are in the city.

Contributions that have come in thus far for the support of our work and the purchase of the church may be divided as follows:

From members of the Bethel Mission Church	\$1134.00
From churches in Saskatchewan	587.73
From Churches in Manitoba	528.00
From churches in British Columbia	118.00
From churches in Ontario	41.00
From friends in Saskatchewan and Manitoba	578.54
<i>Total</i>	<i>\$2987.27</i>

Any further contributions might be sent either to Rev. P. A. Penner, Newton, marked "Bethel Church Fund, Winnipeg," or to Dr. J. B. Derksen, 733 Garfield St., Winnipeg, Manitoba.

This fine article is submitted by Rev. J. J. Friesen, 864 Downing Street, Winnipeg, Manitoba.

—A. J. Neuenschwander Sec.



Bethel Mission Church, Winnipeg

Mennonites Testify at Hearings on Post-War Military Policy

Over a year ago the Mennonite Central Committee appointed a delegation of six brethren to represent the Committee in Washington in connection with prospective legislation on permanent peacetime conscription, and gave the delegation a statement of position on conscription and alternative service to guide it in any necessary government contacts. The delegation as appointed was composed of P. C. Hiebert, H. A. Fast, Amos Horst, Eli Bontrager, Jesse Hoover and Harold Bender, chairman.

The first work of the delegation was to send Harold Bender to testify at the hearings of the House Select Committee on Post-War Military Policy. On Monday afternoon June 11, 1945, he spoke at the hearings for ten minutes, reading a statement approved by the delegation at a meeting in Chicago on June 9, 1945. Albert Gaeddert accompanied him. Ten Mennonites in Washington and vicinity were present at the hearing, including J. N. Weaver of the NSBRO Office, and Dorsa Mishler, assistant director of the Beltsville C. P. S. Unit.

The purpose of the Mennonite testimony at the hearing was to give witness of conviction as to the evils of conscription as they are seen in the light of our Biblical peace principles, our four hundred twenty years of experience in endeavoring to maintain our heritage of nonresistant faith in a largely militarized world, and our concern for freedom of conscience and religion in the world.

The statement given at the hearing will appear in the published record of the hearings and is hereby released for general distribution to those who may be interested.

Mennonite Central Committee
Peace Section

June 12, 1945

A STATEMENT OF POSITION ON PERMANENT PEACETIME CONSCRIPTION AND THE CHRISTIAN CONSCIENCE AGAINST WAR

Presented to the House Select Committee on Post-War Military Policy at its Public Hearing on June 11, 1945.

Mr. Chairman, Members of the Committee, I appreciate very much the privilege of presenting this statement on behalf of the Mennonite Central Committee with the constituent Mennonite and Brethren in Christ bodies which it represents.

The Mennonite Churches of the United States, numbering in all bodies over 125,000 baptized members, and established in this country since 1683, represent a body of Christians originating in Reformation times in Switzerland and Holland. From the very beginning of its history this church has rejected participa-

tion in war and violence in any form, holding this to be contrary to the spirit and teachings of Christ and His Gospel, and has endeavored to follow the way of peace and love, even at the cost of much suffering and sacrifice.

Our Mennonite forefathers came to America from various European countries throughout a period of two hundred years seeking a refuge from persecution and freedom from conscription. Here they found a land where liberty of conscience, separation of church and state, and democratic institutions aided the practice of their way of life as peace-loving nonresistant Christians, and enabled them to make their distinctive contribution to the nation. They found complete freedom from old-world militarism in a country which, since the time they first arrived, has never had peacetime conscription in any form except for the pre-war year 1940-41, which has never had a military caste, and in which the ideal of constructive achievement in peace has always been cherished above that of military prowess. They, and we their children, have deeply appreciated and cherished these ideals and liberties which have continued as a precious heritage in the land which we love, and which have made possible a wider witness to the Christian Gospel and the practice of a purer Christianity.

Our trust that the Congress of the United States intends to maintain such liberties gives us confidence to appeal at this time that in any future legislative enactments for the defense of the nation no policy be adopted which will endanger these great traditions or imperil these principles.

In this appeal we speak from experience. The Mennonite Church was founded in an age where armies were professional and mercenary and served the private or dynastic interests of autocratic rulers or oligarchies, or even intolerant religious groups. In four hundred and twenty years of history as a peace church since that time, living in Switzerland, France, Holland, Prussia, Germany, Austria, Poland, and Russia, as well as in the United States and Canada, we have seen rulers and dynasties and military systems come and go. We have experienced in our communities the rise of brutal Prussian militarism, the crushing Napoleonic conquest, the harsh Czaristic autocracy, and the Communist terror. We saw the rise of universal military conscription in a Europe which has reaped a fearful harvest of war, perverted nationalism, dictatorship, totalitarianism, and anti-Christian ideologies. For four hundred years we have struggled to maintain the ideals of the Christ and His way of peace and love against the encroachments of these monstrous forces and movements. Out of our bitter experience, which

has included the ravages of repeated wars, the burdens of militarized economics, and the miseries of forced migrations, we have come to know the power of the military idea once it is given the encouragement of universal peacetime conscription. We have seen those of our own faith who have remained behind in militarized Europe suffer great spiritual risk and loss. We therefore feel we must speak now, for we fear greatly not for America but for all mankind, if the greatest (and one of the last) nations of the world with a record of genuine moral and spiritual idealism and devotion to peace and the arts of peace, should commit itself to what in our conviction is a policy leading to militarism.

Apart from the grave danger to the future of world civilization arising from American adoption of a policy of permanent peacetime conscription, we see the following specific dangers to the spiritual welfare of our country:

1. That conscription will give a powerful forward thrust to the growth of the power of the state over the individual and his life and thought, and place a weapon of untold power into the hands of possible unscrupulous elements who might later secure control of the machinery of the state.
2. That this growing encroachment of the state fostered by universal conscription will make it difficult and finally impossible for conscientious individuals and groups to live and teach in America the way of life which their conscience and faith in God requires.
3. That the practice of requiring immature youth to take a year's military training and conditioning for war before being morally and spiritually prepared for intelligent choices on the basis of conscience, will be particularly dangerous to the maintenance of this freedom. The net result of a year of training would, we fear, be a conditioning to docile submission to state control and a decay of independent conscience.

Having observed thus in history the difficulty of preserving the basic and essential freedoms of conscience and religion in the midst of growing military programs, and having suffered in our own experience the bitter fruits of militarism, and being convinced that even in the affairs of nations the way of love and peace as taught by Christ is the best way, we feel deeply moved, Mr. Chairman, to give our earnest witness against the adoption of a policy of permanent peacetime conscription. We speak not because we believe that religious bodies should seek to dictate state policy, particularly not in defense matters, but because we fear that the losses to the spiritual ideals and liberties of our nation might be irreparable.—Respectfully submitted, Harold Bender, Assistant Secretary, The Mennonite Central Committee.

Saved from Starvation by M.C.C. Relief

(Continued from page 2)

that spirit and build future lives with them upon new foundations.

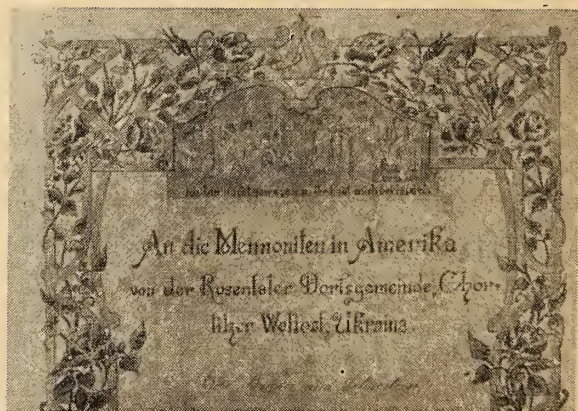
It was then that our groups at Rosental wrote a letter of thanks, in the form of a beautiful manuscript, signed by all members of that community, and sent it through the American representative to our people in America.

Bullets melted into a "Thank you"

But manuscripts and papers are perishable, ink does fade away, and so I thought something more lasting and durable should be given to our brethren. And I walked out to the nearest battlefield, picked up a handful of bullets took them home, melted them, poured the metal into a mould, and shaped it into a small medal. And on the one side I showed a boat steaming over the ocean, and bringing food to a hungry world, and on the other side an American Relief Worker handing out bread to starving children.

*"We were hungry, and you gave us to eat,
we were naked, and you gave us clothes."*

Today some of us are here in this country, living among those who helped us a generation ago. Our boys are serving with your boys in the same camps or hospitals. Together we are preparing ourselves for greater service in the future, when Christian people all over the world again will have a chance to live and practice religion . . . They shall beat their swords into plowshares—and bullets will be turned into symbols of Christian love.



(The above picture shows the top front of the "beautiful manuscript," referred to Mr. Klassen. Below we reprint Brother Klassen's English translation of the German script on this historical manuscript. The lettering had become so faded that only through special lighting could Brother Klassen decipher the original meaning.)

"I was naked, and you gave me clothes."
To all Menmonites in America.
From the congregation in Rosental, Chortitzer Colony, Ukraine, Russia.

Dear Brethren and Sisters:

After years of rich and overflowing blessings we now find ourselves in the midst of great misery and want, so that in spite of all our efforts and hard work we are not able to secure for ourselves the necessary clothing; neither is there any hope for betterment of this our situation in the future.

And so your gift which is a flowing out of genuine Christian love has released in us the deepest feelings of gratitude, esteem, and love—but also painful melancholy. You have sent us a very rich gift of clothes of all kinds. For this we thank you from the very bottom of our hearts.

In a time when unending suffering and unheard of afflictions have come over us, you in far away lands

have very humbly and graciously thought of us with the best intention to put new courage and fresh hope into our despairing hearts.

Only genuine love to God and to your own brethren and sisters could incite you to perform such noble work. And we too are determined to render rich fruits of love for God and our fellowmen. But deep sorrow fills our hearts, as we realize our own inability to express adequately our gratitude to you. However, we know that every good deed carries with it its own reward.

Christ says in His sermon about the last judgment: Whatever you have done to one of these my least brethren, you have done to me.

Dear Brethren and Sisters, accept these few words from us, as a sincere expression of our feelings, and as a genuine greeting from your brethren and sisters in Christ.

NEEDS AND CONDITIONS IN EUROPE

II. UPROOTED PEOPLE

By M. C. Lehman

The International Labor Office, Montreal, and the Inter-Allied Committee on Post-War Requirements have, after much research, come to the conclusion that there were, at the beginning of 1944, about thirty million displaced people in Europe. This is about four and one-half times the population of New York City or about ten times the population of the state of Wisconsin.

Sir John Hope Simpson, the English expert on the problem of refugees, classifies refugees under the following heads: those dislocated by the impact of modern war; those who are the product of ideological policies; and those moved because of manpower requirements. This is a convenient classification based on factors and causes producing various classes of refugees. We use this classification.

Dislocated by the Impact of Modern War

War fugitives are people who bolt before the sudden invasion of their country by a foreign power, as when the French populace of northern France fled southward before the oncoming German army, or like the stampede of the Poles before the fall of Warsaw. I recall being in Budapest and seeing thousands of Polish civilians arriving there by foot and on every conceivable kind of vehicle. All were cold, hungry, and bedraggled.

In modern warfare the sense of futility and desperation accompanying such a movement is all the greater because artillery bombardment of a town by an invisible foe will likely begin at the same instant as mass bombing from the air and this makes death almost certain for anyone remaining longer than necessary to follow an instantaneous, mad stampede from the town. At such times the keeping together of family groups or the choosing of a destination become impossible. The one thought is "getting away from"

and not "going to." Such sudden mass movements resemble the stampede of cattle before an advancing prairie fire. Note the following instance:

"That was a night of horror. The sad reckoning: 117 dead, among them fifty Protestants. The temple (local term for Protestant church), restored in 1940 after the damage sustained in 1939, was miraculously preserved between a residence, the post office, and the city hall, all of them completely destroyed. Nine bombs fell on the immediate neighborhood of the manse and Pastor Roulet, hidden in his garden with five members and friends, was just slightly wounded in the legs and head, whereas three persons by his side were killed. Pastor Robert, his wife, and their children were saved. The surviving parishoners of Sochaux and Montbéliard have been evacuated, as both towns are practically in ruins."

Such fugitives from Poland before the fall of Warsaw in September, 1939, are now dispersed to twenty-nine different countries as far apart as India and the United States. Similar experiences could be cited from what occurred in France, Belgium, and Holland in 1940.

Evacuees are people moved by armies or governments from areas of probable military operations or for political or economic reasons. This is usually an organized movement to a definite destination but frequently means great hardship by loss of property and adaptation to new climatic and social or economic conditions. Cases in point are the removal of French, Belgian, and Dutch populations from Atlantic coastal areas by Germany, and the evacuation of Jews from Berlin to western Poland. The latter were frequently awakened about two o'clock in the morning and told to be prepared to accompany police to a railway station in two hours and relinquish all property except

thirty marks and a suitcase full of clothing. Many of these died because of exposure and extremely hard labor.

Another group in this class are people who are sometimes voluntarily but more frequently involuntarily transferred by capturing armies in order to bring together people of the same cultures. Such was the removal of Slovaks and Czechs from Czechoslovakia by the Germans when they took over that country. These had to leave their homes and take up forced residence in another environment to leave behind a population of solid German culture adjacent to Germany. The shuffling of German-Polish and Slavic-Polish population between eastern and western Poland is another case in point. Some governments conceive the transferring of population groups *en masse* somewhat in the same way as a gardener does the transplanting of cabbage or tomato plants. The tragedy in terms of human suffering is terrible.

Millions of prisoners of war languish in prisons under peculiarly hard circumstances. The Geneva Convention requires that food, shelter, and clothing arrangements for prisoners of war be as good as those of the soldiers of the capturing country. Limitations in food, fuel, and shelter in countries confining war prisoners, however, frequently make the lot of prisoners of war extremely difficult. Warring nations naturally strive to produce economic conditions in enemy nations which make normal living conditions impossible. No nation will treat its captured soldiers better than its own civilian population or better than its soldiers. If its civilian population starves or freezes, its captured soldiers do likewise.

The Product of Ideological Policies

Refugees are usually civilians who leave their country to escape the persecution which becomes inevitable in their own country because they are a part of a political group on which a militarily successful opposing party will wreak vengeance. Such are the several



Uprooted from their homes in Poland, these refugees are on their way to Iran.

thousand White Russians who have been unable to return to Russia since the defeat of the Czarist regime. The thousands of Spaniards who are now in impoverished France for fear of the Franco government if they should return, are in a similar situation.

Some such people are forcibly deported by governments when they are found to be politically incompatible with the remainder of the population. Such were the Estonians, Latvians, and Lithuanians, deported when the Germans took over the Baltic countries.

Moved Because of Manpower Requirements

Prolonged warfare forces belligerents to all sorts of expedients to maintain agriculture and industry at a level of activity necessary for successful war. As more manpower is drained from civil life to the army, this problem becomes acute. Such was the case in Germany.

In order to bolster production for civil and military activity considerable numbers of civilians taken from German-occupied territory were used for work in Germany. I saw hundreds of Danish girls housed in hotels in Germany who had been brought from Copenhagen to work in German factories. In 1941 Poles frequently told me in Warsaw that the wage earners of families had been taken to Germany to work.

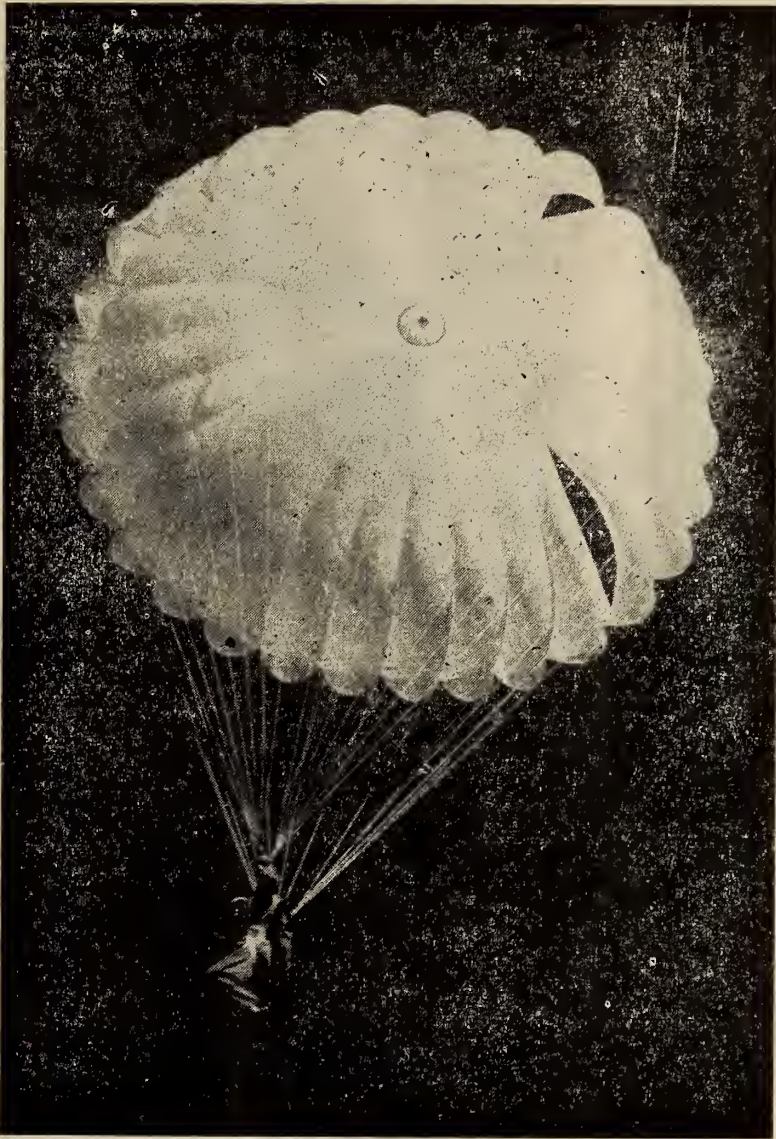
The Plight of Displaced People

The plight of these thirty millions of displaced people is pitiable in the extreme. Many will never see their homes again for they have been completely destroyed. The governments of which they were once citizens may in some cases never be reconstituted. They will be people without a country.

In many cases their home governments, even if re-established, will not want them to return. New economic and labor conditions would make them a glut on the market. They will be regarded as intruders where they live. They will be restricted in traveling because they cannot, as stateless people, receive passports or visas except with considerable difficulty.

If a considerable number of people break under the tension of keen commercial competition in our own highly industrialized centers and become temporarily mentally and emotionally unbalanced, what must be the effect on a displaced person who has lost his family, home, position, property, and citizenship and is regarded as an intruder in a strange environment? In America such people receive the healing Services of a mental institution, and in a considerable number of cases are restored to mental health. Institutions to help such frustrated people among displaced groups will be insufficient or lacking altogether. Relief workers among these people should be able, by some rudimentary knowledge of psychotherapy and a cheerful Christian disposition, to help such persons. Via M. C. C. Headquarters, Akron, Pa.

G C SMOKE JUMPERS



Ready to land is this Forest Service Smoke Jumper suspended beneath the 28 foot canopy of this Irvin parachute. Notice the flexed knees. The jumper is exercising them in order to take out any tenseness so that he can go into a good roll on landing. The roll takes much of the shock out of the eighteen-foot per second descent.

U. S. Forest Service Photo

Smoke Jumpers

The Civilian Public Service Smoke Jumpers' Unit grew from sixty members in 1944 to one hundred twenty men in 1945. The men represented twenty-nine different states and eighty colleges and universities. Coming from forty different occupations and as many and varied social backgrounds they constituted a most interesting group of men varying in ages from nineteen to thirty-six. Eleven per cent were

married and four men had children. On their arrival at this unit their time of service in C.P.S. ranged from three months to three years.

During the 1944 fire season we were called out on 87 fires. Of these—69 were fires jumped on and directly attacked by Smoke Jumpers. On 8 of the fires men were jumped as re-enforcements to ground crews that were already fighting the fires. The largest

number of men jumped on one fire was 29. All told, 234 men were jumped on 77 fires. The Smoke Jumpers also fought nine ground fires which they reached by truck and on foot.

This is our story. A green recruit becomes a valuable parachuting fire-fighter in a month. The following pages tell how it is done. With the hottest

fire season since 1911 predicted for next summer you may be sure that we will be busier than ever before. You may see many articles about Smoke Jumpers then, but remember, it's always hard, dirty work, hot and grimy; not as glamorous as it appears on the surface.

By Lee Ratzlaff

Smoke Jumper Training

A good deal of comprehensive training is required to bring about the metamorphosis of a neophyte smoke jumper which transforms him into a well-trained, conditioned and seasoned aerial forest fire fighter. If one has such aspirations however, the ideal place to get them carried out is at the Forest Service Nine Mile camp at Huson, Montana—the boot camp for Forest Service Smoke Jumpers. This camp is reputed to have innovated training methods which were copied by all organized professional parachutists, including the Army's modern contemporary unit.

After a brief orientation tour around the camp the first morning the trainees were told to report at the loft for a skull session. Here Frank Derry, who is in charge of all parachuting, gave a very interesting morale building demonstration; it dealt with the history of and proper methods of packing parachutes as well as the nomenclature of its various parts.

The loft, is perhaps the nucleus of activity at Nine Mile, and consequently is one of the busiest places on the entire Smoke Jumper campus. It is a long, rectangular, well-lighted building with long rows of closely spaced large windows on both sides. Inside are various well varnished tables of medium height, simulating over-stretched ping-pong tables. This building which also houses the expensive silk and nylon parachutes along with most of the smoke jumper's paraphernalia worn when jumping, is located on top of a little knoll to the southwest of the Forest Officers' headquarters. On the east it is flanked by the "let-down" tower and on the west by various miscellaneous devices, obviously designed to either "make 'em or break 'em" while the mock-ups (simulated planes) are immediately to the south.

"Introduce all new jumpers to the obstacle course," was the order of the day and subsequently the entire group gathered in front of the loft waiting to be assigned to specific squad leaders. This completed, the squads jog around the camp grounds; first at an easy pace but with straining and exhaustion as the last hill is climbed.

"Line up men, file past the disbursing centers in the loft and get your entire jumping outfit!" Clad in these, either friend or stranger become indistinguishable. From a distance we were something between a deep sea diver and the men from Mars. These suits were not built for either style or comfort—the warmer the weather the truer the latter. There was

the back brace first of all, then the padded trousers made out of heavy canvas and reinforced with a continuous strong leather strap built into the inner side of each pant leg and over the crotch. It passed under each foot at the arch, was pulled very tight and secured to the buckle on the outside of each pantleg.

This arrangement permits most of the opening shock when jumping to be absorbed by the feet. Next came the heavy padded coat with a leather faced extra large collar for added protection. Then the mask in front, covering that part not protected by the helmet. Leather gloves and special jumping boots were not to be overlooked. A strong harness with a guaranteed tensile strength of well over a thousand pounds, signalling streamers and two let-down ropes, one of which is over one hundred feet long, were also included in standard equipment.

"Let's try the let-down tower! This part of the training is exceedingly important, so get this: You will be suspended about thirty feet off the ground, hang in your harnesses. Your weight will be unevenly distributed just as if you were hanging in a tree on the end of your chute. In other words, one riser will be higher than the other, which is usually the case when you hang up. Begin by threading your long rope through the V-ring on the side of the low riser, then down through the D ring . . ." and his instructions went on as we faithfully followed them. After much squirming, pulling, and sweating to succeed in this maneuver we felt fortunate if we didn't have to go back up and try to complete the entire operation in the required few, too few minutes.

"You're doing fine fellows, now let's try this other tower while you are resting." Ah yes, that *other* tower—that thirty-foot back breaking, neck stretching, rib cracking, paralyzing nemesis of a tenderfoot Smoke Jumper. The men labored up the long ramp with difficulty. The thirty feet looked like a hundred. As the harness snaps were fastened to the risers the squad leader tallied with, "When I tap your shoulder, jump and watch the horizon. You get better position that way." It seemed like ages before the rope finally stopped very abruptly and rudely, two feet short of the ground and after bouncing several feet, swinging freely momentarily, the battered jumper was pulled into the platform and released.

Next came the mock-ups. Here we became accustomed to the signals used by the spotter and the cor-



U.S. Forest Service Photo

Suspended in mid-air, this tenderfoot Smoke Jumper is shown leaving the tower. He will fall sixteen feet before the rope from which he is suspended will become taut and break the fall. There is no "give" in this tower except the amount that the rope itself will stretch. The purpose of this training is to become accustomed to the opening shock of parachute jumping. Thinking while jumping is taught later when the man is asked to clap his hands in back and fold them again before completing this fall.



U.S. Forest Service Photo

The roll, so important in preventing injuries upon landing, is demonstrated here. Behind the trainee is some of the obstacle course which is essentially the same as that used to train army, navy and marine corps parachutists.



U.S. Forest Service Photo

The loft is always a busy place in training season for chutes must be repacked and damaged chutes repaired. Leon Ratzlaff, extreme left, is repacking a chute and Leonard Bartel, extreme right, is sewing a canvas container.

rect methods of suiting-up in the plane, hooking of the static line prior to jumping and the technique of leaving the plane.

Retrieving of chutes came next. And then spilling of chutes. The wind often catches a chute after the jumper has landed and if it is strong enough will drag him along the ground. No wonder it is of paramount importance to know how to spill a chute immediately upon landing—after all, who wants to run any risk at the edge of a thousand foot cliff, such as abound in this country?

Each following day brought new phases of training and tougher and tougher workouts and calisthenics. Then it rained. Did we stop training? No. Map reading, computations of burned over areas, correct fire fighting technique, and first aid were taught inside. Every man must be able to find his way out of country where he may be thirty or more miles from any road; he must be able to render first aid to himself and others; he must learn to rely on his own skills! And that takes training.

Radio operation came next. All of us were trained in the operation of the short wave sets that are dropped to the men on fires so they can report to headquarters on the progress of the fire-fighting. This included training in the use of climbers to set up aeriels. Well, that was about all of ground training for the present and now—actual jumping! According to the grapevine our squad was to jump most any time, and everyone would speculate as to when it it would be. "Maybe tomorrow!" But tomorrow would find us engaged in compass reading miles out in the back-country or getting real fire-fighting experience by combating a blaze which had been "set" by Forest Service foremen. Other mornings would pass by slowly while we went through more strenuous calisthenics, or more rolls or more signalling practice. Finally, the day came and we knew it early for we were told not to eat a heavy breakfast! This was it! The realization brought with it a peculiar feeling.

After a briefing session at the comparatively narrow airport, boarded on two sides by mountains and timber, we were given more calisthenics, ostensibly to keep us from tensing too much. One by one we suited up with a growing unmistakably grim, tense atmosphere about the place. The first eight men and spotter were soon in the air circling above the fifty foot "spot" which we

were to hit, and dropping testchutes to test wind drift and direction. We knew No. 4 was to be the first man out. The Plane banked sharply to come in on the target—and there, there was the man riding the step ready to jump! Wham! His chute opened and there he was suspended beneath that white canopy under a clear blue sky, almost motionless. What a picture and what a relief to the jumper to know all was well. Instructions from the loud speaker on the ground gave him confidence and direction and two minutes after he stepped from the plane he came down. His first jump was over. Jumping was swell, he said, if only the ride down would last longer. And sometimes it does when an up-draft catches the 'chute and keeps him suspended for longer periods of time. He didn't realize that he had dropped most of a hundred feet before his chute opened. After a second or third time, however, he thought it was three hundred—he learned to think while falling.

Jumping continued until we had four open-field jumps and three timber jumps marked in our log. The final step in training consisted of a hypothetical fire camp in which forty men with all the material necessary to live for a week were transported to a fire by plane and parachute. Food, bedding, stoves, fire-fighting tools, camp equipment and men, the complete self-sustaining fire-fighting unit was now ready to jump on any fire far, far from civilization and roads; miles inside the rugged, untouched reaches of the beautiful, timbered wilderness areas of the Northwest.

By Chester Schwartz



U. S. Forest Service Photo

On the fire line. Jumping lasts two minutes and then the dirty work begins, usually lasting several days. The fire line is built to keep the fire confined to a certain area. If the fire is dangerous, men use all the time to hold the fire line. After it subsides the fire is attacked directly until no spark or hot spot remains.

Injuries

Smoke Jumpers—parachute jumps—forest fires! Surely there must be numerous casualties. With visions of compound fractures, severe burns, and deep lacerations I set out to become camp nurse at the Smoke Jumpers' Camp this spring.

But right from the beginning I was impressed with the safety measures observed to protect our men from injury as much as possible through specially constructed suits and helmets, and through rigorous and proper training. All men are also trained in first aid. That these precautions are adequate as well as worthwhile was shown by the fact that only one man was injured while jumping on a fire this past season.

As a whole, smoke jumpers are "disgustingly healthy" due to the high physical entrance standards. Everyone tries to keep in his best physical condition, for no one knows when the next fire may break out, and to miss his turn in jumping is a major catastrophe.

During the training season in the spring it is the nurse's responsibility to treat countless sprained ankles, bruised muscles, and promise time and again that they will be able to make that coveted next jump—soon. The greatest difficulty is to keep the fellows quiet long enough after an illness for complete recovery. It is remarkable indeed how rapidly ailments disappear when a fire call comes in.

Most of the work in the infirmary consists of minor cuts, abrasions, sunburns, sore throats and so on, with an occasional accident, usually connected with farm machinery or volley ball. Yes, volley ball is rather a dangerous game in our camp. A fractured nose, finger, and a few gashes are some of the prices paid for a fast game. And the only burn that came to my attention occurred when a jumper kicked a log into a stove and burned his foot. What a chagrined Smoke Jumper!

Camp life is rather agreeable (especially since I am not an assignee). We are isolated the greater part of the time from the hustle and bustle of the world, almost living in a world apart.

Various out-door sports such as hiking, swimming, ball games and so on take care of excess energy

General Conference (G.C.) men who were at the Smoke Jumpers' Camp last summer are listed below. Their names and home addresses are given here:

<i>Bartel, Leonard</i>	<i>Hillsboro, Kansas</i>
<i>Buller, Walter R.</i>	<i>Inman, Kansas</i>
<i>Diller, Kenneth A.</i>	<i>Pandora, Ohio</i>
<i>Goossen, Louis</i>	<i>Beatrice, Nebraska</i>
<i>Hilty, Calvin A.</i>	<i>Versailles, Missouri</i>
<i>Janzen, Gus I.</i>	<i>Custer City, Oklahoma</i>
<i>Miller, Leland L.</i>	<i>Marion, South Dakota</i>
<i>Moyer, Allen J.</i>	<i>Deer Creek, Oklahoma</i>
<i>Nafziger, W. Edgar</i>	<i>Salem, Oregon</i>
<i>Neufeld, Elmer W.</i>	<i>Inman, Kansas</i>
<i>Ratzlaff, Leon H.</i>	<i>Henderson, Nebraska</i>
<i>Reimer, Walter B.</i>	<i>Hillsboro, Kansas</i>
<i>Sargent, Laurel R.</i>	<i>Ransom, Kansas</i>
<i>Schumacher, Charles E.</i>	<i>Bluffton, Ohio</i>
<i>Schwartz, Chester H.</i>	<i>Columbus, Ohio</i>



U. S. Forest Service Photo

Injuries occur less often than popularly imagined. However, this poor fellow broke his foot on his second jump and had to spend the summer in a lookout tower. He is shown watching other more fortunate members of his squad continuing with jumping.

during the summer months. So with classes to attend, new crafts to learn, and a good library, summer passes rapidly, and before you know it the fire season is over and everyone is again scattered during the winter months, to be reunited next spring for another fighting season. *By Catherine Harder*

ILLUSTRATED BOOKLET ON SMOKE JUMPING AVAILABLE

After selling out the first two thousand copies of this book within a month of publication we were forced to print an additional two thousand by popular demand. This forty-eight page book tells more about Smoke Jumping and is illustrated with over fifty photos many of them full page size, 8½ by 11 inches.

Copies may be secured by addressing Art Wiebe, Box 1511, Missoula, Montana. Cost per single copy is seventy-five cents, three copies for two dollars, sixty cents each in lots of ten or more copies to one address.



U. S. Forest Service Photo

Fire Jumps

During the first week of September a dry lightning storm had swept through Western Montana, Idaho, and Eastern Washington with the usual result: numerous fires. By Saturday, September 9, all the smokejumpers who had not already jumped on a fire were on stand-by ready for instant action.

Our squad was somewhat rudely awakened at 4:30 Sunday morning and hustled down to breakfast while still half asleep. We were to be ready for the takeoff at 6:30. A fire at Belle Lake, Idaho, was proving stubborn. Twenty-one men from our unit had jumped on the fire on Friday night and Saturday morning, and now eight were to go in as reinforcements.

After eating a hearty breakfast we hurried to the parachute loft. (Perhaps I should explain that a parachute loft is a building used for packing and repairing parachutes—it is also where our equipment is kept). All of our equipment was checked before we loaded it onto a waiting truck. Jumping equipment consists of the back-pack chute, the emergency front-pack chute, riser protectors—an added guarantee that the jumper and the chute will stay together—the harness, two-piece canvas suit, helmet, gloves, and back brace. In addition, we carry a retrieving bag for the parachutes, and an eighty foot let-down rope, not to mention a set of signal-streamers.

A fire-pack contains a shovel, a pulaski, which is a combination axe and digging tool; a two day supply of K rations, a flashlight headset, a file, a pocket First Aid kit, a canteen, a mess-kit, sleeping-bag, and maps, compass, protractor, etc.

We threw our equipment onto the truck, jumped on, and sped out to the airport. The sky was beginning to take on a reddish hue as we struggled into our suits and harnesses, and snapped on the parachutes. Two boys were loading our cargo into

Ready for the fires are these two men. They will reach the fire in several hours instead of days and will be rested and fresh instead of tired and weary from two days of hiking. That is why the Smoke Jumper is important, for many fires are inaccessible except by trails and that often means long hikes. Long hikes mean larger fires, more manpower wasted, and more of our natural resources destroyed.

the Ford Trimotor as the mechanics refueled it and gave it a last minute check-up.

As we took our seats in the plane the mechanics started the motors. The pilot taxied to the south end of the field and stopped there to warm up the motors. It gave us a feeling of security to hear each motor tested in turn, and then to hear the thrilling roar as all three throttles were opened for the takeoff.

Eight jumpers, all their equipment, the spotter, the pilot, and a newspaper reporter, out after a story, all left the Johnson Brothers' Airport that morning, bound for the fire in the ancient but capable Ford Trimotor. The plane swung around and headed south, gaining altitude as we followed the Bitterroot Valley. The cool morning air was quiet, giving us a smooth ride.

It was now becoming quite light in the east, and the sun would soon be up. After fifteen minutes of flying we left the valley and soon were flying over some of the roughest mountains in the United States. We marveled at razor-like ridges, sheer cliffs, and queer rock formations. There was speculation as to how we would fare if we jumped for one of those narrow, rocky ridges. Then for the first time in our lives we watched the sun come up, from an airplane window 9,000 feet above sea level. The long shadows cast by the early morning sunlight gave one a feeling of awe at the brutal beauty of naked peaks above the timberline.

After an hour's flight we were over the fire. The cold night air had forced the smoke down among the trees and had quieted the blaze. This would be the best time of the day to battle the flames, for by noon there would be numerous flare-ups, and when the breeze begins to stir there is always the possibility that a fire will get away.

The plane glided downward and we circled the fire looking for an opening in the timber. If possible we were to head for a clearing, rather than jump into the trees. Earl Cooley, our spotter,

picked out an opening about 100 yards from the fire. It seemed very small from 1200 feet up. The plane circled, and as it crossed over the spot Earl threw out a test chute, a square yard of muslin with two and a half pounds of gravel tied on. By watching its descent he could ascertain the wind drift and velocity. Not satisfied with the first trial he directed the pilot over the spot again, and tossed out another test chute. There was very little wind that morning, we learned, and we could jump directly over the spot.

Wagner Dodge, our squad leader, was to be the first man to jump; so he hooked his static line and knelt in the door with his right foot on the step. Earl watched the ground from a window and directed the pilot by hand signals. As the plane came over the spot he motioned for the pilot to cut the motors, and slapped Wag on the back—the signal to jump.

Out went Dodge. We watched his descent, while Del Barley hooked his static line and got into position on the step. As the plane circled to come over the spot again we saw Wag's chute drape over the top of a tree on the edge of the clearing. Del jumped, and we watched him as he turned and planned his chute, and landed in the center of the clearing. On the next pass two of us were to jump. John Ainsworth hooked his static line and knelt in the door. I hooked up, and crouched right behind him. Once more we were over the spot, the motors were cut, and John jumped. I ducked through the door, straightened up for an instant on the step and dropped off. I was conscious of the ripping-off of the chute cover, and sensed the jerking of the loadlines, as they were pulled from their loops in the backpack. Then came the sudden tug that snapped me about like the end of a whip as my chute blossomed out. It was all very peaceful and quiet, while only three seconds before I had been in a noisy, roaring plane.

After the chute opened I looked up to check on line-overs, tangles, or blownout panels, and then prepared to enjoy my ride down. By pulling the proper guide line I turned my chute and headed for the spot. When I was still three hundred feet up I saw that I couldn't make the spot but saw a small opening below and a little to the right. I turned the chute and as I came down I raised my feet to clear the top of a tall spruce tree, floated just over it, and landed between two rotten logs. My chute collapsed at the base of another tree. I looked up in time to see two more chutes blossom out as the men left the plane.

I slipped out of my harness and jumping suit and took two orange streamers out of my rope pocket and made a cross over the bushes, our "O.K." signal.

John had landed 100 feet away; together we gathered my chutes and equipment; putting everything into two retrieving bags, as the last two jumpers floated down. Then I helped him pack his stuff, and we carried it all to the jumping spot, about 100 yards away.

At this time the plane came roaring over, just above the treetops, to drop cargo, which consisted of our fire-packs. We could see Earl in the door as he kicked out the cargo simultaneously with the pilot's signal. The non-human cargo can be dropped with remarkable accuracy, since the low altitude does not give the wind much chance to deflect it.

In the meantime, Wag had reached the ground, via his let-down rope. He decided to leave his chute

in the tree, so we could get to work on the fireline as soon as possible, before things became too hot. There would be time to retrieve chutes later, after the fire was under control.

Our firepacks were dropped two to a chute and were all near the spot. One cargo chute was hanging in a small tree. These chutes, however, are never used for jumping, so we were not particularly careful with them. We cut the tree down with a pulaski from another fire pack, put the chutes in their retrieving bags, and placed them with our other equipment—now ready to be taken out by pack mules. We then started for the fire, with our fire-packs on our backs.

We walked along the edge of the burned area to the upper end of the fire in search of the fire boss. Just ahead we saw some bedraggled-looking creatures. When we moved closer we discovered them to be two of the fellows who had jumped on Friday night. They had worked all that night and all day Saturday, and were really glad to see more help coming in. They were using a Pacific Marine pump, which was happily possible, since Belle Lake was only 200 feet from the upper edge of the fire. The two lads handling the hose were water soaked and unbelievably dirty.

An alternate ranger had walked to the fire on Saturday and was the fire boss. We located him, and he put six of us to work digging fire line. The other two were detailed to the work of sawing down burning and smoldering snags. One of these that is burning twenty or thirty feet up will send out a shower of sparks with every little breeze; no fire is under control so long as such a menace exists.

At noon we ate a lunch of the notorious K rations. There were now twenty-nine jumpers on the fire. A two-way radio had been dropped on Saturday, and our fire boss ordered supplies and sent in reports several times a day. On Sunday he ordered a twenty-five man fire camp outfit and enough food for three or four days. The fire was larger than anyone had anticipated, and it was very difficult to keep it from spreading. The forests were very dry, and a spark blown across the line would easily start a new blaze.

On Sunday afternoon the trimotor again appeared above the fire. Along the lake shore the fire boss had laid out orange streamers to mark the spot where the cargo was to be dropped. The plane roared back and forth, dropping an item of cargo each time it passed. In succession came thirty gallons of gasoline, another Pacific Marine pump, hose, a fire camp cook stove, cases of food, cooking utensils, and the tools necessary to convey the food from plate to mouth. One of the jumpers had had previous experience as a cook; so he was "it."

At night, at about nine o'clock, we were relieved by the night patrol, and trudged to the newly established fire camp, for supper and bed. We had a hot meal, and enjoyed it even more than usual, which is saying something, for smokejumpers. The K rations we had been subsisting on are just chuck full of nutrition, but oh how they taste!

After supper we took our flashlights and bedrolls and went in search of a level spot. Some slept under trees, and others were so weary that they just unrolled their beds, threw aside a few rocks and sticks which happened to be underneath, and crawled in, and immediately dropped off to sleep.

Awakened for breakfast at six, we crawled into dewy, clammy clothes, and hustled over to the fire.

Only a hardy few ran down to the lake to douse their sleep-filled eyes with the icy water. A case of eggs had been dropped by plane so at breakfast we were greeted by cheery sunny-sides-up.

After eating, we received our work orders from the fire boss, and went single file down the trail to our sector. At noon our lunch was brought out to us by a kitchen helper, so that no fire-fighting time was lost. The men operating the pumps kept them going steadily for twelve hours each day, re-fueling them as they ran. It takes a lot of water to control a one hundred and thirty acre fire.

By Wednesday evening the fire was declared under control, and the jumpers were ordered to walk out on Thursday morning, September 14. A few men who had walked in were to stay until the fire was officially out.

Thursday morning we put our tools in our fire packs and were ready for the long trek to the road. It was sixteen miles, and with a forty pound pack each mile seemed double in length. When we reached the road a stock truck took us twenty miles to Hamilton. The Forest Service bought us bus tickets to Missoula, fifty miles away, and we were there in the "Garden City" for supper.

Twenty-nine more miles by truck, after supper, and we reached our base camp, at Ninemile. A tired, dirty crew we were, and very happy to shave, bathe, and crawl into a bed for a good night's sleep; and to dream about the next jump.

By Allen Moyer

Jumpers on Stand-by

Considerable work of importance is accomplished while jumpers are on stand-by for fire calls. Earlier in the season when fire danger is quite low, a certain per cent of the men from each camp can be released from immediate stand-by to maintain pack trails and telephone lines leading up to lookout towers or patrol points on high peaks which have a large visible area.

As fire danger goes up men are drawn in on close stand-by. At Ninemile, the base camp, jumpers are working in the hay field while waiting for that fire call. Most all project work at main camp is closely connected with the Forest Service Remount where an emergency stock of saddle horses and pack mules are kept for packing fire and camp equipment, and food on mountain trails to and from large fires. Pack mules are also used to carry the jumping equipment and fire fighting tools from the fire to nearest road or landing field. Much of the Forest Land in this region is yet quite primitive and has



Project work takes up most of the men's time. Here they are shown constructing a bridge across the South Fork of the Flathead River. Other project work includes haying, fence building, telephone line repair, road building and construction of buildings.

few roads so the use of saddle horses and pack mules is very valuable for the management of it and for fire control.

The project work for most out lying camps is of a similar nature as constructing and maintaining ranger station buildings, yards, and fences. Tools are also kept up and sharpened. Each jumper has his own fire pack to maintain and put into shape after returning from a fire. A trained rigger in each squad spends a large per cent of his time in the loft repairing and packing parachutes. Also inspecting and repairing all other jumping equipment.

Recreation of many types are enjoyed. Volley ball seems to be the favorite sport in most of the units and is also much encouraged by the technical staff so as to keep the muscles limbered up and the body in good physical condition to avoid sprained ankles and other injuries in parachuting to fires.

Most of the units are located near streams or lakes which makes fishing and swimming an attractive way to spend a few hours in an evening. Many fish stories were found in the correspondence between the units this past season. Hiking on the scenic mountain trails is also a favorite way to spend a week-end when fire danger is low and immediate stand-by is not required. Much time is also spent in reading and writing letters. Several classes were organized and conducted.

Yes, the jumper's stand-by time is well utilized; much important work is accomplished; recreation is enjoyed; and men remain in good physical condition to endure fire fighting.

By Louis Goossen

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

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President
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Vice President
North Newton, Kan
Ruth Ewert
Secretary-Treasurer
North Newton, Kan

A Letter to the Young People of the General Conference

Dear fellow Young People's workers:

This is a letter to those of you who are already concerned and working in your home, church and district, and to you whom the Holy Spirit may be urging to be more concerned, more active in the work with the young people. I sincerely believe that there are in each church those of you whom the Lord is calling to just such Christian service at home. To have a better young people's program in our entire conference we need at least one individual in each church—perhaps one of the older group—who sees this need, who will meditate and pray about it, speak to others and be willing to have a continuing interest in it.

Many of you were not able to attend the meeting of the General Conference Young People's Union (Y. P. U.) session. I think many of us were surprised and grateful to God to hear of so much that was done. To me, the growth of the district or state Y. P. retreats is one of the biggest steps forward. These offer an excellent opportunity to work with a young people's group. We thank God for those who took the lead in setting up the retreats. Let us pray for people locally who will likewise have the wisdom and energy to have a young people's group retreat. Such local retreats can serve as a good means of beginning a more active local organization of the young people—perhaps as a supplement to the Christian Endeavor programs.

The Canadian young people have evidenced what a simple vision and almost a daring initiative can accomplish. Feeling the need for some place that would centralize their common efforts, they purchased the Rosthern Farm for a youth center. God began by planting this need in the hearts of several young people. Their hunger for such a center led them to this unusual opportunity to purchase a former government experimental farm. The center will not only serve as a retreat ground, but also as a place for various levels of Bible schools, young people's institutes, and a general gathering place. So God works. May He sharpen the hunger in more of us.

Many of us feel that our Mennonite young people

should be able to do more for God's Kingdom. It would be good if we could have springing up over various parts of the country, small groups who will pray, meditate over their concerns, and let the Lord lead them. The June 2nd Y. P. U. meeting passed a resolution asking the executive committee to study the possibilities of training periods for Christian Endeavor and young people's workers. Our executive committee and the Y P U board met during the conference and agreed that we need to study not only the training of leaders, but the organization of our young people's

Y.P.U. RESOLUTIONS PASSED AT GENERAL CONFERENCE

Below are given in condensed form the resolutions passed by the Young People's Union at their June 2nd meeting at the General Conference. Resolutions 7, 11, and 13 are being given special consideration by the Executive Committee at this time.

1. Appreciation to the Y.P. officers and committees.
2. Appreciation to those arranging conference meeting.
- 3 Use our page in **THE MENNONITE** to encourage daily habits of personal Bible Study and prayer.
4. Approve revision and publication of prayer folder when necessary.
5. Y.P.U. re-affirms peace position of the General Conference.
6. Encourage young people's retreat in each district.
7. Executive committee to study possible institutes for C.E. workers.
8. Collection and distribution of literature for use in Y.P. work.
9. Strengthen contact with men in service.
10. District representatives are to stimulate interest in General Conference activities. Each church urged to elect one delegate to the General Conference under thirty years of age.
11. Executive Committee is to select worthy projects.
12. Invitation to Y.P. of Central Conference and youth from our missions to join General Conference Y.P.U.
13. Executive Committee is to select editor of Y.P. Section of **THE MENNONITE** and proposed supplements. Editor is to be paid \$25 out of the Y.P.U. General Fund. Reports of district representatives to be published in Youth Section every six months.

groups. Do C. E. groups include also the young people's group or is there a separate organization? Does "young people" include only the unmarried or also married folks up to thirty years? Are the young people as a body encouraged to tackle some of their group problems or some other community need? Do we need a traveling secretary to help with the local program, and projects? Should several local churches have a combined young people's organization? Our

hope is that over a period of a year's study we can gather good illustrations of what local groups have done. We hope some of you will share your concerns on what the young people's group could do. Please do not hesitate to write. In order to move ahead in this study we will need to know who is particularly concerned.

Sincerely in Christ,
Elmer Ediger, President, Y. P. U.

THE LIFE OF A CLUBWORKER WHO LIVES IN "HELL'S HALF ACRE"

Laurine Quiring

Our Wesley Community Center is located in the heart of an industrial section of Chattanooga, Tennessee, among an economically underprivileged group of people.

The center is composed of a residence, nursery, clubhouse, recreational building and playground. A small church, a tank and boiler foundry, a vacant lot and a school house constitute its four boundaries. As one looks out beyond the center, one sees rows of identical, small, filthy, "shot-gun" houses erected on stilts. Soot rains from the sky. Repulsive odors fill the air. There is the never-ending thump and thud of the foundry. This is "Hell's Half Acre"! And this is where I live!

But as I look beyond, my eyes gaze in deep admiration upon the lofty mountains in many shades of purple, blending so beautifully into a bit of blue sky edged in rosy lace; and I "know," even in "Hell's Half Acre," "My God and I, we walk the fields together!" A deep peace falls on a tired, discouraged soul.

Community life here is "never" boring, although sometimes very depressing.

It was 11:55 p.m. I was enjoying my midnite snack. The deaconess had long gone to sleep. Suddenly someone beat the front door so violently, I thought it was coming down. Then a woman screamed at the top of her voice. With cautious steps the deaconess opened the door. What a sight caught our eyes! Here was a woman, her hair entangled with weeds, her dress muddy, her blouse torn, her eye black, her cheek and lips bruised. Yes, here was another victim of a drunken sex fiend! For one hour she had struggled against immorality and the threat of death. God had given her strength to struggle far enough to make her screams audible to us.

Here is a home with four beautiful children. The father is a victim of dope. The mother acts as wage-earner by serving as mechanic in a defense plant. The older child works in a grocery to help support

the family. One Saturday nite the father, under a high nervous tension, bruised and beaten, came to us crying. The mother had beaten the little girl with heavy wire. He demanded justice for his child. Upon visiting the mother, we discovered the father had beaten her. It was a most pathetic picture! One under the influence of dope, is, indeed, to be pitied! Sometimes he tries to stand on his head all nite. He waits until his wife is asleep, then he slaps her square in the face. He empties all closets and drawers and carries the contents on the streets. He fusses and fumes and foams.

Then there is the old lady who boasts five marriages. Two husbands died, one being shot in cold blood. Now she lives with a forty-two-year-old moronic son on a pension of twenty-eight dollars a month. Fourteen dollars of this goes for rent.

We come to another home. We do not stay long. With a gracious smile we excuse ourselves. We hurry down the street. There we have a hard gagging spell. Smelling that odor, seeing that filth and watching those snuff-users spit that "slop" across the room, practicing their marksmanship, was a little more than our stomachs could take.

After one sees where several drunks have disposed of the contents of their stomachs and runs into someone using his front yard as a rest room, one becomes so nauseated that he gladly returns home, sacrifices his lunch and lies down to rest.

A telephone call comes. I am to notify a lady that her husband is near the point of death. She is to report to the hospital immediately. With a lump in my throat, I hurry down the road, dreading the moment when I am to deliver the fateful message. Courageously I knock; tactfully I tell her. Boldly she steps forward. She shall not see her husband! He is only a drunkard! Good riddance! Let him die!

And then there is the service man who returned home to find his children alone, his mother-in-law dying and his wife a drunken prostitute.

These are "only" a "few" scenes from the panorama

of life in "Hell's Half Acre," and "Hell's Half Acre" constitutes only a small section of the area in which I work. No man is too hardened to forgive, no woman too immoral to uplift, no sin too great to pardon. God helping Christian folk, "Hell's Half Acre" shall not be there long. May we through God's help, transform it into an "Acre of Diamonds!"

In doing this work, the clubworker spends her mornings preparing for her club activities, visiting, writing business letters, making business telephone calls, filing records and addressing all types of organizations throughout the city in behalf of her community.

Monday afternoon forty-three boys, between the ages of nine and twelve meet for woodwork classes. Usually six boys work in the shop at one time. During this time the other boys do library work or engage in individual or group play, both quiet and active.

Tuesday is spent in community visitation. In the afternoon twenty-two Girl Scouts meet with a well trained troop leader.

Sewing school meets on Wednesday afternoon. At the present time we have forty-seven enrolled. The clubworkers sees that all sewing machines are clean and in good working order. She purchases supplies for the entire group, cuts and fits all garments. She acquaints herself with the sewing ability of every individual. Having this knowledge, she assigns each one to a definite project under a specified teacher. We have five groups at the present time and are making aprons, slips, pajamas, jumpers and dresses.

Because the clubworker is regarded both as missionary and social case worker, she is expected to attend prayer meeting regularly, and not only attend, but be very active in the meeting, sometimes carrying the sole responsibility of it herself.

On Thursday afternoon two women from the local power board conduct cooking classes for teenage girls. The clubworker sees that kitchen, dinning room and social room are ready for use. She is responsible for all supplies exclusive of food. This includes clean linen, dishes, silverware, hot plates etc.

A pastor from one of the city's Methodist churches with the help of six volunteers, holds evangelistic services Thursday nites.

Thirty-seven primary children meet Friday afternoon for musical expression, Bible instruction, story hour, dramatic interpretation, play and handwork.

Recently we have opened a Christian Youth Fellowship. This club congregates late Sunday afternoon. Thirty minutes is spent in worship, one hour in recreation and another thirty minutes is reserved for dinner.

Always the clubworker strives to help the individual live at his best, to bring him into a vital relationship with Christ and to train him for Christian and social leadership.

We Present "The Youth Supplement"

Repeatedly young people have expressed a desire for a young people's paper, partly because they felt they were not given sufficient space in the *Mennonite*. However, it should also be said that we as young people have perhaps not cooperated sufficiently with our editor in supplying material for the space which was given us. We realize, too, that a separate paper would involve a large additional expense as well as a complete editorial staff. With the present paper shortage and other conditions as they are, suggestion was made that the Youth Section in the *Mennonite* be enlarged and that we prepare a special *Youth Supplement* each quarter.

At the Young People's Union business meeting at the General Conference a resolution was passed to the effect that the Y. P. Executive Committee appoint an editor who would be responsible for the "Youth Section" as well as for the "proposed *Youth Supplements* of *The Mennonite*." It is our aim to acquaint all the young people in the Conference with various phases of Y. P. activity as actually carried on.

With this issue of *The Mennonite* we are introducing to you the first of these *Youth Supplements*, entitled, "G. C. Smoke Jumpers." The Civilian Public Service work is an important activity of some five hundred of our General Conference young people. The Smoke Jumper's work is only one phase of CPS, but it is a unique way of rendering a worthwhile service to our country and at the same time giving a positive peace testimony to the world. Special recognition for this supplement goes to Mr. Leon Ratzlaff of Henderson, Nebraska, a member of the Smoke Jumpers Unit at Missoula, Montana, and to Mr. Arthur Wiebe who serves as Educational Director of this unit. We wish to thank them for the pictures as well as for making themselves responsible for the write-ups.

The Y.P.U. Executive Committee hopes to be able to secure an editor for the Youth Section and Supplements in the near future. We trust all of you young people will be looking forward to the next issue of the Supplement which will perhaps deal with Retreats. May we also ask for your cooperation in submitting articles which might be of special interest to all the readers.—Ruth Ewert, Secretary-Treasurer of the Y.P. Union

FOREIGN MISSIONS

P. H. RICHERT, Secretary

AN ANONYMOUS GIFT

The other day, in a remittance from our Secretary-Treasurer, was an anonymous gift of Rs. 575-00-00 and it was marked "For relief." I thought to myself, "Well, God is very likely providing for some need about which I do not as yet know. So, I'll just put this away and await His Leading." Thereupon the money was put into an envelope, sealed, marked "an anonymous gift of Rs. 575-00-00 for relief" and put it into the safe.

Soon after that a little boy at Bomindih, one of our outstations, died of small pox. His parents are Christians of only a few years standing but they have a simple child-like faith and in that faith they prayed desperately and then did all they could to provide their sick boy with necessary food, treatment and care. In so doing they pawned all of their belongings except the very clothes they were wearing. Then the little boy died.

There they were grief stricken and heartbroken. As if that were not enough, with their security gone the thread merchant would not give them any thread on credit with which to resume their weaving and weaving is their only means of livelihood.

The Evangelist in charge came to me saying that if I had some way of helping these people it would certainly be a great blessing as they were desperate. I remembered the 'anonymous gift' and said, "Yes, here is help for them."

Often times inquirers come to our Evangelists' homes to talk with the Evangelists about Christianity and the possibility of becoming a Christian. Frequently such people come from long distances and must be given food and fuel with which to cook it. In these days when food is high priced and fuel scarce, this matter of 'entertaining' is a serious drain on an already insufficient income.

So, one day these Evangelists came to me with this their problem, saying, "We can not turn these people away. We might hinder their becoming Christians if we turn them away. We must show them Christian love and hospitality. What shall we do?" Again I remembered the 'anonymous gift' and this extra item of expense was defrayed.

We do not know who this donor is and we understand that he does not want us to know. But we know that he is being a real blessing and help to people in needy situations for he has "laid up for

himself treasures in heaven where moth nor rust doth not corrupt nor thieves break through and steal." And we also know that where his treasures are there his heart is also. Surely "it is more blessed to give than to receive." —Harold Ratzlaff

C. P. S.

End of C.P.S.

Selective Service has decided to terminate Civilian Public Service in its entirety six months after the conclusion of the war. This would mean the complete liquidation of the present form of alternative service for men registered 4-E as provided by the Selective Training and Service Act of 1940. It was pointed out that C.P.S. will end regardless of the number of men remaining at that time in the armed forces for occupation purposes.

Conscientious Objectors in Canada

The Wartime Information Board of Canada, in its June 7 issue of **Facts and Figures Weekly**, announces that between May, 1943, and April, 1945, a total of \$1,784,259.95 was contributed to the Canadian Red Cross Society from the earnings of conscientious objectors in Canada.

This same release indicates that as of April, 1945, Canadian C.O.'s numbered 10,700. They are distributed throughout the provinces as follows: Prince Edward Island, 3; Nova Scotia, 29; New Brunswick, 2; Quebec, 28; Ontario, 2602; Manitoba, 2948; Saskatchewan, 2320; Alberta, 1157; British Columbia, 1611. Seventy per cent are engaged in agriculture and the remaining number have been placed in various forms of industry and hospital work.

1945 C.P.S. Canning Folder Distributed

A new folder, "1945 C.P.S. Canning Program," has been printed and is being distributed to the churches. They are being sent out in sufficient quantity to make one folder available for each home. Additional copies of the folder may be obtained from the Mennonite Central Committee, Akron, Pennsylvania.

Summer Visitors and Speakers

During the summer months several speakers and teachers from the churches at large, will visit C.P.S. camps and units. G. S. Klassen, dentist from Hillsboro, Kansas, who spent a year in dental relief service in Paraguay, will visit camps and units in Colorado, Nebraska, and South Dakota, June 20 to July 7. **Walter Yoder**, music instructor at Goshen College, will provide a series of lessons in hymn appreciation and chorister training at the Colorado camps, June 25 to 28. **Anna Wiebe**, music teacher from Beatrice, Nebraska, has consented to devote her summer to the teaching of music in seven hospital units in the East. She will spend one to three days in each unit as she makes a circuit of the units four times during the summer.

Correction

The C.P.S. unit in King County, Washington, has not been approved by Selective Service for an in-

crease to twenty men, as incorrectly stated in the C.P.S. Notes released June 13, 1945.

PEACE SECTION

Witnessing in Washington

On June 11, 1945, Harold S. Bender, as appointed representative of the Mennonite Central Committee, presented a statement concerning peacetime conscription to the House Select Committee on Postwar Military Policy. Brother Bender was accompanied by Albert Gaeddert, Director of Mennonite C.P.S. A full account of this witness and the statement presented has been released to the various church papers for publication.

Tydings Amendment Vetoed

Quite some time ago, President Truman vetoed the Tydings Amendment. This was the farm deferential rating in the draft. To what extent this will affect the drafting of farmers is not known at the present, but agricultural workers no longer have the privilege of deferment on an occupational basis. Released June 20, 1945

M.C.C. Headquarters, Akron, Pennsylvania

RELIEF

Relief Worker Returns to Europe

Farewell services were held, June 15, at Akron Headquarters for M.C. Lehman who is departing for relief service in Northwest Europe. Brother Lehman's particular assignment relates to the establishing of contacts with Mennonites in Switzerland, France, Holland, Germany, and other areas as the Lord may lead. Brother Lehman has had considerable association with Mennonite groups there as a result of his former relief service on the Continent. He served as director of Polish Mennonite relief with headquarters in Berlin from November, 1939, to June, 1942. The prayers of the churches in behalf of the work in Europe are solicited.

Mennonite Nurse Arrives in Middle East

Martha Eiman left the States by plane, May 16, and arrived in Cairo, Egypt, in commendable time according to a letter received from her, June 14. The cable, sent upon her arrival, was never received at Akron. At the time of writing Sister Eiman was awaiting definite assignment. Though U.R.R.A. has been rejecting all passport requests for relief workers to enter the Middle East, Sister Eiman has been sent to replace an U.R.R.A. nurse transferring to the Continent.

Nursing Tubercular Refugees

Helen Moser, member of the M.C.C. unit in the Middle East refugee camps, has been assigned to nursing on a tubercular ward for refugee patients. The following excerpts are taken from a letter, received from Sister Moser, June 13, 1945:

"Picture my dilemma with my seventy tuberculous patients living in seventeen open tents. Whatever constructive therapy we may try to initiate for the patients is simply negated by the exhausting heat and flies. I had scarcely learned to associate the proper names and faces of the T.B. patients until I discovered that my supervisor and co-workers were quietly withdrawn and the unwanted job of being 'in charge' fell into my unsuspecting lap. Some times it seems like utter hypocrisy to even pretend

to be supervising your 'bolnecarka' (The Yugoslav girls who are being taught the essentials of nursing) when you can't even speak to them except in monosyllables and isolated words. The Nurse Matron tells me the biggest job we have on our ward is fighting discouragement!"

Sister Moser was informed, May 2, that her lost trunk had been recovered—but empty, following a burglary at the U.R.R.A. warehouse in Algiers.

Relief Briefs

Willard Smith, in company with two ministers from the Mennonite colonies in Paraguay, were unable to begin their good-will visit to Brazil, May 14, as previously announced. The brethren were detained until June 6 for lack of necessary traveling permits.

Wilma Lehman, North Lima, Ohio; Ruth Burkhardt, Orrtanna, Pennsylvania; and Pauline Knight, Wauseon, Ohio, are assisting at the Ephrata clothing center for the duration of their stay at Akron Headquarters as members of the Women's Summer Service Unit.

CHURCH CHRISTMAS PACKAGE PLANS

Half a million Christmas packages will be sent from Christian groups in the United States for distribution through the churches of liberated areas in Europe and Asia. The Mennonite and Brethren in Christ churches have been asked to cooperate in this program. Christian groups in the devastated areas will cooperate in distributing the packages to churches located in communities where congregations are least likely to have Christmas cheer.

Individual cartons, similar in size to overseas cartons, will be sent without cost to anyone requesting one or more. Requests should be sent to the Mennonite Central Committee, Akron, Pennsylvania, before July 15. The parcels will need to be packed and returned to the Mennonite Central Committee by August 15. Shipment for overseas will take place in October.

The cartons will be packed with such items as bouillon cubes, dehydrated soups, baby food, powdered milk, cereal, and hard candy. Crevices and spaces may be filled with needles, thread, washclothes, a towel, mittens, or gloves, socks, a small toy, pencil, paper, or crayons for children. A Christmas greeting should be enclosed with every package. Gifts should not be purchased until the carton and an accompanying instruction sheet (giving types of certain articles which have government approval for export) are received.

Attached to the outside of each parcel should be a three-cent stamped envelope containing one dollar to cover cost of handling and shipping overseas, plus a checked list of items that have been placed in the parcel.

Released June 20, 1945

M.C.C. Headquarters, Akron, Pennsylvania

IN MEMORIAM

John F. Geiger, eighty-six, Pandora, Ohio, died at his home May 9. Funeral services were conducted at the Grace Mennonite Church. His wife, and ten brothers and sisters have all preceded him in death. He is survived by two daughters, Mrs. Hattie Hilty

of Bluffton, Ohio, and Mrs. Lydia Hardt of Orchard Lake, Michigan, and four sons, Eldon Geiger of Decatur, Illinois, Millen Geiger of Bluffton, Walter Geiger, Grover Geiger and Elmer Geiger of Pandora.

Staff Sergeant Elbert E. Hilty, twenty-seven, son of Mr. and Mrs. Edward Hilty of Pandora, Ohio, died April 25th of wounds sustained thirteen days previously on Luzon, Philippines. He is survived by his parents, two sisters, Mrs. Alice Casali, of Toledo, Mrs. Lenora Lehman of Pandora, and three brothers, Glenn Hilty of Delta, Mervin Hilty of Otawa, and Dwaine Hilty of Swanton, Ohio.

Memorial services were held June 3rd at the Grace Mennonite Church.

Mrs. Marie T. Hirschler Voigt was born in Franklin Center, Iowa, the sixth of nine children of Rev. John S. and Christina (nee Schmidt) Hirschler. In 1884 the family moved to Hillsboro, Kansas, where her father organized the Hillsboro Mennonite Church. On August 6, 1908, she was married to Adolf F. Voigt, who passed to his reward on February 11, 1914. She then stayed in the parental home until 1937 when she made her home with one or the other of her sons, Melvin and Adolf. Her health failing more and more during the past year she submitted to a serious operation on May 23rd. After two weeks her condition became worse and she succumbed on June 8 in the University of Minnesota Hospital.

Daniel John Brand was born at Summerfield, Illinois, April 19, 1871, where he grew to manhood. Having lost his parents very early, his home was made with his uncle and aunt. He received his earlier education at Bethel College, Newton, Kansas, his A.B. degree in 1905 from Baldwin-Wallace College, Berea, Ohio, and later his M.A. degree from the Divinity School at the University of Chicago in 1915. He was ordained into the ministry in 1905 by Rev. Christian Kaufman in the Salem Mennonite Church at Wisner, Nebraska, and was here married in 1907 to Marie Boehr. The charges he served over a period of nearly twenty-five years included the Salem Mennonite Church, Wisner, Nebraska, the Hereford Mennonite Church, Bally, Pennsylvania, and the West Zion Church, Moundridge, Kansas. He leaves to mourn his wife, two sons, Waldo D. Brand of Findlay, Ohio, but now serving with the U.S. Army; Orlando H. Brand of Bremerton, Washington; one daughter, Miss Elizabeth Marie Brand at home; and one granddaughter. He suddenly passed away on June 8, 1945, in Jacksonville, Florida, where he had made his home for the last five years with his wife and daughter.

CORRESPONDENCE

GRACE MENNONITE CHURCH Pandora, Ohio

At an evening service the Peace Club of Bluffton College presented a drama, written by one of its members.

The two girls' missionary societies of the church entertained all the women and girls of the church at an evening meeting. Miss Edna Ramseyer of Bluffton College, was a guest, and spoke on the Women's Summer Service Program of the M.C.C.

An informal reception was held in the church parlors for the new members of the church during Page Twenty-two

which several talks were given on the subject "What Grace Church Means to Me."

The Men's Fellowship of the church held its spring meeting with a pot-luck dinner. Rev. William Alexander of Arcadia, spoke to the men and boys on the subject "The Search for Happiness."

Mother's Day was observed with a special service for the consecration of children, a service in which parents brought their little children and pledged to train them in the way of Christ.

At the weekly prayer services the past three months, our pastor, Rev. Forrest Musser, has been giving meditations on the Psalms.

A member of our church, Ralph Althaus, spoke of his experiences as a prisoner of war in Germany at an open meeting of the Intermediate C.E.

A number of our young people and Rev. and Mrs. Musser and children attended the All-Mennonite Retreat held at Camp Mack, Indiana, in June.

One evening service each month is sponsored by a Sunday School class. At one such meeting, a program commemorating Mother's Day was given and at another the subject, "Pioneers in Missionary Endeavor" was presented.

Recent visitors on the campus have been: Ernst Harder, of Paraguay, who recently graduated from Bethel College; Rev. Ernest Bohn of Bluffton College; Rev. Paul E. Whitmer of Bluffton; Carl Lehman who spoke and showed pictures of the La Plata region in Puerto Rico; and M. C. Lehman of the M.C.C., Akron, Pa., who spoke on the subject "Plans for Relief and Reconstruction."

THE EMMANUEL MENNONITE CHURCH Moundridge, Kansas

We are thankful to the Lord for having given us the privilege of conducting a daily vacation Bible school session of two weeks this year. We had thirty-two pupils enrolled in three classes, with teachers, Ella and Marie Wedel, and Lila Koehn.

We were also privileged to remember our Lord's sacrifice on Calvary's Cross till he come, by coming to the Lord's table in Holy Communion on June 10. Rev. Philip A. Wedel from the Alexanderwohl officiated at this service. We received many spiritual blessings. —Marie Wedel, Corr.

MENNONITE BIBLE MISSION

4221 South Rockwell St., Chicago, Illinois

Greetings in Jesus' Name. We are happy to report that the long prayed for and longed for passports for the Toews family have been granted. The Rev. and Mrs. Henry Toews and family of this church left Tuesday June 10 for New York. Their boat is to leave from Philadelphia the 25th of this month.

Farewell services and missionary services were held Sunday June 17 at our Mission here. Rev. P. H. Richert, the Secretary of our Foreign Mission Board, was with us and brought inspiring messages. He spoke to us of Jesus' farewell message to his dis-



Rev. and Mrs.
Henry Toews

Cut Courtesy
Bethel College

ciples as given in John 14 to 17. A fellowship meal was served in the afternoon.

The Toews children, Paul, thirteen, and Carol, ten, are going with them.

They will work under the Congo Inland Mission Board in Belgium Congo. This is their second term. They are supported jointly by our General Conference Foreign Mission Board and the Congo Inland Mission Board." —John T. Nefueld

REPORT ON WORK AMONG MIGRANTS

Leonore Friesen, who did migrant work in Michigan last summer under auspices of the Mennonite Women's United Service Committee, is doing similar work this summer at South Holland, Illinois, about fifty miles from Chicago. She writes that Katherine Andreas, who also went out under appointment of the M.W.U.S.C., was to be sent to Breckenridge, Michigan, first and then to Grand Junction, and that her work would most likely be nursery work. The South Holland community is predominantly of the Reformed faith. The migrants in this area work sugar beets and onion sets. The following quotations are from cards and letters to her parents.

"Yesterday was our first day on the field and we made many valuable contacts. Today we will visit more families. They are so scattered that group work will be a real problem. Possibly only about fifteen families can be reached in this particular area.

"There are five Reformed churches in town: Christian Reformed, Dutch Reformed, Protestant Reformed, etc. Every group considers itself just a little more spiritual than the others.

(From a conversation with a local minister:) "We all agree on the fundamental doctrines of the church and the meaning of the Gospel message and the necessity of it for those without." He asked me the main difference of the Mennonites. The fact that I'm a Mennonite helps immensely. He said he felt the C.O. position was nearest to Scriptural teaching.

"I've been in several Mexican homes. They are much cleaner and have more complete furnishings (than in last year's work). Some even have curtains in the windows. They live in box cars and chicken houses. There are a number of Christian families here. A group of their own accord meet on Sunday P.M. and one of their number gives the sermon. They are Pentecostal. We are going over Sunday. They meet in one of the farm homes.

"Miss White (director of the work) says this is the hardest place they have."

Please pray for the work Katherine Andreas and Leonore Friesen are doing among these needy people.

"ON SEQUOIA TRAILS"

Frequently articles have appeared in church periodicals which have portrayed Civilian Public Service to the Mennonite people. Some of these stories have come from one of the most valid sources of interpretation, the men who are themselves in C.P.S. Some publications of a more permanent nature, such as annuals and pictorial magazines, are being produced from time to time to depict the attitudes and thinking of the men in this unique experience. One of this

latter type is coming out early this fall. It is entitled **ON SEQUOIA TRAILS** and is being published as an interpretation in pictures and writing of the work and thinking of men in C.P.S. No. 107, at Three Rivers, California. This camp is doing work in the beautiful Sequoia National Park. Subscriptions may be purchased by sending \$1.00 now for each copy desired to **ON SEQUOIA TRAILS**, C.P.S. No. 107, Three Rivers, California.

THE READER SAYS

WAS OUR CONFERENCE SINCERE?

Our Conference reiterated its 1941 Peace Resolution at its recent session at North Newton. In that resolution we read, "We can have no part in carnal warfare. . . . We believe that this means that we cannot bear arms personally nor directly aid those who do so, and . . . we cannot accept service under the military arm of the government, whether it be combatant or noncombatant."

In view of the fact that only 27 per cent of our drafted men were classified as IV-E, with one district conference having only 6 per cent in C.P.S., does the above resolution sincerely express our belief? It can hardly be assumed that the percentage of those who refused to purchase war bonds or work in war factories, is larger than the 27 per cent. We wonder why the Conference reaffirmed the above resolution?

It is sometimes stated the noncombatant takes his position because he wants to be in the war camp with one foot and in the pacifist camp with the other. May it be that the majority of our conference would like to stand in full support of their government's wishes with their practical foot, and in obedience to Peter's suggestion, "We ought to obey God rather than man" with their idealistic foot? Doesn't it seem somewhat difficult to serve God and mammon at the same time?

When one of our ministers made a rather forceful talk in defense of full support of our Mennonite peace teachings, rumors were later on heard that this brother is "radical," the speech was "uncalled for." When that sentiment prevails at a Mennonite conference, what justification remains for us to continue as a separate denomination? Do not other Protestant churches also have peace teachings? Was our Conference sincere when the above resolution was re-affirmed? —J. M. Regier

JOTTINGS

—**First Church, Allentown, Pa.** The average morning attendance so far this year has been 105. The membership of this church was listed as 204 on January 1, 1944. Average attendance at evening services during May was 67.

—**Groups in the Protestant, Catholic, and Jewish churches of Switzerland** observed **International Goodwill Day** during May. The main address was entitled "We must Unite in the Cause of Peace or Perish."

—"Watch Tower Over Tomorrow" is a State Department film on Dumbarton Oaks. Shows how Dum-

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

barton Oaks Proposals will function when finally set up in organizational form. Available for distribution to groups actively engaged in arousing public support for world organization. A 16mm. film. Running time is fifteen minutes. Write to the State Department, Washington, D.C.

—Berne, Indiana: The Mennonite Men's Chorus gave its annual concert on June 24. The offering received during the program was given by the chorus to the General Conference mission work at Oraibi, Arizona. It is to be used for drilling a much needed water well.

—Professor and Mrs. Melvin Gingerich of Bethel College plan to spend several weeks at Camp Eden, Ononaka, Michigan. A number of Mennonites have purchased this camp site and are using it for retreats of various kinds. Dr. and Mrs. Gingerich will serve in an intermediate-age group retreat and also in a farm and community retreat.

—New pastors are being sought by the following five churches of the Western District: Wichita, Hutchinson, Ransom, Bethany near Kingman, and Geary, Oklahoma.

—An attractive pen and ink drawing of the Hanston Mennonite Church building adorns the front of their church bulletin. Artist John Lingensfelder is a member of the congregation. It is he who has designed many of the bulletins which are being supplied churches by the Secretarial Bureau, North Newton.

—Prof. B. Bargaen and family are spending the summer in Reedley, California. Two California C.P.S. camps have invited Mr. Bargaen to spend a week at each.

—The Bethel Mennonite Church of Mountain Lake, Minnesota, is the subject of an interesting write-up in the current issue of the Mennonite Historical Bulletin, published at Scottdale, Pa., and edited by John C. Wenger. The article is written by Marcella Franz, a member of Bethel Church.

—Dr. H. A. Fast has been asked by the M.C.C. to visit Paraguay, Brazil, and Puerto Rico for the purpose of surveying the whole M.C.C. program as it is being carried out in these areas. He is now awaiting passage. If possible he will leave sometime around the middle of July and return to his teaching duties at Bethel College by September 4. The trip is to be made by plane.

—Mennonite Bible Mission, Chicago: Ernst Harder recently paid us a surprise visit and gave us an interesting talk on the Mennonite settlement in Paraguay.

—Mountain Lake, Minnesota, June 25: "We had a fine mission festival and Children's Day in our church yesterday, with comfortable weather, a fellowship meal at noon, and the brethren P. A. Penner and Marvin Dirks as our guest speakers." —Mrs. P. R. Schroeder

—Rev. Marvin Dirks spoke in various churches in Minnesota from June 24 to July 4.

—North Newton, June 27: Mrs. Ed. G. Kaufman, who underwent an operation for gall stones on June 18, is reported to be making a satisfactory recovery at the Bethel Hospital.

—There will be a Western District Intermediate Retreat for young people of Junior High School age. This retreat will be held on the Bethel College campus August 6-10. Rev. David C. Wedel will be the

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Newton, Kansas**

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Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

director. Application blanks will be sent out to all pastors in the Western District.

—Rev. Russell L. Mast has accepted a call to the pastorate of the First Mennonite Church, Wadsworth, Ohio. He is at present pastor of the Deep Run Church, Bedminster, Pa., and also President of the Eastern District Conference. Rev. Mast will probably take up the work in the new charge towards the end of August. From now until that time Rev. John Boehr, formerly of Ransom, Kansas, and now a graduate student at Western Reserve University, will do most of the preaching. Rev. Mast succeeds Rev. Donovan E. Smucker, who has served the Wadsworth Church for the past several years.

—The Berne Church planned to vote for a permanent pastor on the evening of June 25. Rev. Gerald Stucky is now serving as assistant pastor.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, JULY 17, 1945

NUMBER 28

Increasing Approval of C. O.'s by the Public

American approval of conscientious objectors has shown an actual increase of 7.9 per cent over the past year, it was reported last month by the Office of Public Opinion Research.

In answer to the question "In general, do you approve or disapprove of conscientious objectors?", 26 per cent of a nationwide sample poll said they approved, 65.1 per cent said they disapproved and 8.9 per cent had no opinion.

In March, 1944, the same question put to a national sample by the same office yielded 18.1 per cent approval, 74.0 per cent disapproval and 7.8 per cent no opinion.

Both surveys were conducted under the supervision of Hadley J. Cantril, director of the OPOR and a recognized authority in sample polling methods. (The OPOR came within one half of one per cent in the 1944 Presidential election, closer than Gallup and several other national polls.)

The later survey showed also that clear majorities of the American public felt that CO's should be allowed overseas service, should receive pay and dependency allotments, and should be employed according to their individual talents and skills, rather than being given manual work in labor camps.

Specific Questions

Percentages on the various questions were:

"Many conscientious objectors are willing to be sent overseas to help in relief work in war areas. Do you approve or disapprove of their going?" Approve 75.3; disapprove, 18.5; no opinion, 6.2.

"At present conscientious objectors who are drafted by the government for work receive no pay for their work. Their dependents receive no financial aid. Would you approve or disapprove of their dependents receiving some federal aid?" Approve, 67.1; disapprove, 24.4; no opinion, 8.5.

"Would you approve or disapprove of conscientious objectors, receiving some pay for their work?" Approve, 60.8; disapprove, 30.3; no opinion, 8.9.

"Should conscientious objectors, who are drafted for work, be assigned to manual work in labor camps, or should they be assigned to jobs which make use of their skills and training?" Manual work in labor camps, 16.8; skilled jobs, 70.9; no opinion, 12.3.

The OPOR findings were briefly interpreted by Dr. Leo P. Crespi of Princeton University's Psychology Department who, though a non-pacifist, has long been interested in public reaction to CO's. (See *Reporter* supplements, Jan. 15, Feb. 1, Feb. 15, 1945).

Interpretation

Regarding the increase in approval of CO's over the past year, Dr. Crespi commented:

"These returns can be termed nothing short of remarkable. . . In view of the popular stereotype of extreme disapproval of CO's, it is certainly a surprising show of strength to discover deep in a war over a quarter of the American public approving of them.

"But what is even more remarkable is the direction of the change of opinion since March, 1944 . . . The significant fact emerges that 7.9 per cent more of the American people approve of CO's today than they did a year earlier in the war, and 8.9 per cent fewer disapprove.

"It is not the absolute size of this change which is noteworthy, though this is far from insubstantial; it is the fact that with the progress of the war there has been a substantial gain in approval. Such a finding is directly in opposition to any of the expectations that the writer has encountered in the matter. These expectations without exception, were that with the on-going of the war with its pyramiding casualty lists and multiplying home-front frustrations, COs would be the target of greater and greater disapproval. That precisely the opposite has occurred has implications whose significance cannot be gainsaid."

Dr. Crespi called the returns on each of the four policy questions "clear and unequivocal," pointing out that in each case the public supported the case for reforms by majorities ranging from two-to-one to four-to-one.

"It is widely agreed that public opinion is the major determinant of policies for treatment of COs," he concluded. "Now that the will of the American people has been democratically and impartially ascertained on certain of the major grievances of CO's, it is up to the CO's and agencies interested in their welfare to see that this will is recognized and implemented."

The Denominational College

By L. L. Ramseyer

An excellent article on the denominational college, written by Dr. W. W. Charters, is published in the May, 1945, issue of the *Association of American Colleges Bulletin*. Dr. Charters is one of the best known of American educators. He was formerly head of the Bureau of Educational Research, Ohio State University, and is now Director Research Service, Stephens College. He states in this article that the chief religious function of the church college is "to train students to be good Christians." He points out five ways in which this is accomplished. (1) Through a Christian faculty. (2) Through courses in Bible and religious education. (3) Through Chapel services. (4) Through the student activity programs, including the YMCA, the YWCA, discussion groups, retreats, welfare projects, social service, etc. (5) Through the department of religious instruction.

The matter of a Christian faculty is of primary concern to Mennonite Colleges at this particular time, as they attempt to prepare for the post-war enrollment increase. Charters recognizes the importance of a Christian faculty. Concerning this he says, "Unfortunately for Christian education, faculty members are usually selected for scholarship and secular teaching ability. Patience is not exercised to discover men who have not only scholarship and teaching ability but an interest in religion. Whether they are hard to find or not is an important consideration. But if they are not found, Christian education is thwarted to the extent that the faculty is a factor in an educational program.—If a Christian college pays no keen attention to the religious attitudes of its appointees, the spectator can be assured that the objective of Christian education is merely a paper objective."

As Charters suggests, faculty members of high scholarship and teaching ability whose religious convictions correspond with those of the institution are indeed difficult to find. In Mennonite colleges the problem is complicated by an inadequate salary scale. When one considers that we have experienced faculty members, very near their Ph. D. degrees getting less than \$1500 per school year, one can understand something of the difficulty of this problem. In addition, the church has never made provision for adequate recognition of the place of the college faculty member as a servant of the church, nor has it made any provision for taking care of faculty members after retirement or during prolonged periods of disability. Men and women are willing to sacrifice, but there is a limit even to such sacrifice. One must consider the welfare of his family. Scarcely a faculty member in our church schools who is not sacrificing at least \$500. per year in salary for the sake of Christian education.

A letter has just come to my desk from a young man who has turned down an offer of \$5200 per year and is planning further preparation looking toward affiliation with one of our Mennonite schools. Anything like comparable sacrifices on the part of others would eliminate the financial problems of our colleges.

Some method should also be worked out for giving church recognition to the members of our college staffs. They are church servants just as clearly as are ministers or missionaries. Theirs is an educational mission. Their influence is far-reaching. Yet at a recent church conference where missionaries with five years experience had the privilege of discussion from the floor by virtue of that period of service, college faculty members who had given twenty-five to thirty years of their lives to the service of the church through education were in no way recognized and were not granted the privilege of taking part in the discussions. Is there no form of ordination service in the Mennonite church through which its teachers can be consecrated to their task and recognized as giving their lives to this important phase of church work?

This lack of recognition on the part of the church of the service of its educators makes the problem of securing the right type of faculty members even more difficult. The Mennonite church is not unique in this neglect. We, however, are deeply concerned that our colleges be an integral part of our total church program. Pioneering in this field of church recognition to faculty members would be an excellent way to strengthen this tie.

Dr. Charters is correct in placing a Christian faculty at the head of his list of influences which help to make a college Christian. Mennonite colleges recognize the importance of this factor. Much thought is needed on the problem of how to secure and hold faculty members of this type. The above seemed to be pertinent problems in this connection.

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EDITORIALS

IF YOU WERE EDITOR what would you do with *The Mennonite*?

That is what we would like to know. We want to see the paper from your point-of-view. Therefore we plan to submit a questionnaire to you in the next issue of this paper. We hope that many will fill out this questionnaire and return it. A wide range of response from lay readers, young and old, should be very helpful. Usually the "reactions" that come are from ministers. These are very valuable—and we hope that all ministers will return the questionnaire—but these may not give us a cross section of the lay reader's response. Be sure to fill out as much of the questionnaire as appeals to you and then mail it to us. We have faith that the improvement of your church paper is worth to you ten minutes of your time and a three-cent postage stamp. If the paper means much to you, let us know it. If it means little to you, let us know that and the possible reasons for it. A paper, like individuals, needs to grow. It cannot be satisfied with its present status. Watch for your opportunity to put on paper the constructive thoughts that you have been accumulating. We desire your prayerful cooperation in this phase of Kingdom work. Look for the questionnaire in the next issue.

PEACETIME CONSCRIPTION? No. So says Ernest Fremont Tittle, renowned Methodist minister of Evanston, Illinois, in a magazine article. He asks America not to adopt a system "we have traditionally hated and deplored and which millions of our people came to this country to escape."

Peacetime conscription is not essential for our national security in the present state of the world. Against whom should we arm? Germany will be impotent for at least a generation, and Japan undoubtedly will be. Must we arm against Britain, France, or China? That hardly seems likely. "Russia would guess right that we were arming against her, and she would start arming against us" (italic ours). Russia wants to recover from the terrible wounds she has suffered in this war. But we are wrong if we think we can handle Russia with a big stick. The Russians are not afraid of big sticks. Why should they be after Stalingrad and Berlin? They have demonstrated that they can themselves make big sticks and can use them effectively." Furthermore Russia may gather into its sphere of influence much of Europe and much of Asia. If we start arming, Russia may not only arm itself but may form a combination of

nations against us, including the countries of Eastern Europe and an industrialized China. Peacetime conscription might then take our country into a war that "might well be disastrous for us."

Peacetime conscription would not lead other countries to believe that we had a desire for peace. It would goad them into arming. "It is bad enough that Russia should have permanent military training. But peacetime conscription in Russia, which has long had it, is not at this time calculated to put as much fear into the world as would be the case with peacetime conscription in the United States, which has never had it." America's adoption of conscription would cause widespread fear and dismay.

Peacetime conscription would "gravely jeopardize our democratic way of life." by subjecting millions of American boys year after year to a system of unquestioning obedience, by gearing industry to a war basis, by creating an officer caste, by pushing our schools and churches into the military leaven, by endangering the rightful freedoms of minority groups and the rights of labor. A conscript army is not democratic because it "treats everybody alike." Everybody can be treated alike under a totalitarian government.

Peacetime conscription is not the road out for solving unemployment, or bringing about health, literacy, and moral character. These are of civilian concern and need civilian means.

"Instead of adopting peacetime conscription and thus dashing the hopes of the rest of mankind, why should we not urge the UNIVERSAL ABOLITION of peacetime conscription? In 1927 Russia was ready for this, even went so far as to propose it. Now is a good time for those who profess themselves Christians to give God a chance to show what he can do." (See *Christian Advocate*, June 28, 1945)

JUSTICE FOR WAR CRIMINALS is refreshingly discussed by Robert Maynard Hutchins in the July 4th issue of the *Christian Century*. Hutchins, who was secretary of the Yale law school before he became president of Chicago University, speaks with no inferior legal training when he says: "I insist that criminals must be punished. Justice demands that none of the guilty escape. At the same time it must be clear that the characteristic of criminals is that they are individuals, not nations or races. They should be punished for what they individually did. What they did, to deserve punishment at the hands

(Continued on page 12)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Letter From Ferd and Anna Isaac

(As written to relatives at home)

Mauhadi, via Champa, C. P., India
April 17, 1945

Dear Parents and Aunt Elizabeth,

Now we have been a month at Mauhadi. P. W. Penners stayed with us two weeks. They took us in their car to several of the new churches, and they told us everything about the work. They gave us the station and church accounts. Then they left us to ourselves. One of the first things we did was to go to the one remaining church to which they had not gone with us and there, too, we observed the Lord's Supper. This trip was done with a buffalo cart. It was slow. On a Friday morning we started across the river. Went four miles south to Beltikri where there is a church. On the way we visited a short time at a Christian's house in the village of Belha. Spent the heat of the day at Beltikri and about 5 p.m. we started off again in the cart. This time we went three miles to a village by name Pawni. Here we had our evening meal at a Christian's home and slept under the stars in our camp beds. At this village of Pawni there are nine Christians and there was a lively meeting that evening. At 4 a.m. Saturday we were on our way again. This time our destination was Sukli six miles from Pawni. Here there are two Christian families. By 7 a.m. we were within two miles of the village. There a man told us not to take our animals to that village because buffaloes were dying there of a kind of Pox. We therefore told our cart driver to take the cart to another road to our evening destination and we would go on foot to Sukli as well as to Manakoni where we were to spend the night. So to Suckli we took only water. We visited the Christians there, ate with them, rested in their homes during the noon hour, and at 4 p.m. started the five mile walk to Manakoni. It was rather hot, but we got there before sundown. At Manakoni there are several Christian families and there is a church. It used to be a school house. Now it has been dedicated as a church. Here, after a good night's rest, we celebrated the Lord's Supper the next morning. A couple of baptismal candidates were expected, but they did not show up. That evening after sun down we started for home in the cart. Had spread enough straw and a mat so that we might sleep some as the cart slowly moved on. During the night it is much



Ox-cart trowl in India. The Janjgir Evangelistic Band crossing a stream.

easier for the animals. However, we had not gone far when a storm and some rain came on. We had to stop until the worst was over. Then we moved forward. We passed a village, and then our men lost the way. They moved more or less in a circle for half an hour. Finally they got back to the village and asked a vallager to show them the way. He did so very kindly. In another hour we got onto a main road which was well known. After going till about 2 a.m. the animals got tired. It was muddy there. There had been more rain. So we stopped at another village and all slept till daybreak. Anna and I could not sleep well because stray cattle continually came to get a bite of straw from the back end of our cart. Well, in the morning the going was better and we got to Pawni by 8 a.m., then to Murpar another village with several Christian families by 10 a.m., and to the river by 11 a.m. At twelve o'clock (sun time) we were at home, tired but well.

We are now expecting to go to the hills soon. Perhaps on the twenty-fourth. We are going to Landons where we have been many times. One reason for going there is that our Mission has bought a rest house there and we want to see it. Our health has been good since the new year, generally speaking.

With much love,

Ferd and Anna

HOME MISSIONS

A. J. Neuenschwander, Secretary

TORONTO MISSION NEWS

Recently the members of the Toronto United Mennonite Mission took a step in faith in the purchasing of a nine-room brick house to be used as a meeting-place for future Christian services. We are specially thankful to God for His wondrous leading in directing us to this new undertaking. This has been a source of creating new interest in our group, and we are looking for still greater things in the future.

During the past few years our meeting-place for worship has been in the hall of the First Lutheran Church, 116 Bond St. We have been grateful to this church and its pastor for granting us the use of this hall. But because we are not able to make use of the premises until 11:15 a.m. on Sunday when the Lutheran Sunday School classes close, and due to the fact that we have not been able to have any regular mid-week services, we have felt that we needed a church building which we could call our very own and make use of without depending on others. Many prayers have gone up and the Lord has answered them.

This purchased building is a three-story, solid brick house. The first floor can suitably be altered to make a large hall. This floor will serve us as a regular place of worship. At present there are occupants on the second floor and they will be there for some time until they find convenient quarters elsewhere. The third floor is already serving as the pastor's parish. As time goes on we hope to make a number of changes in the basement to make out of it very convenient Sunday School classrooms.

We are greatly indebted to the Home Mission Board of the General Conference for assisting us financially in this project. A substantial gift in money has been gratefully received as well as a loan. At the present time we are concerning ourselves with the payments which need to be met and in the alteration work, as well as the expense involved in buying a piano and church pews. Since we are only a small group, it will require that we sacrifice in order to make possible this project. To reduce the cost considerably, our people are willing, and have shown it already, to supply the necessary labor for these changes to be made even though their regular employment keeps them sufficiently busy.

Considerable progress has already been made in the alteration work. Measurements of the entire building, including the size of each room, windows, doors, etc., have been taken. Plans have then been drawn showing the floors of the house as they are and then also the proposed plans as we hope the building will ap-

pear after alterations are complete. These plans will be submitted to the city housing officials for their approval. The third floor is in the process of redecoration to make it a more convenient living apartment. At the present time a steel beam is being installed in the basement to strengthen the first floor due to the fact that more people will occupy this floor than formerly.

In the meantime our services will be held at 116 Bond Street until all necessary changes have been made. When we do take up our new Mission quarters the address will be: 140 Victor Avenue, which is also the present address of the pastor. We would be pleased to have you send us the names and addresses of relatives or friends whom you know are living in Toronto, or else tell them that we heartily welcome them to our services at the above given address. We will appreciate your continued prayers for our work here.—Arnold A. Fast, 140 Victor Avenue, Toronto 6, Ontario.

REV. A. J. NEUENSCHWANDER, TO VISIT
HOME MISSION FIELDS IN CANADA. REV.
JOHN J. PLENERT TO TAKE CARE OF CORR-
ESPONDENCE.

At the board meeting in February, an urgent request from Rev. David Toews, for a member of the Board to come and visit the Canadian Home mission stations in the cities and in the rural districts, was carefully considered. The Board took action, asking that the Secretary spend approximately six weeks looking over the many mission projects and to confer with some of the leaders on problems that present themselves in the fields.

The three councils of the Swamp Charge Churches, agreed to let the pastor go if a good substitute was secured.

We were fortunate to secure Rev. Paul R. Shelly, Professor of Bible at Bluffton College, as the substitute. There are several times when two men are needed at the same time, and for those occasions Brother Arthur Keiser, Quakertown, Pa., home from Biblical Seminary, has consented to serve.

The Lord willing, I am leaving Quakertown on Sunday afternoon July 1st and expect to get to attend the Canadian Conference at the Eigenheim Church, near Rosthern, on the last day. July 5-8 the schedule calls for three messages at the Young People's Retreat, at Rosthern. From there on the Canadian men will make the plans.

Arrangements have been made that all correspondence for the Home Mission Board should be addressed to Rev. John J. Plenert, 7319 Whitaker Avenue, Philadelphia 11, Pa.

We solicit your prayers and the Lord's guidance in this work.—A. J. Neuenschwander

"Your Hands Are Full of Blood"

By Frederick J. Libby

Do you realize that we, the people of the United States, who like to call ourselves a Christian people, as contrasted with our "pagan" enemies, are waging a war of extermination by fire against the people—not merely the armies of Japan? Has your favorite newspaper told you how many civilians our Army believes we have burnt alive in Tokyo alone? The *New York Times* said on May 30:

"It is possible that 1,000,000 or maybe even twice that number, perished... It took only three hours for fifteen square miles of the city to become a raging inferno and the only exits were a few bridges over the nearby river."

In two nights 8,500 tons of bombs loaded with liquid fire were strewn over hitherto unburnt areas of the city where the population ran "between 75,000 and 110,000 persons per square mile." The burning of workingmen's homes and household "factories" may "shorten the war and save American lives," but there is a far better way. Altogether in six attacks our American aviators have burnt up 51 square miles of Tokyo with a large percentage of its civilian population—men, women, children, and babes in arms.

Results of Raid Termed "Excellent"

After the last of these raids the commander in charge was quoted in our Sunday morning papers as saying that the results had been "excellent." And with this assurance devout Americans went to church to pray. Where were the courageous Pastor Niemoellers that Sunday morning, the Jeremiahs and Isaiahs, to lift up their voices in protest against this huge atrocity? Monday's papers reported one New York preacher as having declared that the German people will have to suffer for the cruelties which the Nazis practiced in their concentration camps. Then what about us?

It is doubted if many Germans realized what was going on within their concentration camps, so one

of our Army commanders told members of the Congressional investigating committee. And if anyone had protested, he would quickly have found himself in one.

The Guilt Is Ours

We Americans are in a different position. We know what we are doing, for our press and radio tell us. We actually can see our atrocities enacted in newsreels, except that we don't hear the screams of women and children, any more than do our aviators who pour down the fire bombs on their heads.

These aviators are among our finest men. Many of them have wives and little babies of their own. But we have conscripted them, selected them carefully, trained them, and commissioned them and their superior officers, to win the war against Japan, and they are trying to win with the same barbarity practiced against the cities of Germany. Their sense of duty, their accountability to us and to their superior officers, drives them on their awful missions. Were any of them to heed the promptings of pity, they would be court-martialed and shot. The guilt is ours.

One of the men who bombed the cities of Germany vowed in a letter to a friend that he was going back after the war to help rebuild what he had destroyed. But he would never be able to bring the dead back to life. Upon our heads must rest forever the responsibility for our agents' deeds.—Peace Action

How General Conference Guests Were Fed

Preparing a meal for guests is always an important and pleasurable incident in the life of a family, but when the expected guests are counted by hundreds and the family includes an entire community, it becomes more than a mere incident, but a none the less important and delightful event. Thus, when permissions had been granted to hold the General Conference at North Newton, the committee appointed by the entertaining churches to the task of serving food to delegates and visitors went to work with zeal. When the Bethel College Women's Association was asked to assume the responsibility for organizing and directing the work, they gladly consented because they saw in it an opportunity to be of service not only in furthering the cause of Christian education but that of the church at large as well by ministering to the physical needs of those who would gather to plan the program of the General Conference. Mrs. J. J. Siemens, whose efficiency in planning and serving meals is well known, was appointed by the association to assist Miss Hill, dietitian at the College, as co-chairman with Mr. T. A. Mueller of the Foods Committee. These met with representatives from the surrounding churches to plan menus, order food, arrange for rationing points, and

Isaiah's Message to America

"To what purpose is the multitude of your sacrifices unto me? saith the Lord... When ye come to appear before me, who hath required this at your hand, to tread my courts? ... And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood... Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well... Though your sins be as scarlet, they shall be as white as snow... But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

—from Isaiah, Chapter 1.

organize the staff of workers.

Many churches made liberal donations of food, and various church groups took turns at serving the noon and evening meals. The two local churches prepared and served breakfasts. A small staff of men and women were employed for regular duty in the kitchen. These worked in two shifts. If anyone noticed three tired looking young women in white uniforms leaving the dining hall after breakfast, he might have learned upon inquiry that the ladies had just finished baking two hundred pies.

All meals were served in the dining room of Memorial Hall. Although all menus had been planned in advance, it became necessary to change them occasionally in order to avoid waste. Similarly it seemed economical to use cafeteria service at the morning and evening meals.

Many have expressed amazement at the way this big task was accomplished with such dispatch. Loyal support and fine cooperation and many willing hands can accomplish great things.

Correspondence

BETHESDA MENNONITE CHURCH

Henderson, Nebraska

The Northern District Conference convened in our church on May 26-29. Nearly all of the churches belonging to the Northern Conference were represented. South Dakota had the largest representation, namely forty-one delegates and guests.

The 122 guests and delegates were listed as follows: 38 ministers, 6 missionaries, 51 delegates and 47 guests. The women of the church served the noon and evening meals in the church basement. Approximately 150 people were served at each meal. The Sunday noon meal was served in the form of a basket dinner. Many took part. Everything went over well, and the tables were cleared before the afternoon session began.

To have a conference in our midst is a blessing. Generally only the ministers and a few delegates attend conferences. But when the local church has the opportunity to entertain a conference, more get acquainted with the various workers of the field. The tendency is to be detracted from our own work in the church, due to the many other worthy causes and appeals that are made to us by outsiders. Our work is first, and then there will be some who find that they have a mite or two for other causes that are worthy of support.

Most of the ministers and some of the guests left the next day for the General Conference which was held at North Newton, Kansas.

SWISS MENNONITE CHURCH

Alsen, North Dakota

"The Lord hath done great things for us whereof we are glad."

This testimony certainly has been true for us this

spring, spiritually speaking. We have enjoyed many blessings. The crowning point probably came when we had our union evangelistic services the last week in May with Rev. Theo. H. Epp, radio evangelist, as the visiting speaker. The four Mennonite churches from this community participated. "The Lord's hand is not shortened that it cannot save." We are thankful for the salvation of precious souls, and others who came in complete surrender to Him. May they grow in the grace and knowledge of the Lord Jesus Christ day by day is our prayer for each one.

Another event of blessing was the joint Sunday School convention and youth conference, also in union with other Mennonite churches here. Dr. C. H. Suckau and Brother Victor Graber from Delft, Minnesota, were the guest speakers. Another special feature was the girls' quartet from the Grace Bible Institute. Everyone enjoyed their fine spiritual testimony in song. Sunday evening Dr. Suckau showed pictures entitled the "Marvel of God's Grace," depicting student life and work at the institute. We are truly grateful that the Lord raised up such a school in answer to our and many other prayers. May He continue to bless it as He so marvelously has in its beginning.

Our D.V.B.S. will continue throughout this week. It was postponed a few weeks because Rev. and Mrs. Flickinger and family attended both the Northern and General Conference. They also visited, for a few days, with relatives and friends in Kansas, their former home.

Memorial services were held in our church for Pvt. Clarence Klein, Sunday, June 24. He was killed in action in the Pacific theatre of the war on April 8.

Five children were dedicated to the Lord on Mother's Day.

Rev. Paul Barkman held a young people's meeting here Saturday evening, June 9, during the absence of Rev. Flickinger, and reports a nice time of fellowship.

We have had a late cool spring this year. However now everything is nice and green, and growing rapidly. The last few days (written June 29) we have had showers off and on with cool weather. —Mrs. W. J. Flickinger, Corr.

BRUDERTAL MENNONITE CHURCH

Hillsboro, Kansas

This summer again as other years during the months of July and August the five churches, namely, Brudertal, Johannestal, Lehigh, Hillsboro Mennonite and Evangelical, Hillsboro, join in outdoor union meetings, held on the lawn of the Hillsboro Mennonite Church. The juniors take over one evening and give a fine program. The young people of these churches also give a program or are responsible for a program. One evening is usually a musical program, while for the rest of the meetings we usually have guest speakers. We think these meetings help to promote fellowship and goodwill.

Golden Wedding of Rev. and Mrs. Benj. Ewert

Friends and relatives of Rev. and Mrs. Benj. Ewert of Winnipeg, Manitoba, were fortunate to help them

celebrate their golden wedding at the Brudertal Church on Sunday June 17. Dr. C. E. Krehbiel of Newton delivered the anniversary address. Musical numbers were given by relatives. A reception was held in the church basement after the program.

Brudertal Vacation Bible School started April 23 and closed May 18. Thirty-five pupils were enrolled in vacation Bible school. Miss Helen Ensz and Miss Edna Penner from Beatrice, Nebraska, were the teachers. School closed with a program by the pupils. Dinner in church basement and picnic in afternoon. We combine Sunday School picnic and school close. The day usually ends with a lunch of ice cream.

We have had a number of visiting ministers in our midst lately. On June 3, Conference Sunday, Rev. H. D. Raid of Fortuna Missouri delivered the morning sermon. One June 17, Rev. Benj. Ewert of Winnipeg, Manitoba delivered the morning message. On June 17, in the evening, Rev. and Mrs. Albert Jantzen were in our midst and told of their work in China and of their internment in the Philippines.

Then on July 1, Rev. Arnold Nickel from Mountain Lake, Minnesota gave the morning sermon, while our minister Rev. A. E. Funk was called to Turpin, Oklahoma.—Corr.

THE FIRST MENNONITE CHURCH

Newton, Kansas

Your correspondent was away part of this last quarter and may therefore have omitted some incidents of which he has no knowledge.

May 3, Dr. G. S. Klassen of Hillsboro, Kansas, showed pictures of South America. People do not become sleepy when Dr. Klassen speaks in his humorous way.

Ascension Day was observed by our church in having morning worship service. According to the custom of the church, the Articles of Faith were read on May 13. That surely is a good practice. All members should avail themselves of the opportunity to receive a copy of these Articles of Faith and study them.

The crowning act for our church was the baptismal service on May 30 when twenty candidates were baptized and received into the church. All of these had given satisfactory evidence that they had become God's children by receiving Jesus Christ as their own personal Saviour.

Besides Dr. Wm. Evans, who spoke to our congregation at the time of the Bible Conference, we have had Dr. Abr. Warkentin for one Sunday morning service and one Bible study hour. Also Rev. Erland Waltner one Sunday morning.

Our young people had their picnic Memorial Day.—Corr.

JOHANNESTAL MENNONITE CHURCH

Hillsboro, Kansas

Visiting ministers at the Johannestal Church during the month of June were Rev. Harry Yoder and Rev. J. J. Plenert. Rev. Yoder delivered the message on conference Sunday. Rev. Plenert brought the morning message to his home church on June 17.

The Sunday School had its picnic on June 18.

Our pastor Rev. J. M. Regier, and Mrs. Regier are leaving us for two months to take up work at the C. P. S. Camp at Colorado Springs and Denver.

The harvest is drawing near and by the time this will appear farmers will be busy harvesting.—Corr.

EINSIEDEL MENNONITE CHURCH

Hanston, Kansas

We have recently passed another milestone in the life of our church. On May 27th we celebrated the sixtieth anniversary of the founding of the church.

The usual morning worship and Sunday School Services were followed by a fellowship dinner in the church basement. The anniversary service was held in the afternoon. At this service we heard greetings from former ministers of the church and Conference leaders who were unable to attend—as well as greetings from neighboring churches. The struggles and efforts of the founding fathers in establishing regular worship services and a church here, were graphically portrayed, as Prof. E. E. Hirschler read the account, and John Lingenfelder developed the scenes in color crayon, all to the accompaniment of favorite hymns of the church.

Many friends, and sons and daughters of the church, who now live elsewhere, came to share this day with us. Special choral music numbers had been prepared for the morning and afternoon services. God's glory and beauties of nature were evidenced in the many beautiful bouquets of flowers which lined the entire pulpit platform. Surely, it was a day of great spiritual blessings, to encourage and inspire this church to ever press forward, to carry on and increase the work so nobly begun by the "Faith of our Fathers" sixty years ago.

This spring, a Bible Story and catechetical instruction class has again been started in our church. Likewise we were glad that a few of the laity of our church were able to attend a portion of the General Conference session. It is as the layman attend, and are inspired by the conference sessions and receive a greater vision of the work and services of the church, that the work of the Conference and of the individual churches goes forward on a higher plane.

On Easter Sunday, our church began using the church bulletins as prepared by the Bethel College Secretarial Bureau. We appreciate the valuable information we gain from them, and feel that their use tends to create a more worshipful attitude in our services.

—Mrs. A. S. Bechtel, Corr.

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Verney Unruh
Vice President
North Newton, Kan
Ruth Ewert
Secretary-Treasurer
North Newton, Kan

A CHRISTIAN CONSCIENCE ABOUT WAR

(Delivered at League of Nations Conference 1925)

How can any of us avoid the conviction that this colossal and ominous question of war, upon the answer to which the future of man depends, is in particular a crucial affair for Christianity? It has been said again and again that if another war befalls us and shakes civilization to its foundations, as it surely would, *the Christians of the world will be to blame. Surely that is true.* The continuance of war will advertise that the 576,000,000 professed Christians on earth have not had an earnest conscience about their Master's view of life. It will bear evidence that while they have called Him "Lord, Lord," they have not been willing to do what He said.

The old appeals for war, in the name of "good cause," *fall coldly now on the instructed ear, and cease to carry conviction to thoughtful minds.* "Would you not go to war to protect the weak?" men ask. The answer seems obvious. A modern war to protect the weak—that is a grim jest! See how modern war protects the weak: 10,000 known dead soldiers; 3,000,000 presumed dead soldiers; 13,000,000 dead civilians; 20,000,000 wounded; 3,000,000 prisoners; 9,000,000 war orphans; 5,000,000 war widows; 10,000,000 refugees. What can we mean—"Modern War"! The conviction grows clear that modern war is no way to protect the weak!

The spirit of Christianity is not narrowly nationalistic, but universally inclusive. When the world therefore organizes itself on the basis of belligerent nationalism, the very genius of the Christian gospel is at stake. Once more we can have our old war systems with their appalling modern developments, or we can have Christianity, but *we cannot have both. They worship irreconcilable gods.*

When Christianity joined with the state, and forgot its earlier attitudes, it bowed to the necessities of imperial action and became a sponsor of war, blesser of war, causer of war, and fighter of war. Since then the Church has come down through history, too often *trying to carry the Cross of Jesus in one hand and a dripping sword in the other;* until now when Christians look out upon the consequence of it

all— this abysmal disgrace of Christendom *making mockery of the Gospel*—the conviction rises that we would better go back to our first traditions, our early purity, and see whether those first disciples of the Lord were not nearer right than we have been.

We cannot reconcile Jesus Christ and war—that is the essence of the matter. That is the challenge which today should stir the conscience of Christendom. War is the most colossal and ruinous social sin that afflicts mankind. It is utterly and irremediably unchristian; in its total method and effect it *means everything that Jesus did not mean and it means nothing that He did mean. It is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could devise.*

Like gravitation in the physical realm, the law of the Lord in the moral realm bends for no man and no nation: *"All they that take the sword shall perish with the sword."*—Selected.

YOUTH JOTTINGS

IOWA YOUNG PEOPLE'S RETREAT

The Wayland Church will be host to the Iowa retreat this year. The date is July 28, 29. These two days of Bible study, discussion of life problems and of Christian fellowship are always a source of guidance and inspiration to our young people. The program promises to be most helpful. Rev. R. L. Hartzler, Bloomington, Ill. will be guest speaker.

FIRST MENNONITE CHURCH Newton, Kansas

The Young People's Christian Endeavor of the First Mennonite Church of Newton, recently had a discussion program on "The Young People and the Church." Eight members of the society each spoke for two minutes on various topics dealing with the young people's part in the Church and Sunday School and also their relationship with one another such as the girl-boy relationship. Miss Joanne Unruh, daughter of Rev. D. J. Unruh is the president of the society, and Mr. Menno Schrag is the advisor.

Having decided to have a social each month to foster Christian fun and fellowship, fifty-two young people enjoyed a social Friday evening June 22 in the Athletic Park. Following several hours of swimming, baseball, and tennis and after having been refreshed with cake and ice cream the group gathered

together for a period of planned entertainment consisting of stunts presented by various members present. The evening of fun was brought to a close with a short period of Christian fellowship which consisted of a singspiration and a message by Rev. Homer Sperling.

Rev. Sperling is directing the young people's choir for the summer months. He is on the teaching staff of the Oklahoma Bible Academy and while at home with his parents in Newton is attending the summer session at Bethel College.

Elda Wiens, Young People's C. E. Corr.

ACTIVE SUNDAY SCHOOL CLASS

Berne, Indiana: Our Sunday School class of about thirty or thirty-five girls, taught by Miss Inda Sprunger, has been accomplishing much in developing a missionary spirit. We have been conducting mission studies off and on since 1933, and since the past three years, have been holding them on a quarterly basis with the class divided in four groups, each group responsible for planning a meeting during their quarter.

The second quarter group this year chose to have Miss Elda Amstutz tell of her camp experiences during her three years internment in the Philippines. The little sheet we edit tells about her and features our program. We do have quite an outstandingly active class, along missionary lines.

The meeting we had last evening was based along the theme of Mrs. Cowman's book *Streams in the Desert* which so many of us enjoy in our daily devotional life. It was also our annual mothers and daughters meeting which was preceded with a carry-in-supper. This supper and program took place in the basement of the First Mennonite Church. The program after supper was open to the public.

—Margaret Rohrer

Daily Devotional Messages

By Jacob T. Friesen, Beatrice, Nebraska

JULY 31—Suggested Reading: Mark 1:14-18. *Come ye after me, and I will make you to become fishers of men.* Mark 1:17 R. V.

Let us center our devotional thoughts for this week around a few experiences of the Apostle Peter. Jesus directed these simple words to Peter and Andrew and without hesitation they "left their nets, and followed him." They had likely spoken with Jesus before this time, but even though they were friends of Jesus, they had to make a decision to become his disciples. This decision opened the door to discipleship and service through which Peter passed accepting the challenge of becoming a fisher of men. This challenge comes to us daily, and we have the privilege of accepting or rejecting it.

AUGUST 1—Suggested Reading: Matthew 16:13-20. *But who say ye that I am, And Simon Peter answered and said, Thou art the Christ, the Son of the*

living God." Matthew 16:15-16

Jesus desires to know what we personally think of him. The opinions of the multitude are secondary to this heart searching question. Simon Peter gave an answer. We often speak of impetuous Peter. Whether he was that here or not is not as important as the fact that he said just what he thought. This he had gained from his intimate experience with his Lord. A testimony of this nature is rooted in a genuine personal experience with Jesus and in a life of constant communion with him. Is this also our testimony?

AUGUST 2—Suggested Reading: Luke 22:54-62. *"And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off.* Luke 22:54

Here was one who knew the truth, who had given his life and his talents to learning more of it, but who lacked the power to live up to what he knew was right. In the hour of testing he lacked that which would have turned defeat into victory. We don't know all the reasons why, but we know that when Peter denied his Lord he was not near his side. Untold temptations loose their power over us the moment we draw into the intimate presence of our Lord. It is dangerous to "follow afar off." Every Christian who would live a victorious life over sin must remain in the intimate sustaining presence of his Lord.

AUGUST 3—Suggested Reading: Acts 2:22-38. *But Peter standing up with the eleven, lifted up his voice, and spoke forth unto them.*" Acts 2:14.

Peter had been a follower but not a fisher of men. Jesus' call challenged him to become both. Sincere efforts on the part of Peter had repeatedly encountered defeat. But Peter had only begun to plumb the depths of Christian experience. After Pentecost Peter became "the rock" as his name suggests. He became the symbol of true, early Christianity. The power of the Holy Spirit taking possession of Peter transformed former defeats into victories. Our defeats become victories when we live in the power of the Spirit.

AUGUST 4—Suggested Reading: Acts 10:23-33. *"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is acceptable to him.* Acts 10:34-35.

It was very hard for a Jew to think of God as a God for all peoples. Peter was one of the first to become convinced that the Gospel was for the Gentiles as well as the Jews. This realization gave to the early Christians the challenge of evangelizing the entire then-known world. Today we all believe that God is no respecter of persons, but we often fail to associate this with the challenge of evangelizing the entire world. This is part of our task as Christians

and we should work and pray with this goal in view.

AUGUST 5—Suggested Reading: I Peter 3:13-16. *"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."* I Pet. 3:15b.

"After having sanctified the Lord God in your hearts," then also "be ready to give an answer." They who first read these words were living in a pagan environment and were often asked why they lived as Christians. Why they refused to do certain things which were done by all others. Along with an irreproachable life Peter encourages them to be ready to give a reasonable answer to all that sincerely desire to know. A sincere testimony given "with meekness and fear" is one of the most effective means of winning unbelievers.

AUGUST 6—Suggested Reading: I Peter 3:8-12 *"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."* I Peter 5:6.

In his old age Peter wrote two Epistles to remind Christians of the teaching that had been brought to them. One of the most frequently mentioned exhortations is to humility. Augustine once said, "Humility is the vessel of all graces." Humility is necessary in all of life's experiences if they are to be acceptable to God. God resists the proud but giveth grace to the humble. Peter learned this lesson through hard experiences and therefore places it high on the ladder of desirable Christian virtues.

IN MEMORIAM

CLARA MAE MOSER, daughter of Peter and Anna Loganbill, was born February 3, 1873, in Moniteau County, Missouri, and died June 19, 1945. She became a member of the Bethel Mennonite Church (Fortuna) in 1891. In 1895 she was united in marriage to S. J. Moser, who now survives her after nearly fifty years of married life. Besides her husband she is mourned by three children: Mrs. Ira L. Gerber and Mrs. Alvin L. Elliot of Versailles, and Harold of Des Moines, Iowa. She is also survived by two brothers and two sisters.

MRS. KATHARINA WIEBE MATTHIES was born July 13, 1857, in South Russia. She was baptized in 1876 and accepted as a member of the Mennonite Church. In 1877 she married Franz Matthies, who preceded her in death in 1912. Together with eight children they came to America in 1893. Two more children were born here. Those now living are: Mrs. Katherine Dyck and F. F. Matthies, Buhler; Mrs. Anna Dalke, Aberdeen, Idaho; Mrs. John R. Regier, Moundridge; Henry, and A. W. of Hutchinson, and George of Halstead. She answered her summons on June 29, 1945.

Dutch Mennonite Leader Appeals for Help

(The following letter, received at Akron, July 3, was written at Rotterdam, June 12, 1945)

Dear Brethren:

This week a ship is sailing to America and I wish to take the opportunity to send word of our welfare. Throughout this country we have passed through a most severe time the past five years, and the Almighty has submitted us to a hard trial. We are, of course, very thankful for the liberation by the allied forces, but, nevertheless, we are in many respects living on the ruins of our former existence.

Our communities received heavy blows. Rotterdam was first in turn. The Germans destroyed on May 14, 1940, the whole, old city and some suburbs, also our beautiful, old church which you know so well. We gather now in small buildings and halls; we are now using the seventh! Four more Mennonite churches were destroyed in Wageningen, Flushing, Nymegen, and Arnhem and many others damaged. When and how these can be rebuilt lies entirely in the dark. Many of our members have been carried off as forced labourers or prisoners to Germany, and a great number of them have died in the concentration camps; we fear that two of our ministers belong to the latter. A student of our Mennonite college died there. . .

In material respect we also went through a very difficult period, especially the past winter and this spring, when all of us were tormented by a constant hunger. Many members of our communities, particularly here in the western part of Holland, died, especially old people. There remains a heavy shortage of all kinds of living necessities, such as clothes, shoes, furniture, bicycle tires, etc. But we have come through those terrible years and in our communities a strong revival could be noticed. Seeing that this world disappointed, and men showed themselves from such a bad side, there were a great many people who looked elsewhere for their consolation and returned to God, Who withheld His blessing! All this will interest you. But I write to you, also, to ask your help. In a previous period we could give; now our Netherlands brotherhood is in the greatest need itself. Brother Lehman (Akron) has been informed already about the southern part of our country which was liberated in 1944. We appeal to our personal friendship and relations during the years of our relief work—Canada, Mexico, Brazil, Paraguay—and the Mennonite Congresses. I address myself to you in the name of the community of Rotterdam and of the ALGEMEENE DOOPSGEZINDE SOCIETEIT of which I am the vice chairman. The headquarters of the

Mennonite reparation work will be there. (Secretary: H. Craandijk, Amsterdam, Corellistraat 8.)

We feel sure, that you will support us to the measure of your powers. I shall be pleased to furnish you any additional information concerning the actual conditions here.

Receive my hearty greetings, also from my wife. God be with you all. I hope to receive good tidings from you and your communities. With brother greetings, believe me,

Yours very affectionately,
(Signed Ds. S.H.N. Gorter)

Released July 4, 1945
M.C.C. Headquarters, Akron, Pennsylvania

EDITORIALS

(Continued from page 3)

of human judges, must have been illegal at the time it was done. If the judgment is to command the respect of Americans, it must be shown that the act was one which a patriotic American would not have committed if he had been a patriotic German. Punishment for illegal acts must be meted out legally, with a fair trial and adherence to the Anglo-Saxon principle that every man is presumed innocent until he is proved guilty. We must remember the ancient doctrine that no man is a good judge in his own cause. And it would do us no harm to apply the maxim of equity that one must come into court with clean hands."

RELIEF

Letter from Russian Mennonites

Recently the M.C.C. received a letter from Cornelius C. Reimer, a Mennonite from Russia, who was living in a camp in Germany "with other poor and homeless people of Russia." Reimer states that he with his daughter were evacuated from the East Russian front in March, 1943, and that he is destitute and has had no information from his wife and son since the beginning of the war in June, 1941. He sends his greetings to all friends and relatives in this country. The letter was addressed to Alvin J. Miller, formerly director of American Mennonite Relief in Russia. Cornelius Reimer had served as head of the financial and accounting department in the office of A.M.R. in Moscow from 1922 to 1926. His letter was conveyed and sent to this country by an American soldier who recently met Reimer in Germany.

Confer with Mennonites in Holland

A group of Dutch Mennonite leaders met with O. O. Miller and Sam Goering in Amsterdam, June 24, to confer regarding relief needs in Holland. The cable announcing the meeting reports further: FOOD

NEEDS WORSE WEST HOLLAND, PROPERTY DESTRUCTION SOUTH AND EAST HOLLAND, DESPERATE NEED FOR CLOTHING, SOAP, FUEL ALL SECTIONS.

Chapel to Be Built in Puerto Rico

Brother and Sister Joe E. Brunk, Goshen, Indiana, left Akron, June 17 for Miami where they will wait for the earliest available passage to Puerto Rico. Brother Brunk, a contractor and builder, will give his service for a period of six months to assist in the building of a proposed chapel for the relief and C.P.S. unit in the La Plata Valley. The present quarters used for religious services have become cramped by the attendance of unit personnel, numbering over forty, and local Puerto Ricans.

C.P.S. members of the La Plata unit have recently completed the construction of a barn to quarter the dairy cattle contributed by the Brethren Service Committee. Priority has also been granted to build a small home for the H. Clair Amstutz family and construction is under way.

Mennonite Clothing Centers

Four centers, quite centrally located to the larger Mennonite communities in the United States and Canada, are now established for the collection and processing of clothing for relief. For the information of contributors to the clothing program the four centers and their supervisors are listed here.

Ephrata Clothing Center, Akron, Pa., Anna Snyder
Newton Clothing Center, 220 N. Main Street, Newton, Kansas, Selma Linscheid

Kitchener Clothing Center, 223 King Street, East, Kitchener, Ontario, Clara Snider

Winnipeg Clothing Center, c/o G. F. Klassen, 165 Cathedral Avenue, Winnipeg, Manitoba, Margaret Froese

Office Personnel

The following five secretaries have joined the relief and C.P.S. office staff at Akron within recent weeks either as replacements, or as additional workers in the program: **Laura Metzler**, North Lima, Ohio, secretary in the Relief Research Office; **Mary Hepner**, McAlisterville, Pennsylvania, secretary in the C.P.S. Hospital Division; **Miriam Weaver**, Lancaster, Pennsylvania, secretary to the general director of M.C.C.-C.P.S.; **Fern Grieser**, Meadville, Pennsylvania, secretary to the director of the C.P.S. and Relief Canning Program; and **Cora Garber**, Goshen, Indiana, secretary in the C.P.S. Education Office.

Steps to Aid Dutch Mennonites

A license has been granted to send \$3,000 to Holland immediately with an arrangement to send a similar or larger sum each month for the next six months. Another license permits an aggregate sum of \$20,000 to be sent to England within the next three months to be used for the purchase of supplies to be sent to Holland and France. The ten tons of baled clothing shipped to Holland in March, 1945, have ar-

rived in a Dutch port, it is believed. Other clothing shipments are being arranged. Besides the food shipment now enroute, permission has been given to ship a donation consisting of one hundred cartons of commercially canned tomato puree.

Within the past two weeks the Akron office has received two letters from Dutch Mennonite elders, representing congregations in Zeeland and the Rotterdam, which confirm the desperate need as reported by cable from Orié Miller, after meeting with Dutch Mennonite leaders in Amsterdam, June 24. The letter from Rotterdam has been released for publication in the church papers.

Canned Foods Shipped to Holland

Contributions consisting of twenty cartons of home-canned fruits and vegetables, two cartons of canned meats, five cartons of commercially canned peaches (No. 10 cans) and 400 pounds of lard were transferred from an M. C. C. collection center, June 30 to an eastern port for shipment to Holland. This preliminary shipment to the Continent has been carefully packed according to approved shipping methods. The condition of the contents will be reported at the time of arrival and distribution in Holland, so the M. C. C. may check, and improve if necessary, methods of shipping canned goods overseas.

Relief Appointees Complete Special Study

The Relief Training School, conducted at Goshen College, June 11 to 30, has now terminated and the nine appointed relief workers who attended have transferred to Akron. At the Headquarters office they will get their visas and permits in order and otherwise prepare to leave for their assignments in France and England. Until they leave they will concentrate on a study of the French language.

Island Government Grants Subsidy

The Puerto Rican government, through the Public Health Department, has granted the Brethern and Mennonite relief and C. P. S. units at Castaner and La Plata a subsidy of \$40,000 for the use throughout the coming year. The amount will be divided equally between the two units to carry on their community health projects.

Foods for Relief

The churches of both United States and Canada are showing a gratifying interest in producing food for relief. Orié O. Miller's contact with Mennonite leaders in Holland confirms the reports of desperate need for food as well as other supplies. Latest information from U. N. R. R. A. officials indicates that canned vegetables of all kinds, particularly tomatoes and rhubarb, will be very useful. While concentrated sweet fruits in the form of jams, butters, and preserves are most needed, canned fruits of all kinds are encouraged. If sugar or syrup cannot be obtained, fruit may be canned unsweetened. Our U. S. and Canadian constituencies are encouraged to give themselves unstintingly to this program.

Released July 4, 1945

M. C. C. Headquarters, Akron, Pa.

C. P. S.

"Service for Peace"

Members of the C.P.S. camp at Fort Collins, Colorado, have prepared and published in book form the story of the work they are doing and also an interpretation of the larger Mennonite peace witness. The book contains pictures of members of the camp and many excellent photographs and sketches of camp life and work. It probably represents the most serious and accomplished efforts on the part of C.P.S. men to date to place on record, the work they are doing. Copies may be secured for two dollars each by ordering from C.P.S. 33, Fort Collins, Colorado.

Atypical Pneumonia "Guinea Pigs"

After almost three weeks of isolation, members of the C.P.S. "guinea pig" unit at Pinehurst, North Carolina, were inoculated with the pneumonia virus. So far the project has developed satisfactorily without any serious complications on the part of the subjects of the experiment. One of the biggest tasks is to keep the "pigs" busy and contented in their isolation. John Hostetler, educational director for the unit, writes: "I have been busy supplying the men with books and magazines, crocheting, weaving, carving, and rug-making materials. We think it is better than any camp or hospital unit. The attendants are well satisfied and everyone seems to be happy so far." The members of the unit have started a newssheet which they call the **Pigs' Pen**. A second experiment upon the arrival of forty new volunteers will begin July 15.

C.P.S. by Administrative Agencies

The following summary indicates the number of men in C.P.S. under the direction of the various administrative agencies. Statistics are as of June 15, 1945.

Mennonite	4,018
Brethren	1,949
Friends	1,703
Selective Service	417
Catholic	106
Methodist	70
Baptist	31
Disciples of Christ	22
Evangelical and Reformed	15
Detached Service	95
Total Number of Men in C.P.S.	8,426

Released June 28, 1945

M.C.C. Headquarters, Akron, Pennsylvania

Discharge of Men over Forty

Members of C. P. S. camps and projects were notified by Selective Service on June 14 that assignees forty years of age and over were eligible for discharge. Previously all men forty-two years of age or over qualified for release. This new order will affect twenty men in Mennonite camps.

Crafts in C. P. S.

C. P. S. men have always taken quite an interest in crafts, but more recently this type of activity has been encouraged from the Akron office and has been growing. Particularly during the summer months, when formal camp activity is disrupted by side camps, fire fighting, and furloughs, the carrying out of craftwork is an excellent type of diversion.

To train a number of C. P. S. men to teach crafts, a three-week's school is in progress at the Denison Camp with David Kope, an assignee from North Fork Camp, in charge. The members of the school are given training in leatherwork, wood and chip carving, weaving, plaque making, ceramics, and the use of plastics.

Foreign Relief Service Off for Another Year

Again this year, as in 1943 and 1944, a rider, prohibiting C. P. S. men from being used in relief work abroad, was attached to and passed with the War Department Appropriations Act. The amendment was added this year again in spite of the fact that Congressman Starnes, the author of the rider in previous years, is no longer in Washington and, also, over the protest of the War Department against its presence.

Anniversary Review

Members of the C. P. S. unit at Harrisburg State Hospital, Pennsylvania, have published an annual presenting their work at the Hospital, and in a larger way emphasizing the need for proper care and treatment of mental patients. The book is an excellent representation of the interest C. P. S. men are taking in applying Christian concerns and methods to the welfare of the mentally ill. The price of the book is one dollar per copy and may be ordered from Gerhard Peters, director of the unit.

Released July 4, 1945

M. C. C. Headquarters, Akron, Pa.

JOTTINGS

—Governor Warren of California last month (May) firmly and decisively squashed a proposal by the state legislature to expose pacifists in public office and among those seeking such positions.—The Reporter

—Presbyterians in a recent General Assembly agreed to support dependents of C. P. S. men with money drawn from the Wartime Service Fund. They also authorized the Committee on C.O.'s to raise a special fund to be used for C.P.S. costs.

—“If one member, one group, one nation, one race, suffers from injustice or discrimination, sooner or later all the members suffer with it, and such suffering is judgment on man's pride and irresponsibility.

—Commission on the Church and Minority Peoples
—“Dangerous Crossing,” a moving picture which shows the dangers of drunken driving was shown at the July meeting of the Christian Temperance

Union at the First Mennonite Church, Berne, Indiana. —The Grace Mennonite Church of Lansdale, Pa., is the subject of an article in the “Know Your Churches” series that has been running in the North Penn Reporter of Lansdale. An interesting short history of the church is given and along with it a list of organizations and services and also pictures of the church and of the pastor, Rev. Olin Krehbiel. Because of its general interest we reprint the short history below.

HISTORY

A group of Mennonites, many of whom had moved to Lansdale from Bucks county and thus were some distance away from their home churches, felt the need of having a church of their own here in town. So on February 2, 1928, and every Thursday evening thereafter, they met in the various homes for Bible study, prayer and fellowship. This group was given direction and assistance by Rev. Allen M. Fretz and the Home Mission Committee of the Conference.

In July, 1929, arrangements were made to rent the former Evangelical Church building on Mt. Vernon Street, and Sunday services were started. This building was purchased in November of the same year. Rev. D. J. Unruh was called to become the first pastor, January 1, 1930.

Grace Mennonite Church was formally organized, February 26, 1930. Forty-five persons were in the original group of organizers but twenty more were included as charter members. Rev. Unruh resigned as pastor in 1936 and the present pastor was called.

The present active church membership is 252 and the Sunday School has an enrollment of 250 with an average attendance of 194. The church building lot and parsonage are valued at \$15,500.00 and are debt free. Plans are being made for a new church building.

Last year \$2881.41 was contributed for Missions, Conference and Charitable endeavor, while \$4662.96 was given to carry on the local work. Three missionaries, three ministers and two ministers' wives have come from the membership of this congregation.

Persons are received into membership upon profession of faith in the Lord Jesus Christ as their Saviour and baptism or by transfer from another congregation. Members are expected to live in accordance with New Testament standards.

—“a dynamic and challenging message of Christianity” is a phrase taken from a short newspaper clipping sent in from Wadsworth, Ohio, by G. A. McBride who faithfully sends us the bulletins of the Wadsworth Church. The full article reads:

REV. SMUCKER LEAVES

While Wadsworth people are sorry to see Rev. Donovan Smucker leave his pastorate here, they are unanimous in their expression of best wishes for his continued success as he goes to Princeton for more study. In his four years here, Rev. Smucker brought a dynamic and challenging message of Christianity. Particularly interested in preaching, Smucker is an outstanding pulpit speaker.

Too few ministers in these days have the interest in preaching the Gospel that Rev. Smucker has and no community can help but be inspired and uplifted by a fine preacher.

Rev. Smucker has left his mark on Wadsworth, because of his adherence to his creed, because of his high intelligence and because of his constant search for truth.

Again, Wadsworth wishes him well, and sends with him and his family, best wishes and thanks for a job well done.

Brother Smucker ended his pastorate at Wadsworth with a communion service on July 1. He will make a speaking tour of C. P. S. camps in Montana and California from July 18 to August 23.

—In the American staff at San Francisco was Dr. Benjamin Gerig, Chief of the Division of Dependent Area Affairs and Assistant Chief of the Division of International Organizational Affairs of the Department of State. He is the son of Bishop Jacob Gerig of the Oak Grove Mennonite Church, Smithville, Ohio, and a graduate of Goshen College. Another member of the staff was Dr. A. W. Cordier, a technical expert in the division of international security affairs, Department of State. Dr. Cordier resigned from the chairmanship of the Brethern Service Committee in order to take this job. He is on leave of absence from Manchester College, a Church of the Brethern institution in Indiana.

—Rudolph A. Goerz, son of the renowned David Goerz, passed away July 10th at the age of sixty-nine. Mrs. R. A. Goerz has edited the *Missionary News and Notes* for many years.

—J. Winfield Fretz is to organize a program of mutual aid in the Alexanderwohl and Tabor churches when he comes to Kansas during the last part of July.

—The sale of the following pamphlets is being promoted by the Bethel Church, Mountain Lake, Minnesota: *He Was, He Is, He Will Be* by P. A. Penner; *The Nazis Interned Me* by Henry Buller; *Eternment Echoes* by Wilhelmina Kuyf; *Champa Hospital in the Making* by Dr. Ella G. Bauman; *A New Macedonian Call* by Gerald Stucky; *Puerto Rico—Island of Sunshine and Need* by William H. Stauffer. This church is also promoting the sending of "Christmas Parcels" to the church people of war-torn Europe.

—Rev. Marvin Dirks, who has visited churches in Minnesota and South Dakota since about the middle of June, is to visit other churches in Dakota and Montana until towards the end of July when he is to serve at a young people's retreat to be held at Topeka, Indiana. Then he will return home for a stay of a week or so. Mrs. Dirks is at present staying with her parents, Rev. and Mrs. Abraham Albrecht, Newton.

—Burns, Kansas: On July 15th Winton Stucky showed his pictures of "Smoke-jumping."

—Jon Edmund Miller entered the home of Rev. and Mrs. Edmund Miller, Lind, Washington, on June 19. Jon, born April 3, 1944, is undoubtedly very happy with his new parent.

To Our Western District Conference Churches: Greetings:

The building up and strengthening of new and outlying groups of our faith with the intent of establishing them as growing churches is a definite part of the work of our conference. We rejoice at the progress made at Burns, Kansas. In organizing the church there and in the splendid efforts they have and are making toward securing their own meeting house. However they need assistance. For that reason the Home Mission Committee has agreed to recommend to the churches of our Western District Conference that when they are approached by the First Mennonite Church of Burns, they graciously receive the appeal of this church and respond to it as the Spirit shall lead them. This too is the Lord's Work.—The Home Mission Committee; W. F. Unruh, Chairman; Arnold E. Funk, Secretary.

—Mountain Lake, Minnesota: The Young People's Retreat of the General Conference churches of this community will be held at the Bethel Church, August 19 to 22, with Rev. Andrew R. Shelly of Kitchener, Ontario as the visiting speaker. The Bergfelder Church, of which August Ewert is pastor, has voted to change the name of the church to Gospel Mennonite Church. The choirs of this community and surrounding Mennonite Churches gave a concert in the village park on Thursday evening, June 28. This is an annual affair in which churches belonging to different Mennonite branches participate.

—Rev. Henry Franzen, Pastor of the Buhler, Kansas, Mennonite Church, plans to visit churches in Minnesota, North Dakota, and Montana during July and August in the interest of Bethel College.

—Buhler, Kansas: On July 15 Rev. Walter Gering showed his pictures of Puerto Rico and Winton Stucky showed a film on the life of a "Smoke Jumper," Mr. Stucky having formerly been a member of the unit.

—Rev. Paul R. Shelly, who is serving the Swamp Charge in Pennsylvania from July 8 to August 19 while Rev. A. J. Neuenschwander is in Canada, has as the main theme for his messages the subject "The Teachings of Christ for Our Day." Brother Shelly is making his home with his parents at Pennsburg.

—Flatland Church (Pa.): At the Union C. E. meeting on July 1, Rev. Ellis Graber, Pastor of Zion Church, Souderton, showed pictures of Mennonite churches. Rev. Graber has collected a large file of pictures of Mennonite churches throughout the General Conference.

—A slip. From one of our exchanges: "Where there is a wholesome interest in farming, there is likely to be little difficulty on the matter of immortality and drinking."

—An Order of Service for a Harvest Festival, 1945, may be ordered from Town & County Church, 297 Fourth Avenue, New York 10, N. Y., at the rate of 100 copies for \$0.85.

**LATEST NEWS ABOUT MISS ELIZABETH
GOERTZ AND MISS MARIE J. REGIER**

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

The latest news about the two remaining General Conference missionaries in China, Miss Elizabeth Goertz and Miss Marie J. Regier, has come in a recent letter sent to Rev. and Mrs. H. J. Brown by Pauline Foote, another missionary in China. Miss Foote in turn quotes the relevant information from a letter written by Louise Schrag on October 3, 1944. Louise Schrag writes: "Miss Goertz has been laid up with a bad leg-a-long-time, better now. She and Miss Regier join in sending greetings to you all from her. Would you please, pass this news on to her friends and also to Misses Goertz and Regier's relatives." Miss Foote wrote her letter to the Browns on May 4, 1945.

—The Bureau of the Census has published information about the incomes of ministers who worked twelve months in 1939. Figures were available from 112,509 of the men who were clergymen. It is indicated that 51 per cent of these men received salaries of less than \$1200; 90.8 per cent received incomes of less than \$2500 a year. —Town & County Church

—John Foster Dulles has pointed out that the future status of the San Francisco Charter "is dependent upon the will of the peoples to avail themselves of its great possibilities."

—C.P.S. Camp, Downey, Idaho: Dr. A. Warkentin is visiting us for an indefinite period of time. He is conducting a course of Bible study at present.

—From the May-June Marsh Valley Echo. This camp has received from Adolph Goering, as a gift, a fine shipment of Mennonite Hymnaries.

—Springfield Church, Pleasant Valley, Pa., Mrs. Henry Buller was the guest speaker on the evening of July 8th. Mrs. Buller works at M. C. C. headquarters. Seven new members were received into the fellowship June 24.

—A "Seeds-of-Goodwill" project has been adopted by the Brethern Service Committee, which also originally sponsored the "Heifers-for-Europe" project. Under the new project garden and farm crop seeds are being sent to Europe. A shipment of 1,000 pounds of vegetable seeds has already gone across. This is to be distributed in the area around Paris.

—Rev. Paul Schroeder wrote from Drake, Saskatchewan, on June 29: "For the past few days we have had general rain, refreshing fields and gardens. It's yet some time before the golden grain will be garnered, if the Lord will bless, we shall have an abundant crop. On the evening of June 28th we had Bro. J. H. Langenwaller in our midst. By scripture and illustration he made very clear the need of proped encouragement. Especially the children and the young people need to be encouraged and helped."

—We are having some more unusually pleasant summer weather in Kansas as this is being written (July 11). Here at Newton we have not had a severe hot spell.

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Mennonite Publication Office
Newton, Kansas

—The Brethren Arnold and Alvin Fast were ordained as Elders in the First Mennonite Church, north of Butterfield (Minnesota), on July 8, with Rev. Victor Sawatzky officiating. Rev. and Mrs. Arnold Fast head the General Conference home mission work in Toronto. Rev. and Mrs. Alvin Fast served the church at Madrid, Nebraska, for a short time. They plan to do missionary work in Cuba under the auspices of the "World Mission" of which Sidney Correll is superintendent. They plan to leave the latter part of July. Brother and Sister Alvin Fast were also ordained as missionaries.

—"A fine musical program, like something 'out of this world', was given at the First Mennonite Church, Hutchinson, (Kansas), on June 24. The men's chorus was the main feature." — A friend.

—The First Church, Madrid, Nebraska, had a Bible school enrollment of fifty children. Much handwork was done and many choruses and scripture passages learned by the children.—Rev. John G. Unruh, Pastor

—The Emmanuel Church, Delft, Minnesota, had its Children's Day Program and Mission Festival on July 1. Rev. Lando Hiebert was the guest speaker. Rev. Marvin Dirks was with us for two evenings and gave a very interesting report about their experiences while interned in the Philippines.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, JULY 24, 1945

NUMBER 29

The Draft Status of General Conference Men in World War II

By J. Winfield Fretz

About the Census

The Peace Committee of the General Conference in connection with the MCC undertook the task of making a complete census of all men of draft age within the conference churches. The purpose was to find out how men of draft age were classified and if possible some reasons for these classifications. These three classifications which are provided for by Selective Service and which are used throughout this study are 4-E (Civilian Public Service), 1-A-O (Non-Combatant), and 1-A (full military service). The study also revealed the number of men with deferments, such as 2-C (Farm deferment), or 4-F (physical disability). With statistical information it is possible to see exactly where the General Conference stands with regard to its peace witness. Because all other Mennonite bodies are taking the same kind of a census, it will eventually be possible to get a picture of the total Mennonite church in the United States in World War II. The results of the census for all Mennonite bodies, as well as for each conference, will be published by the MCC Peace Committee in a separate pamphlet at a later date.

What the Census Includes

The figures in the following tables will show the findings in 100 per cent of the General Conference Churches in the United States as of May 25, 1945. In addition to information as to the draft standing of each church member between the ages of eighteen and

forty-five the pastors were asked to give the age of each man at the time he was drafted, the number of years of education completed, the church standing, occupation, and suggested reasons why men entered military rather than Civilian Public Service. This article will deal only with the results pertaining to draft status, church standing and educational status. A second article will deal with the reasons why men entered military service.

Table one shows figures regarding the totals for each district conference as well as for the entire General Conference. The totals for men in each classification are given by numbers and by per cents. The per cent figures under each number will be the per cent of the total in each district conference. Only the figures in the bottom line are for General Conference as a whole.

Comments on the Meaning of the Table Below

(1) The General Conference has three-fourths of its drafted men in military service. Of those in military service one-fourth are in limited service as non-combatants.

(2) Out of every ten General Conference men drafted—

Three take the 4-E position

Two take the 1-A-O position

Five take the 1-A position.

(3) There is great variation from conference to conference as to the nature of draft status. It is rang-

TABLE I

Draft Status of General Conference Men in World War II

District	Conferences Membership	No. of Churches	4-E	1-A-O	1-A	Total Drafted	2-C	Total Deferred
Western	12,328	61	436 (43.2)	180 (17.8)	393 (39.0)	1009	843	1299
Northern	5,030	30	112 (32.6)	89 (25.9)	143 (41.5)	344	434	531
Pacific	2,876	17	40 (17.4)	63 (27.4)	127 (55.2)	230	88	147
Middle	5,523	19	77 (14.2)	97 (17.9)	367 (67.9)	541	137	389
Eastern	3,690	26	25 (6.2)	32 (8.0)	344 (85.8)	401	118	246
Totals	29,447	153	690 (27.3)	461 (18.2)	1,374 (54.5)	2,525	1,620	2,502

ing from 43 per cent in CPS in the Western District to 6 per cent in the Eastern District; or conversely stated, 86 per cent are in military service in the Eastern District and 57 per cent in the Western District. The other three districts range between these two extremes.

(4) The figures clearly indicate that the General Conference Mennonites are in serious danger of losing their distinctive peace witness.

5) There are approximately as many men of draft age deferred as there are men drafted.

(6) In view of the provision by the government for non-military service for those with religious objections to war, it means that 73 per cent of the drafted men from the General Conference rejected this provision in whole or in part. Of this group 55 per cent chose straight military service.

The following table will show the correlation between a man's draft status and his church standing. The table should be read like this: Of the men in the 4-E classification 97 per cent were in good standing when drafted, 3 per cent in poor standing, and none were back sliding.

TABLE II

Correlation of Church Standing and Draft Status				
	Good	Poor	Backsliding	Total
4-E	97%	3%	0%	100%
1-A-O	71%	19%	10%	100%
1-A	54%	33%	13%	100%

The following table will show the educational level of drafted men in each of three draft classifications. The table should be read as follows, Of the men in 1-A, 15 per cent had a grade school training, 66 per cent had one or more years of high school, 18 per one or more years of college, and 1 per cent one or more years of graduate training.

TABLE III

Correlation of Education and Draft Status					
	Grade School	High School	College	Graduate Work	Total
4-E	15%	54%	30%	1%	100%
1-A-O	19%	60%	20%	1%	100%
1-A	15%	66%	18%	1%	100%

It will be noticed that there are approximately the same proportion of men with grade school education in each of the three categories. It will be further noticed that those with th high school training tend to take the I-A position more readily, while those with a college training tend to take the 4-E position more consistently. It will also be noticed that almost one-third of the men in 4-E classification have had one or more years of college training while

only about one-fifth of those taking military service have had college training. This rather clearly indicates that men trained in Mennonite colleges adhere to the traditional position of the Mennonite Church on the question of war and peace.

QUOTE

Martin Niemoeller, German pastor, imprisoned under Hitler:

Pastor Martin Niemoeller has urged that Christians in the United States and Britain mobilize to help the German people through the coming winter. It will be a terrible one. "I do not believe that the government of the Allied nations are able or willing to do sufficient in this respect," he said, stressing the need for American and British Christians to send food to Germany through their churches.—*Christian Advocate*, July 12.

Lew Ayres, movie-star who went IAO and is a chaplain's assistant:

"... there is more than one message wrapped in the Christian Doctrine—indeed, it solves ALL of man's problems... Curious how modern education gives us a knowledge of all things, except the one thing that is most needed: How to dwell in harmony with one another. You'd think that it was a mystery. To my mind, the psychology of human relations should be the basic subject from kindergarten up—covering everything from the wisdom of honesty and integrity in business and international treaties to good manners on the ball field... if Christianity was ever intended to be anything, it was meant to be a brotherhood."—*"Cincinnati Enquirer"* in *"The American Friend,"* July 12.

Russell L. Dirks, author and chaplain, Wesley Memorial Hospital Chicago:

"Avoid arguing. Disagreeing with a person and arguing your own beliefs accomplishes nothing, particularly when the other is wrong. The fact that a person knows he is wrong is likely to cause him to argue more strongly... The art of conversation is the ability to avoid inflicting one's own opinion upon another."—*"Christian Advocate,"* June 14

E. Stanley Jones, just returned from South America:

"It was in Valparasio (Chili) that I first struck this appreciation of frankness. I spoke to a luncheon group of intellectuals on "The Seven Hesitations of American Democracy." I talked about our struggles with the word 'all!' A leading citizen arose at the close and said: 'Now the mists have rolled away. We see the real soul of America and we are satisfied.' When I confessed my country's sins they began to confess theirs. Their reaction was: 'You think you have national problems? They're nothing. You should know something of ours.' Then they would take the lid off. But if I had acted as though we in the United States had attained something close to perfection and everyone should copy us, I am sure they would have retorted, 'We are as good as you—and better.'—*"Christian Century,"* July 18.

EDITORIALS

THE SPIRITUAL LIFE cannot flourish in a poorly prepared seed-bed. The best seed in the world is always handicapped by soil that is unfavorable to growth. Soil must be prepared if it is to be conducive to the germination of the seed and its growth to full maturity. Three kinds of soil! The road, which has become hardened from repeated selfish action, does not afford God's word of love a chance for germination. It sees no need for the softness of receptivity. The stony ground permits the Word of God to germinate, but the plant withers in the hot sunshine of a test. For beneath the surface this soul is essentially like the road. However, looking at the surface it may judge itself to be like the very best soil. The third kind is deep and rich, but it affords growth to both weeds and the Word of God, with the result that the weeds of self-concern never let the God-planted love come to full maturity. The Word of God will never produce a hundredfold until the hard road is made friable, the rocks dug out, and the weeds destroyed. The first step towards the removal of growth-retarding factors is the honest recognition of their existence. "The first step toward complete mental and spiritual health is complete honesty," says a great evangelist. At this we tend to balk. For in being utterly honest with ourselves we do not get very far without discovering impulses in ourselves that we would hesitate to hang on a hyena, no matter how noble our life has been. We tend to suppress out of consciousness those evil tendencies which arise in us but are out of harmony with the ideal that we strive to be. And so the hardness, the rocks, and the weeds remain. The first step is complete honesty.

COOPERATION is the God-willed relationship for human beings. We are made to live with and for one another. Live and let live, yes. It is much truer, however, to live and help live. No one can truly live without being helped to live, and helping others to live. "The weakness and the limits of the individual human being make it impossible for him to ensure his own aims in isolation. If he lived alone and tried to meet his problems by himself he would perish. He would not be able to continue his own life; he would not be able to continue the life of mankind. He is always tied to other men; and he is tied because of his own weaknesses and insufficiencies and limits. The greatest step for his own welfare and for the welfare of mankind is association." (Alfred Adler, *What Life Should Mean to You*) We realize today that a Germany in

ruins and chaos is not conducive to our own economic welfare. Germany must have its economic vitality restored if we are to benefit from economic relationships with it. A Germany of rubble does us little good. We could disregard the physical and spiritual welfare of our neighbor's children, but it would be difficult for us to insure the welfare of our children when the neighbors have physical and spiritual diseases that are contagious. Prosperous people in big cities are beginning to see that the slum areas affect them as well as the people who live in them. It would be too bad if God had made the world with more than one human being and then made life so that they did not have to get along with each other for the highest welfare of each concerned. With gratitude we can know that life works out best when lived in harmony with the central law of human relationships as taught by Jesus: "Thou shalt love thy neighbor as thyself."

PROPER CARE FOR THE MENTALLY ILL is receiving an increased emphasis which will probably grow by bounds in the near future. This emphasis is presented in a comprehensive and inspiring way in a booklet of 104 pages, called *The Attendant's Guide* and edited by Edith M. Stern. Over 800 men are members of Mennonite administered C.P.S. units serving in mental hospitals. What constitutes some of the very best service that these men can render as they serve as attendants? The reader who wants to know the answer will find this booklet very interesting. He who wants to explore what is today a new frontier of Christian service needs this booklet. The closing words of the book, addressed to those serving as attendants, contain these significant statements: "With the whole mental hygiene movement (concern for mental health) little more than a generation old, general respect for the attendant's job hasn't caught up with its real dignity, value, and importance . . . With the rapid strides that have been made in care of the mentally ill, the day is not far off when attendants will be honored members of a skilled craft . . . You are in on the ground floor of a coming profession. Make the most of it."

The booklet is easy reading. Edward Hutchings Jr., of the *Liberty Magazine* passed on the script for reader-interest. The booklet may be had from The Commonwealth Fund, 41 East 57th Street, New York 22, N. Y., or from the Mennonite Publication Office, Newton, Kansas.

OBEDIENCE

By Olin A. Krehbiel

"He became the author of eternal salvation unto all them that obey him," Heb. 5:9

Should Christians stress faith and believing more than obedience? Have we given enough consideration to this matter of being submissive to God?

Disobedience brings grave results. Sin came into this world through the disobedience of Adam and Eve. God told them not to eat of the tree in the center of the garden. The real sin was in their disobedience and not that the tree was harmful. When Moses struck the rock the second time, his sin was disregarding God's instructions. Disobedience is the root sin and in the present state men are the children of disobedience.

Judgment fell upon men because they refused to listen to God. When Israel rebelled against Jehovah their enemies over-ran their land and oppressed them. That was also the reason for their captivity. The flood came because men refused to walk in the ways of God but followed their own sinful inclinations. Spots of leprosy stood out upon king Uzziah because he disregarded the divine order that only priests should burn incense on the altar in the temple. Disobedience has brought a great deal of suffering and sorrow to this earth.

Men lost their freedom and became slaves through disobedience. Adam and Eve no doubt thought they were shackled because of the one limitation God put upon them. They expected to be free by throwing off all restraint, but instead they found themselves in bondage to Satan who proved to be a hard master. Men today have the mistaken idea that the commandments of God bar them from living a happy life, so they throw restraint to the wind and then find out too late that once in the prison house of vice, there is no liberty.

The importance of obedience is clearly taught in the Scriptures. To obey is better than sacrifice is what Samuel told king Saul after he spared the sheep of the Amalekites under the pretense of using them for sacrifice when God had commanded that they be destroyed. Some people's religion is one of sacrifice rather than obedience. All the sacrifices and self-denials of the Lenten season are not to be compared with an obedient heart. Even the sacrifice of Christ on the cross is valueless to us until we obey the invitation of God to receive its benefits.

To obey is also better than to make promises. Jesus said, not every one who saith, Lord, Lord, will

Rev. Olin Krehbiel has received a call to the pastorate of the First Mennonite Church, Berne, Indiana. Resigned as pastor of Grace Church, Lansdale, Pa., on July 15.

enter heaven, but he that doeth the will of the Father. You remember the parable of the man who had two sons and he told them to go work in the vineyard. The one promised but did not go, while the other refused to go but afterwards obeyed. Which one did the will of the father.

To obey God is better than to obey men. Peter made this clear to the Jewish rulers when they ordered the disciples not to speak in the name of Jesus. There was a little boy who was always getting into trouble. One time he threw a stone and broke a window because a boy of the street told him to do it. Another time at the suggestion of his playmates he raided a cherry tree. He would rather obey the boys than his parents. Strange that grown folks should make the same mistake and prefer to obey men rather than the Father in heaven. Why put what men say about the Bible above what God clearly states in the Bible? This applies in more ways than one.

Examples of obedience. Christ was obedient as it tells us in Philippians 2:8, "And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." And we learn in Romans 5:19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." It is because Christ was obedient to the Father that we have salvation.

Abraham was obedient. Hebrews 11:8 "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance obeyed;" This also shows us that obedience is to go with faith.

Paul was obedient, for he said to king Agrippa in Acts 26:19 "I was not disobedient unto the heavenly vision:" No, he followed the directions which Christ gave him on the road to Damascus. Because Paul obeyed he was saved and he also became the great apostle to the Gentiles.

The results from obedience are a multitude of blessings. There is joy and the satisfaction of knowing that one is in the Lord's will. Responsibilities and opportunities to serve are given to the obedient child of God. One is made stronger.

Obedience brings salvation. Noah was saved because by faith he was obedient and built the ark as God directed. Those Israelites in the wilderness who obeyed divine orders and looked to the brazen serpent were healed of their snake bites. In Acts 6:7 we are given the information that a great company of the priests were obedient to the faith and were saved. Paul thanked the Lord that the Roman Christians

(Continued on page 10)

Sam Goering Writes from England

(Excerpts from letters to his family)

May 13:

England is very beautiful this time of the year. It does not get dark until after ten in the evening. At first that seemed strange to me, and of course it gets light much earlier here than at home. We have plenty of rain and the vegetation is wonderful. There are so many trees and flowers. We have some very beautiful ones in our yard.

Today I stayed at home with the five smallest children; the others all went to church. I could not find a ball so I took two potatoes for the children to play with on the lawn. I explained to them that if they roll them on the grass, they will not break. I went away and after a while I came back to see how things were going. Iris had taken an old knife and cut one of the potatoes into pieces. When she saw me coming she started to run. I noticed why she was running and called her back. Instead of scolding, I suggested that she make potato soup for all of us. That pleased this five-year-old prospective housekeeper. She had us all sit on a long bench while she cut the potatoes into little pieces. Then came the imaginary cooking. We each got a piece of paper for a plate. Before we could eat she had us all pray. She made little three-year-old George stand in the corner because he did not do his part properly. She said, "children that don't pray get bombings; I say my prayers every night so I don't get bombed." We all said our prayers nicely and then got our soup. We all sang, "Thank you for the world so sweet, thank you for the food we eat, thank you for the birds that sing, thank you God for every thing."

This was the Sunday designated for special thanks-

giving and prayer. The King and the Queen with their two daughters drove in an open carriage through the streets to St. Pauls. Mabel, Edna, and I went to see the procession. We really went to church but found when we got there, that we had no chance to get in. Thousands of people were turned back. We stood with the crowd to see the royal family and, of course, Mr. Churchill. As he went by in an automobile a lady remarked, "the dear old minister." That I think is the way many of the people here feel about him. The crowd cheered as the procession went by. Soldiers and police lined both sides of the street. Flags, were everywhere. The streets are filled with men in uniform, Canadian, British, American, etc. The boys are all anxious to get home.

Today was my birthday. When I came down for breakfast every one was there and they sang "Happy birthday to you." On a little table they had a large cake with candles. After breakfast they took the cake into my office so the youngsters should not eat the nuts off. After school the eleven children and six grownups had supper in the back yard. The children sang for me and helped to blow out the candles.

This evening I went to hear John Fulton, an UNNRA man, speak about conditions in Germany, at the Morley College. He had a good audience and gave a good lecture. He says Germany will face famine unless either through production or otherwise food supplies are secured for the coming winter. After the lecture I went to a Chinese restaurant and had chop suey. I sat across the table from a Canadian soldier who had just come across from Germany. If things are destroyed as badly as he says they are, then it really must be awful.

The Preacher's Salary

This is not discussed much, is it? The ministers are one group that must gratefully accept what is offered them and not say much about it. If they do, they are hirelings. But even they need more than love and water to live on. Much is being said about the underpaid teachers. But they may speak about their salaries themselves, and yet not be discredited among the people, but it is different with the preacher.

In education the average minister is not below the average high school teacher, but what about his compensation? There are rural teachers with only a year or two of college training who are getting \$150 a month. A high school in a community, largely Mennonite, will pay none of their teachers less than \$1800 next school year, for nine months of service. Very few high school teachers have such high necessary automobile expenses as the minister has.

But, you say, the minister gets enough to live. Perhaps, he lives, but how has income kept pace with that of his members in recent years? How has he met the rising cost of living? Many ministers have growing children they would like to educate, and for the future they look to the Ministers' Pension Fund, as much as they dislike to depend on that. There is not much to depend on anyway. Here and there you will find an aged minister or missionary who has found part-time employment, and in addition good friends will send him a much-appreciated gift now and then. But it does not create happy feelings to look forward to such an evening of life.

Many pastors are thankful that this is not their problem. Their churches have solved it graciously. An Observer.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

AN OPEN LETTER TO THE FRIENDS OF P. J. WIENS

Dear Friends:

In compliance with your wishes I will try and let you know concerning the illness of my dear husband, Missionary P. J. Wiens. The infirmity in my right hand keeps me from writing to each of you personally.

In the evening of May 15, 1945, he suddenly had a bad chill, followed by fever and pain in the chest. He had had a slight cough for a few days. The next morning the doctor pronounced it to be pleurisy. After a few days he was much better and on the way to recovery. But he had a set back with a touch of pneumonia added to it. After a few days he again was much better and towards the end of the second week could come to the table for his meals. He fully hoped to attend at least some of the General Conference meetings and to give his report about the work in the Historical Library. But God's thoughts and plans were different. On May 28th he had a dizzy spell at the dinner table, and the next morning a bowel hemorrhage which left him very weak. He was at once taken to the Bethel Deaconess Hospital in the ambulance. On this trip, in spite of his weakness, he looked around and remarked about the lovely roses and flowers outside. It was the last time he had a chance to do that here on earth. He so loved the beautiful outdoors.

The best of care was given to him in our dear Bethel Hospital by doctors, sisters and nurses. Many young people willingly donated their blood for blood transfusions for him. But four more bowel hemorrhages and two per mouth and a number of sinking spells and increasing weakness prepared us for his passing away on June 7th at 1:31 a.m. He was conscious up to the end, and often when I quoted Bible verses or songs to him and emotion and tears kept me from finishing, he would do so. His voice was so to say completely gone almost from the beginning of his stay in the hospital, but we could understand in spite of it what he was saying. His death struggle was only for few minutes. What a loss and emptiness fills the human heart when a dear one dies!

The doctors asked for a post mortem and so found that a cluster of varicose veins had formed at the lower end of the esophagus and burst and caused all those hemorrhages. They also found the spleen quite enlarged due to the malaria fever he time and again had in India. The pressure of the enlarged spleen on the circulatory system led to the forming of the varicose veins. The doctor remarked his weakened voice may have been caused by the pressure of those veins on the wind pipe. The doctors' verdict

was, that they could not have helped him, even if they had known the cause of the bleeding. So we can only think and say, that our dear Heavenly Father called our dear one home to the mansions in the Father's house which Jesus talks about. There he and many others are waiting for the rest of us. Yes, he is now in that Heavenly Home that he so often sang about, especially of late. "I am but a Pilgrim here, Heaven is my Home," etc. "Face to Face with Christ my Saviour" and many of the old German songs about heaven.

At this time we would also like to say thank you once more to all, that so kindly lent a helping hand to us in many various ways. What a great comfort stead of flowers for the funeral are to be used to put such Christian love is in times of bereavement!

The donations to the mission fund that came in a Bible into the hands of that student of the Mauhadi school that has been the most diligent in learning Bible verses during the year and also as a stipend for a student in the Bible School of our mission in India. Thank you!

Yours in Him,
Mrs. P. J. Wiens and family

A. E. JANTZENS COMING HOME FROM INDIA

Missionary P. W. Penner, India, has cabled: "The Jantzens have left." So they must have left India on July 13. May the Lord give them a safe trip. —P.H. Richert, Sec.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Have You Taken Time to Send in the
Name and Address?

Some time ago in a letter from Rev. John T. Neufeld, 4215 So. Rockwell Street, Chicago 32, Illinois, the following sad story was related.

"Recently I went to look up an address which took me out to 7200 West and 6500 North, a distance of twenty miles. We had sent them invitations to the Loop (Mennonite Fellowship) meetings, but with no response. The woman in the house did not open the door when I knocked, but I talked some through the glass door. She said that her husband's folks had been Mennonites, but that they went to the North Shore Church. That same day I called on a family that came from Moundridge, Kansas, about four years ago. They also live on the North Side. These also were attending the North Shore Church. The sad thing about this is that the North Shore Church, Rev. O. Hair, pastor, is an extreme dispensational church. They teach that the teachings of Jesus have no application for this dispensation of Grace. This is certainly far removed from the Mennonite point of view. We wish so much that ministers would let us know when

their people move into this city.”

Both of our ministers, Rev. Erwin A. Albrecht, 1500 West 72nd Place, Chicago 36, Illinois and Rev. Neufeld, have been cooperating and making a determined effort to contact all scattered Mennonites in Chicago. Again and again they come across experiences similar to the sad story related above.

When anyone from your church moves to Chicago, please send their name and address to one or the other of our ministers there, who will make it their point to contact them and keep them in a vital relationship with Christ and their church. Thank you.

Correspondence

SALEM ZION CHURCH Freeman, South Dakota

“And we know that all things work together for good to them that love God, to them who are called according to his purpose.” That verse brings to my mind a service held in this church Monday evening July 9th. Returned missionary, Marvin Dirks used that verse as the basis for a talk on his later experiences while he was interned in the Philippines. He told of his earlier experiences on Sunday evening in the Salem (South) Church. Those who heard him Sunday were anxious to hear more and brought others. Thus the church was filled with an eager audience. None went home disappointed, for his realistic report stirred the hearts of all and made one wonder, “What would I have done in those conditions?”

The annual Sunday School picnic of the South and North (Salem and Salem-Zion) Churches was again held on the Fourth of July. A program was given in the college gymnasium during the forenoon. After all finished their bounteous picnic dinners, the men and boys played ball. The others watched and visited.

Because of the busy season, shortage of help, and the tire and gas rationing, only one week of Bible School was held this summer.

Quite a number of young people have left this community—some for the summer, others for indefinite periods. Many of the boys have been called to service in the various camps. Some of the girls are attending summer school; others are taking up nurses' training, and still others are working in mental hospitals. Truly, there are many fields of service. “The highest service we can perform for others, is to help them to help themselves.”—Horace Mann

May 25 marked the day of the Young People's Banquet held in the college gymnasium. The young people of the South (Salem) Church joined us in this new undertaking. Rev. Clyde Dirks of Hutchinson Kansas, who later went to the Northern District Conference, was the speaker of the evening. Sev-

eral musical numbers and readings were also rendered. Approximately 125 people were served. All those present enjoyed the evening, in spite of hesitant hearts before the final day.—MTG, Corr.

INMAN MENNONITE CHURCH Inman, Kansas

Our congregation is again participating in the Sunday Evening union out-door meetings held at the Grade School Park. These services are inspirational and help to bring the churches of the community closer together. The community Vacation Bible School conducted earlier this summer was also well attended.

On Sunday evening, June 17, the Ladies Mission Society was in charge of a praise and thanks giving service, commemorating its twenty-fifth anniversary. Rev. and Mrs. Albert Albrecht, who assisted in organizing the society, were the principle speakers. Mrs. Ewert also made a few remarks and other numbers were given by members of the society.

The Junior Choir and Sunday School classes presented an interesting Children's Day program entitled, “The Golden Chain.” Sunday evening, July 1, after the program the children were special guests at a social hour where refreshments were served to all.

Ten young people were baptized and added to our church membership Sunday morning, July 1.

Our pastor, Rev. J. E. Kaufman, is planning to attend the Interdenominational School for Rural Leaders held at Garrett Biblical Institute, Evanston, Illinois, July 23 to August 24. Church services will be conducted by neighboring ministers of the community during Rev. Kaufman's absence.—Corr.

EMMAUS MENNONITE CHURCH Whitewater, Kansas

On Pentecost Sunday four girls and four boys were baptized and were received into the church. In the afternoon we, together with the Swiss Mennonite Church, had a love and praise service thanking God for keeping Rev. and Mrs. Lester Wutherich through the three years they were interned in the Philippines and for permitting them to return to us.

June 3 we had as our conference guest speakers Rev. J. J. Schultz, Winnipeg, Canada, who made the introduction, and Rev. Alfred Waltner, Marion, South Dakota, who brought the message.

We were again privileged to observe Holy Communion on June 10. In the evening the C. E. had a mission program, and Rev. and Mrs. Lester Wutherich spoke to us.

Dr. C. H. Suckau and a girls' quartet from the Grace Bible Institute were with us Tuesday evening, June 12. The quartet brought a message in song and a testimony, and Dr. Suckau gave a short talk after which they showed pictures of Omaha and life at the Institute.—Corr.

By R. L. Hartzler, Editor of the "Christian Evangel," the official paper of the Central Conference of Mennonites.

The following impressions of the Newton Conference are those of one visiting the sessions of General Conference for the first time and are thus those of an interested observer, rather than of a direct participant. They should accordingly be rated as such. Longer contact with and more intimate knowledge of the conference organization and program of service might have added much to their real value.

1. Eagerness to make Christ central and magnetic. From the very first the centrality of Jesus Christ and the necessity of keeping Him central in conference deliberations, plans, and programs was emphasized. What ever variation may have appeared in the detailed implications and outworkings of that principle, there was an evident desire on the part of all to keep the Master in His rightful primacy. Accompanying this was the purpose to make Him glorious and magnetic among men, that He might draw them unto himself.

2. Scope of the fellowship and activity. It was most interesting and thrilling to meet brethren who came all the way from Pennsylvania or California, from Oklahoma or Winnipeg. Strength is not necessarily in number, but when numbers and the spirit of brotherhood combine, added strength obtains. The number of avenues of activity and scope of the fields thus entered indicate an awareness of human need and consequent sense of Christian obligation.

3. Healthy interest in the problems and progress of the work. The large number of those present, apart from regular delegates, were notably diligent in attending the business sessions. Nor did the interest or diligence wane toward the end of the six day period, as evidenced by the largest daytime attendance at the closing session.

4. Definite and systematic procedures. With such procedures formulated and established, the transaction of the volume of necessary business moved forward unhurriedly but steadily, under the able and tactful direction of the chair.

5. Freedom in expression and action. When matters of import were under consideration delegates expressed themselves freely, even though one's view of a matter might be contrary of that of a previous speaker; and when the question was put, delegates freely voted for or against as their judgment indicated. Only so can they obtain the measure of group thinking and action which is conducive to real progress.

6. Zeal for the Lord's work, for the essentials of the Christian faith, and the peculiar elements of Mennonitism. Without such zest conference plans and actions fall rapidly to the ground when the sessions are over, but when such season of fellowship and deliberation enhances the ambition to be "fervent in spirit, serving the Lord," it augurs well for the exaltation of His Name through the propagation of His truth and kingdom.

(The following account of a 1944 C.P.S. canning project was written by Herbert Schmidt and appeared in the church news letter of the Gnadenberg Church, Whitewater, Kansas. This article is especially addressed to the church members in C.P.S.)

So often we think of you and so seldom we write. But we mean well and at various times during our busy summer the womenfolks will tuck away some of their choicest canned stuff for you. Aunt Lizzie's perfect pear halves. The golden applesauce came from our very new bride (she says its the pineapple that gives the color). The cherries from a home where such things are quite a rarity. Maybe the relish will give your meals a little pickup. It would be a good idea to save the spiced peaches for Thanksgiving Dinner.

Later, when the frost was on the pumpkin, we brought them to a collection center. Quite naturally, the conversation turned to you. We recalled how Benny was always a fast milker, how Aaron filled my wife's woodbox, how Arthur built up a nice livestock project, how Henry gave the boss more than was asked of him, and how could Alvin be such a good boy in school?

Early one morning we loaded the cases into Carl's jalopy and took them to the crating center. Working together with the office personnel and packers from other churches was a fine opportunity for enlarged fellowship. Now, "Lasz gut schmecken!" Oh, yes, for this food too, as is required today, tokens must be included. We want to send the kind Paul speaks about; "For even in Thessalonica ye sent once and again to my necessity, not because I desire a gift, but I desire *fruit* that may abound to your account." Phil. 4:16-17.

May these little love tokens help to produce the good fruit of the spirit in the giver as well as the receiver.

Till next we meet,

Herbert Schmidt

My father nurtured three children, but my father's God has brought to breath upon this planet countless billions, and every last one of them has been a great adventure, an experiment. For while all of them have been born of the flesh, not all of them have been born of the Spirit. As there is no possibility of companionship between two who do not walk together, so there is no possibility of companionship between a spiritual father and a permanently carnal son. Similarly there is no possibility of companionship between a spiritual God and a permanently carnal man. "Except a man be born again," said Jesus, "he cannot see the kingdom of God. Except a man be born of the Spirit he cannot enter the kingdom of heaven."—David W. Soper in the *Christian Advocate*

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Mennonite Youth

"A United Mennonite Youth in Christ"

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North Newton, Kan

WESTERN DISTRICT RETREATS

Two retreats have been planned for this summer by the Western District Retreat Committee. Rev. David C. Wedel, pastor of the First Mennonite Church at Halstead, Kansas, will direct the first annual Intermediate Retreat. This retreat will be held on the Bethel College Campus, August 6-10 and is arranged for young people of junior high school age, or twelve to fourteen years.

Dr. J. H. Langenwalter, young people's counselor, and Rev. Walter Gering, pastor of the Eden Mennonite Church at Moundridge, Kansas will be the Bible instructors. Mrs. S. F. Pannabecker, missionary on furlough from China, will have a course in mission study. Dr. P. A. Penner will bring the evening messages on "What It Means To Be a Christian." Music will be directed by Miss Marianne Toews of Inman, Kansas; and Mr. Eugene van der Smissen of Buhler, Kansas, is in charge of the recreation program. Mrs. A. M. Lohrentz, McPherson, Kansas, President of the Women's Missionary Societies of the General Conference and former missionary to China, will be girls' counselor.

The twentieth annual Young People's Retreat is scheduled for August 11-16 and will again be held at Camp Wood, Elmdale, Kansas. The director is Rev. Herbert E. Miller, Pastor of the Deer Creek Mennonite Church, Deer Creek, Oklahoma. Assisting him will be William Juhnke, McPherson, Kansas, who will act as assistant director and boys' counselor. "Bill" has had experience in young people's work, both in the district and as secretary treasurer of the YPU of the General Conference. He has also taught in the high schools of Kansas and has participated in the HiY program. Bible instructors for this retreat are Dr. J. H. Langenwalter and Rev. Arnold Funk, Pastor of the Brudertal Mennonite Church, Hillsboro, Kansas. The missions course will be taught by Miss Helen Nickel, missionary on furlough from India. The evening messages will be given by Rev. William Stauffer, Pastor of the First Mennonite Church, Sugar Creek, Ohio. Mr. Alvin Reimer of Buhler, Kansas who has had much experience in the field of teaching music, will be the music director. The recreation will be directed by Rev. Jacob T. Friesen. "Jake" graduated from Bethel College in 1944 and spent the past year at New York Biblical Seminary. This summer he is acting as assistant pastor at the First Mennonite Church, Beatrice, Nebraska. Mrs. Willis Rich of North Newton, Kansas will be the girls' counselor.

The purpose of both retreats is to make possible

a vital experience of God through Jesus Christ, to provide fellowship, to promote spiritual growth, and to challenge young people to dedicate their lives to Christ.

All young people who are interested in the kind of program offered, should make arrangement to attend the retreat held for their age group. Registrations are to be made in advance. Blanks are attached to the folders which have been sent to the pastors of all churches in the district. These should be filled out completely and sent to the secretary of the retreat committee, Helen Hiebert Mueller, North Newton, Kansas.

CALIFORNIA MENNONITE YOUNG PEOPLE'S RETREAT

at

Beautiful Lake Sequoia. August 11 to 18

Theme: "Christ Our Hope"

Leaders:

Rev. Homer Leisy—Rev. Olin Krehbiel—Rev. Harold Burkholder

OKLAHOMA YOUNG PEOPLE'S RETREAT

The Oklahoma Young People's Retreat will be held at Hydro, Oklahoma, from August 1 to 5. The principal speakers will be: Rev. D. J. Unruh, Newton, Kansas; and Rev. Walter Gering of Moundridge. Rev. Rudolf Schmidt of Fort Cobb will conduct a Bible class. Rev. Henry Hege is the director.
—August Schmidt

PROGRAM FOR THE WESTERN DISTRICT CHRISTIAN ENDEAVOUR CONVENTION

August 4-5, 1945

Memorial Hall, North Newton, Kansas

Theme: Forward With Christ

Registration begins at 4 o'clock, Saturday, August 4, in the Student Union Room. The business session will begin at 7 o'clock, Saturday evening.

Program for the afternoon

August 5, 2:30 o'clock

Song Service

Jake Friesen

Devotions

Arnold Reimer

Music

West Zion Men's Quartet

"Forward With Christ in Christian Education"

Miss Erna Fast

Music

"Forward With Christ in Missions"

Mrs. S. F. Pannabecker

Offering Offertory by Katherine Linscheid
Benediction

Program for the evening
August 5, 7:00 o'clock

Song Service Jake Friesen
Devotions Harold Buller
Report of the Secretary on Projects

 Mrs. Helen Hiebert Mueller
Offering Offertory by Katherine Linscheid
Music Hebron
Music Pretty Prairie

Main Message of the Convention
Dr. Orville Walters, Buhler, Kansas

Closing Hymn
Benediction

JUNIOR C. E. PROGRAM
College Chapel
August 5, 2:30 p.m.

Song Service
Worship Period
Biblical Skit Brudertal Junior C. E.
Vocal Solo Delia Unrau
Story Mrs. Paul Baumgartner
Music Inman Junior Choir
Closing Prayer

Meeting for Junior C. E. leaders and all those interested in Juniors.

The following topics will be discussed:

a. How to create interest in the Junior C. E. on the part of the leader, the parent, and the child.

Mrs. Willis Rich

b. How can the Junior C. E. be an asset to the church? Mrs. H. J. Andres

c. Discussion Period

All juniors are urged to be present at the program. Why not have each society bring their lunch and have a picnic at the park?

AN ECLIPSE

"The heavens declare the glory of God; and the firmament sheweth His handiwork."

We read, "All things were created by Him, and for Him. And He is before all things and by Him all things consist." What majestic grace when He placed the sun, moon, and stars in the heavens, and appointed to each one a course! So perfect, that astronomers may accurately inform us of spectacular movements such as we beheld this morning. To see the moon suspended there between earth and sun, brings forth the cry, "How small is man, how great our God."

As the shadow slowly slipped away, leaving the sun to shine forth in all its brilliance this somber thought remained: How many Christians are experiencing a spiritual eclipse? Jealousies, pride, worldliness and unconfessed sin overshadow our entire being that others do not see that lovely Lord and Saviour, whom we took one day as our own. Hence our testimony is lost, and we are miserable.

Our Lord knows our weaknesses, and calls down through the years "If my people, which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked way; then will I hear from heaven, and will forgive their sin, and will heal their land." Again, "If we confess our sins. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Shadows will be removed, communion reestablished, and the blessed Holy Spirit free to reveal Christ in all His beauty.

Let us then with the Psalmist pray, "Create in me a clean heart, O God, and renew a right spirit within me. THEN will I teach transgressors thy ways; and sinners shall be converted unto thee."
—Mrs. Ted E. Claassen

OBEDIENCE.

(Continued from page 4)

who had been servants to sin obeyed from the heart the doctrine delivered unto them and thus were rescued from sin. See Romans 6:17.

The Holy Spirit is given to those who obey God says Peter in Acts 5:32 and in I Peter 1:22 he tells the strangers scattered abroad that their souls are purified in obeying the truth through the Spirit.

How does one obey the Most High? Not by gritting one's teeth and saying, "I will," but by submitting to the Lord. This war came because men would not submit to God so now they find themselves being ordered about by men. We need the attitude of Mary when she said to the servants at the wedding feast, "Whatsoever he (Christ) saith unto you, do it."

Daily Devotional Messages

By Victor Sawatzky, Butterfield, Minnesota

AUGUST 7—"Rejoice in the Lord . . ."—Phil. 4:4

Rejoicing in the Lord is the dominant experience of the Christian as set forth in the epistle to the Philippians, and this experience is shown to be in Christ the Lord. The worldling cannot have this experience because he does not know Christ. The Christian moralist who seeks to live up to a certain standard of ethics does not have this experience of joy because he is looking to himself and his own works, and he must ever say, "O wretched man that I am, who shall deliver me from the body of this death." This joy is to be had only in the Lord, not in self. Only the one who truly trusts Christ can and will rejoice in the Lord.

AUGUST 8—"For who can eat with joy and delight himself apart from God?"—Ecc. 2:25 (Luther's Translation)

Solomon sought satisfaction in three general ways,

all of which ended in disappointment, before he discovered the secret of satisfaction. He sought first to gain an understanding of his conditions (education), then to disregard his conditions (indulgence), and finally to improve his conditions (reformation), before he learned the secret of satisfaction which is to be content in our conditions (faith). Men today are pursuing these same three false courses in search of happiness. Only comparatively few seem to find the true secret of happiness. Only comparatively few seem to find the true secret of happiness, namely, trust in God.

AUGUST 9—"In everything give thanks . . ."—I Thess. 5:18

How real our personal problems seem at times, how insurmountable the difficulties that confront us! Our consciousness is crowded with problems, perplexities, private worries, and responsibilities to tinge with bitterness the best thoughts of a glad day. It is easy enough to rejoice when crops are full and prices are high, when health is good and friendship is strong. The irreligious and ungodly rejoice when all is well, and even feel a measure of gratitude. But the highest good we enjoy is not material, and therefore the highest thanksgiving is not for material blessings. We cannot thank God for everything—we cannot thank God for the present war. God does not ask us to give thanks for everything but in everything.

AUGUST 10—"Blessed is the man to whom the Lord will not impute sin."—Rom. 4:7,8

"Blessed," what a soothing word! The same word is translated variously in the Scriptures as happy, saved, and blessed. The German word is "selig." The man who is saved is happy. Heaven is a place of happiness. The greatest blessing that God can bestow upon man is the forgiveness of sins. Our text does not say, "Blessed is the man who has never sinned." The fact of sin does not present a hopeless situation. Jesus Christ came into this world for the express purpose of seeking and saving sinners. Too many people despair because of sin when they should be rejoicing because of sins forgiven.

AUGUST 11—"Happy are thy men, and happy are these servants, which stand continually before thee, and hear thy wisdom."—II Chron. 9:7

The Queen of Sheba noticed that the servants of King Solomon were happy men and women. We have in our text a picture of the Christian standing before his King waiting upon Him, ready to do His bidding. The service of Jesus, who is our King, is in no way tedious. Solomon's servants were happy in their work because their king was happy having been highly exalted in his kingdom, and because their king had made rich provision for his servants. Even so may we, as servants of the King of Kings, rejoice with Him in His exaltation, and enjoy the rich pro-

vision which He has made for us in giving us the Holy Spirit and the Word of God.

AUGUST 12—"They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away."—Luke 8:13

Strange as it may seem, exuberance, or vigor, or good appetite are not necessarily signs of a good state of health. Very often just prior to suffering a stroke or heart failure men have remarked how unusually good they felt. In this day we usually make the appeal to the unsaved on the basis of the joy they will experience by accepting Christ. Our text speaks of those who find joy in receiving the Word, but their joy is not a good sign. We make a mistake when we picture the Christian life as an easy path. The true reception of the Word seldom begins with joy, but rather with sorrow which worketh repentance.

AUGUST 13—"And Israel said unto Joseph, Now I will gladly die, since I have seen thy face, because thou art yet alive."—Gen. 46:30 (Luther's Translation)

The reason why men as a rule do not rejoice at the thought of dying is that they are not satisfied that they have attained to the highest and best that life has to offer. The patriarch Jacob thought that his entire life has to offer. The patriarch Jacob thought that his entire life had been marred through the apparent loss of his son Joseph (Gen. 37:35). When Jacob, therefore, after experiencing this great grief, again found his son alive and well, he was fully satisfied—he had attained the highest good conceivable to him. Men look for the highest good in the natural life only to meet with disappointment and failure. But if one who is thus weighted with grief will look up and see the risen Saviour, he will receive new life, and will be glad to part with this world.

RELIEF

Canadian Clothing Shipment

Ten tons of clothing, bedding, shoes, and soap were shipped, June 22, from the Kitchener Clothing Center to the Mennonite Clothing Center in London, England. From the England headquarters it will be transshipped to Holland for distribution in connection with the Dutch Mennonite relief program. The shipment was valued at \$22,251.00.

French Relief Work Planned

Definite plans for a Mennonite relief program in France were shaped in Paris, July 4, when O. O. Miller, Sam Goering, M. C. Lehman, and Henry Buller conferred regarding the actual relief situation in France and what Mennonites might do to bring a ministry of relief, especially in behalf of Mennonites in Alsace. Eldon Burke, representative of the Bre-

thern Service Committee, was also present at the meeting.

No definite information has been received as to the date of M. C. Lehman's arrival in France, but his coming coincided providentially with the meeting at Paris. A more recent cable indicates that since the time of the Paris conference, Brother Miller has arrived in the Middle East.

Refugees Continue to Leave

Recent correspondence from our Mennonite workers in the Middle East indicates that "flight teams" or home-ward migrating refugee groups, are a weekly occurrence. Grace Augsburg, Ervin Hooly, G. Richard Yoder, and Henry Detwiler have had several assignments with "flight teams" to Yugoslavia. Henry Detwiler writes: "I have been assigned to work as assistant to the repatriation officer here in camp. In this work it is our duty to supervise the necessary preparations for the flights that leave this camp. This varies from the final clothing issue to the working out of the truck-loading plan at the time of departure and the loading of the box-cars from the trucks." Another letter indicated that in a recent assignment Bro. Detwiler had charge of the refugees on one of the trains going from the El-Shatt camp to Port Said where a group of refugees boarded a French ship.

List of Workers Available

A complete list of the names, addresses, and assignments of Mennonite relief workers is available from the Akron office upon request. Such lists have been compiled to meet requests from Sunday-school classes, young peoples' groups, and others desiring them.

Relief Briefs

Bro. and Sister J. E. Brunk, who are on their way to Puerto Rico, were detained in Florida until July 8, because of crowded traveling conditions.

Adella Blosser, Salem, Ohio, is a summer service volunteer assisting in the Newton Clothing Center.

C. P. S.

Camper Drowns at Camino

Willie G. Ensz, assignee at the Camino, California, C. P. S. camp, drowned July 8, in the American River near Placerville. Willie was at home at Beatrice, Nebraska, and was member of the General Conference Mennonite church there. His death was the twentieth in C.P.S. and the ninth in Mennonite camps.

Protest C. P. S. Demobilization

When the information became public that Selective Service had intentions to demobilize ten per cent of the men in C.P.S. during the coming year, considerable unfavorable reaction resulted. Veterans' organizations and patriotic groups brought pressure to bear, claiming that in fairness to servicemen, C.P.S. assignees should not be discharged until the War Department began to demobilize all branches

of the armed forces. To date servicemen have only been released from the army.

Congressman Winstead of Mississippi has introduced a bill in the House asking that the demobilization of C.P.S. take place on the basis of a point system equivalent to that of the armed forces. Should this bill be passed, it would mean that a C.P.S. man would have to attain eighty-five points to be eligible for discharge and that no points would be given for a wife or for more than three children. To C.P.S. men who are not fathers this would mean practically seven years of service.

Summer Speakers

Don Smucker, Mennonite misinter from Wadsworth Ohio, is scheduled to spend a month, July 20 to August 22, speaking at Terry, Missoula, and the California camps on subjects such as "Modern Pacifism and Biblical Nonresistance." J. S. Schultz, dean of Bluffton College, will visit camps in the Mid-West, July 16 to August 19, and lecture on the Christian home and related subjects.

Released July 11, 1945

M.C.C. Headquarters, Akron, Pa.

IN MEMORIAM

RUDOLF GOERZ, son of David Goertz, one of the founders of Bethel College, and Helene Riesen Goertz, was born October 17, 1876, at Halstead, Kansas, and died July 10, 1945. In 1918 he began the erection of the Goertz milling plant of which he became president and general manager. He was a graduate (1892) of the Mennonite Academy, Halstead. For many years he served on the Bethel College Board of Directors. He was a charter member of the Bethel College Church. He is survived by his wife Martha Krehbiel Goertz, whom he married in 1900; one son Harold, Moundridge; and one daughter, Frances Garrison, Wichita; three brothers, Orlanda Goertz, Pasadena, California; Willard Goertz, Sacramento, California; Robert Goertz, Forrest Home, California; and two sisters, Mrs. Emma Kaufman, Ontario, California, and Mrs. Bernhard Krehbiel, Newton.

WILLIAM GERHARD ENSZ, son of Gerhard and Barbara, nee Jantzen, Ensz, was born near Beatrice, Nebraska, December 8, 1918. He attended the local Bible Academy. In 1937 he was baptized by Rev. Franz Albrecht and received into the First Mennonite Church. The past several years he served as caretaker at the Mennonite Hospital in Beatrice. Called into C.P.S. in May of this year he entered the Camino, California, camp, near which he was drowned on July 8.

MINOR THUT died suddenly at his farm home near Bluffton, Ohio, July 8. He was born August 10, 1896, the son of Amos and Susanna Thut, and was married December 27, 1941, to Carrie Motter. He is survived by his wife, parents, two sisters and two brothers. Funeral services were conducted by Rev. J. N. Smucker at the First Mennonite Church and burial was in Ebenezer Cemetery.

BIG DEMAND IN INTERNMENT CAMP FOR "MENNONITE HYMNARY"

Shortly before internment by the Japanese, Bro. Albert Jantzen received two copies of the *Mennonite Hymnary*, one of which he brought into camp. Workers of other denominations also brought their hymn books. Bro. Jantzen permitted us to use his book in the worship services and in preparation for the same. It was always on one of my box shelves where anyone needing it could find it easily. Its pages are considerably worn. Already it has more than fulfilled its purpose.

It inspired many fine comments by the workers of other denominations, such as: "This is the finest hymnal I have ever seen," or, "I wish our church had a book like this."

We made copies of many of the chorales and used them as special choir numbers. The book was constantly in demand as a source of special quartet numbers.—Marvin J. Dirks

JOTTINGS

—**Rev. Felix Schrag**, son of Rev. and Mrs. John Schrag. Parker, South Dakota, recently received his Ph.D. degree from the University of Chicago.

—**The Brethern Service Committee** hopes to send 150 dairy heifers to Poland during the month of July.

—**Roy A. Burkhardt**, who has written the book entitled *The Church and the Returning Soldier* and who has twenty per cent of his 3,200 church members in the armed forces, is "one of the active supporters or financing CPS in Ohio."

—**Mennonite Church, Butterfield, Minnesota:** Our pastor, Rev. B. J. Nickel, and Mrs. Nickel attended both the Northern District Conference and General Conference. Miss Marian Ruth Stoesz, a daughter of Mr. and Mrs. J. F. Stoesz, and Carl Pankratz, son of Mr. and Mrs. John C. Pankratz, were united in marriage on June 8. On June 30th Mr. and Mrs. Rudolf Linscheid celebrated their Golden Wedding. On August 5th there is to be a young people's rally with Rev. J. J. Regier of Freeman, South Dakota, as speaker.

—**The First Quarterly Conference of the Eastern District** is to have a presentation and discussion of proposed improvement plans for the Mennonite Home for the Aged at Frederick, Pa., at its session on July 30. In the evening Loris Habegger is to show pictures of C.P.S. work in mental hospitals.

—**Nappanee, Indiana:** The primary department of vacation Bible school had an interesting missionary feature, which consisted of stories about the American Indians, China, migrants, and lepers, the first week. The second week they had lessons on India, relief, people of other races, men in C.P.S., and a general survey. **From a recent bulletin:** "We meet at the church at 7:30 and go out in several groups to visit out shut-ins and have a brief service with them. Everyone is invited to share in the service with an appropriate poem, Bible verse or anything that may be of interest to our shut-ins. It is our

Christian privilege as well a responsibility to visit the sick... Boys and girls may share in this too." The pastor was gone over the weekend of July 15 in the interests of Middle District Y.P. work in the Bluffton area. The C.P.S. quartet from Ypsilanti sang on June 24. Rev. Jacob Enz adds on bulletin, "Best men's quartet I've heard."

—**Zion Church, Elbing, Kansas:** The Sunday School has taken up the project of supporting Sampson Walters, a native evangelist in India, who "during 1943 led seventy-six souls to Christ.

—**Zion Church, Souderton, Pa.,** Average attendance for Sunday morning during April-June was 301. (Membership about 560) Building fund contributions have been \$924.20 higher for the first six months of 1945 than for corresponding period in 1944. During past six months 402 members have contributed regularly through the envelope system. During first half of this year \$984.00 has been given for C.P.S. and relief. Goal for year is \$2,500.

—**Herald Church, Bessie, Oklahoma:** Rev. Lester Wutherich, returned missionary from the Philippines, spoke on July 15. Dr. P. A. Penner spoke at the Annual Children's Day and Mission Festival. In the evening he showed motion pictures of mission work among the Hindus.

—**First Church, Beatrice, Nebraska,** sent 149 chickens (694 pounds) to the Hill City C.P.S. camp on June 25. Oscar Wiebe, business manager, wrote that they were received in excellent condition.

—**Huldah E. Myers of Quakertown, Pa.,** has accepted the position of instructor in the Mennonite Bible Academy, Beatrice, Nebraska. Miss Myers is greatly interested in Bible teaching and mission work.

—**The Mennonite Hospital, Beatrice,** was recently glad to have fifteen sisters of the community come in and can cherries and apricots.

—**The Fairfield, Pa. Church** is canning for C.P.S. like many other churches are doing and is also canning for the Home for the Aged at Frederick. Canned goods are to be brought to the Harvest Home Service painted and the pews and pulpit varnished. in September or October.

—**Allentown, Pa.,** The exterior of the church has been

—**Eight C.P.S. men** ranked among the ten best dairy herd testers of Maryland in a recent contest sponsored by the State Fair Board of that state for the purpose of finding the most qualified testers throughout the state.

—**A goodly number of recent church bulletins** carried appeals for additional contributions to C.P.S.

—**Dr. H. A. Fast**, who has been asked by the M.C.C. to visit Paraguay, Brazil, and Puerto Rico for the purpose of surveying the whole M.C.C. program as it is being carried out in these areas, left Newton on July 19th and from New Orleans by plane on July 23.

Freeman Junior College conducts: 1. An Academy accredited by the South Dakota Department of Public Instruction. 2. A one-year Normal Course accredited by the South Dakota Department of Public Instruction. 3. A two-year Normal Course accredited

by the South Dakota Department of Public Instruction. 4. A Junior College Course accredited by the University of South Dakota. 5. Special Courses: a. Two Year College Course. b. General Agriculture. c. Home Making. 6. Bible Courses. 7. Correspondence Courses to renew teaching certificates.

—**Rev. and Mrs. Herbert Miller and children** from Deer Creek, Oklahoma, have moved into the Pines on the Bethel College campus for three weeks of reading, resting, studying, visiting and working, at the end of which time they will return to Deer Creek.

—**Rev. and Mrs. Henry Harder**, who have accepted a call from the First Mennonite Church, Aberdeen, Idaho, left Newton, Kansas, on July 13th for Aberdeen. They expected to take a week for the trip, stopping off at Denver. Rev. Harder will spend his first Sunday in Idaho in serving at the Aberdeen young people's retreat which will be held in the mountains, a hundred miles from Aberdeen. The Harders have served pastorates at Enid and Geary, Oklahoma, Geary being the last one.

—**Rev. Victor Sawatzky**, pastor of the First Mennonite Church, north of Butterfield Minnesota, for the past seven years, has resigned as pastor. Rev. Sawatzky plans to attend Bethel College this coming year and work for his A.B. degree. He hopes to serve some small church during the time that he is attending college. During six of the seven years that he served as pastor, he also taught in the Mountain Lake Bible School.

—**Says the Methodist Church:** "Believing that in the long run any people have far more to gain by cherishing freedom of conscience than by any regimentation that takes away freedom, we approve the taking, in such of our churches as desire to do so, of voluntary collections for the support of such objectors who are in Civilian Public Service camps."

—**Nappanee, Indiana:** Ten layettes and kits for infants up to boys and girls for both summer and winter, have been prepared for relief. The supplies were purchased with money from the Lenten relief offering.

—**Bulletin, First Church, Beatrice, Nebraska:** "Rev. Martin Schroeder, field secretary of the Midwest Synod of the United Lutheran Church, who spoke here on June 3 writes, "The sermon gave me an opportunity to bring before a group like your own the gratitude of C.O.'s belonging to other than historic peace churches and what a great mission your church is doing right now. Rev. and Mrs. Schroeder have three sons in C.P.S."

—**Bluffton, Ohio:** Rev. J. N. Smucker and family are spending a month at Souderton, Pa. Rev. Smucker will supply the church at Souderton during the regular pastor's absence. He will visit other Conference churches in eastern Pa., as well as some of the C.P.S. hospital units. Rev. Don Smucker, Rev. J. J. Benz, and Rev. and Mrs. J. P. Suderman were guests at the church July 15. Rev. and Mrs. Suderman spoke at

the morning service.—**Corr.**

—**Rev. Walter H. Regier**, pastor of the Friedenstal Mennonite Church, Tampa, Kansas, has accepted a call from the Eicher Emmanuel Mennonite Church, near Wayland, Iowa. He and his family expect to take up their new work sometime in September.

—**Rev. Olin A. Krehbiel** has received a call from the First Mennonite Church, Berne, Indiana, to serve it as permanent pastor. Rev. Gerald Stucky is serving the Berne Church as assistant pastor, pending the opening of mission work in South America. Rev. Krehbiel, who has been pastor of the Grace Mennonite Church, Lansdale, Pa., since 1937, tendered his resignation of that position on July 15. From 1934 to 1937 Brother Krehbiel served as pastor of the Lorraine Avenue Church, Wichita, Kansas. The Berne Church is the largest church in the General Conference. See the article by Rev. Krehbiel in another part of this paper.

—**Six 4-minute recordings on nutrition**, prepared by the War Food Administration, are now available for free use by churches. According to Rev. Seward Hiltner, Executive Secretary of the Commission on Religion and Health of the Federal Council of Churches of Christ in America, many churches will find these recordings helpful in connection with programs of social and health education. While they last, these recordings may be secured free from the nearest office of the War Food Administration. Send your requests to the Marketing Reports Div., Office of Marketing Services, War Food Administration—at the following addresses: 150 Boardway, New York City; 5 South Wabash Avenue, Chicago, Illinois; 821 Market Street, San Francisco, California.

—**Rev. John P. Suderman**, who has served the Berne, Indiana, church as supply pastor from January 1, 1944, to the present, will terminate his services in this capacity after Sunday, July 29, to return to the mission field at Oraibi, Arizona, by September 1. Application blanks will be sent out to all Rev. and Mrs. Suderman have served thirteen years on this field. Before returning to Arizona they plan to visit in several states, including their parental homes in Kansas. When the Mennonite Men's Chorus of Berne gave their recent concert they designated that the offering to be received go for the digging of a deep water well at Oraibi. The offering amounted to \$500.99.

MENNONITES OF THE UKRAINE

When the German Army had occupied the Ukraine some Mennonites were transferred to Western Europe. Now that all Europe is under Russian, British and American occupation they are being sent back to Russia. Some letters have been received in which they express hope of being permitted to come to America (**Boite**, June 13, 1945). A certain Johann Dyck writes from New York that he has been shipped from France to New York as a prisoner of war. He is a Mennonite from the Ukraine. It is our prayer that it may be possible to save many from being sent back and to find for them a more promising home. —**Cornelius Krahn**

HERE'S YOUR CHANCE

In recent issues you have read about a questionnaire for the improvement of "The Mennonite." Here it is. We invite you to fill in your constructive suggestions, tear off the page, and mail it to "The Mennonite," North Newton, Kansas. We have faith that the improvement of your church paper is worth to you ten minutes of your time and a three-cent stamp.

Fill out only as much of the questionnaire as you care to, but the more complete you make it, the more helpful it will be. You should not sign your name.

Questionnaire

A. List some articles which were of outstanding value to you in past issues of "The Mennonite":

1. -----
2. -----
3. -----

B. List some subjects which you would most like to see treated in "The Mennonite":

1. -----
2. -----
3. -----

C. List the names of writers whose articles you have especially enjoyed:

1. -----
2. -----
3. -----

D. List the steps which you consider most essential for the improvement of "The Mennonite":

1. -----
2. -----
3. -----

E. List the things which you like least about "The Mennonite":

1. -----
2. -----

3. -----

F. List the things which you like best about "The Mennonite":

1. -----

2. -----

3. -----

G. List some guiding principles which should be part of a consistent editorial policy:

1. -----

2. -----

3. -----

H. ATTITUDES toward REGULAR FEATURES: Underscore the one which most nearly describes your feelings and habits toward these features:

1. Correspondence—Always read it, occasionally read it, very seldom read, never read.

2. In Memoriam—Always read, occasionally read, very seldom read, never read.

3. Daily Devotional Messages—Always read, occasionally read, very seldom read, never read.

4. Editorials—Always read, occasionally read, very seldom read, never read.

5. Foreign Missions—Always read, occasionally read, very seldom read, never read.

6. Home Missions—Always read, occasionally read, very seldom read, never read.

7. Jottings—Always read, occasionally read, very seldom read, never read.

8. Meditations—Always read, occasionally read, very seldom read, never read.

9. Our Ministry of Education—Always read, occasionally read, very seldom read, never read.

10. CPS News—Always read, occasionally read, very seldom read, never read.

11. Relief News—Always read, occasionally read, very seldom read, never read.

12. The Reader Says—Always read, occasionally read, very seldom read, never read.

13. General articles—Always read, occasionally read, very seldom read, never read.

14. Youth Jottings—Always read, occasionally read, very seldom read, never read.

15. General Youth Section—Always read, occasionally read, very seldom read, never read.

I. Would you like to see the obituaries shorter—the same—longer—?

J. Tell as plainly and as specifically as possible what kind of items make interesting jottings:

Mrs. Franz Albrecht
Rural Route 1
Beatr e
Nebraska

1. -----

2. -----

3. -----

We invite you to check interesting jottings in this or some other issue; tear out the page, and enclose it with this questionnaire.

K. a. Are the majority of articles in "The Mennonite" too long—, too short—, or just right—?

b. What length should the majority of articles be: one-half page—, one page—, one and one-half pages—, two pages—?

L. Would you like book reviews? Yes— No— Undecided—.

M. Would you like frequent articles on "Problems in Rearing Children?" Yes— No— Undecided—.

N. Would you like frequent articles on "Mental Health?" Yes— No— Undecided—.

O. Would you like frequent articles on "Community and Church Problems"? Yes— No— Undecided—.

P. Would you favor an enlarged "Mennonite" of 24 pages? Yes— No— Undecided—.

Q. Are you more—less—or equally conscious— of the paper's motto now than formerly?

R. Do you notice mistakes of spelling and punctuation in most issues of "The Mennonite"? Yes— No—.

S. Is there any religious journal which you think "The Mennonite" might well copy in style or content? Which?

T. Do you like the "Quote" column in this issue? Yes— No— Undecided—.

Additional remarks:

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**Mennonite Publication Office
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THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, JULY 31, 1945

NUMBER 30

CONFERENCE GLIMPSES

By Jacob H. Janzen, Waterloo, Ontario

I have an ill foreboding that some people will resent the appearing of my article in our Conference Paper. They will, perhaps, think me to be of very little consequence, and will deny me, the newcomer, foreigner and greenhorn, the right to react on happenings of common concern. They may think I should be glad to be here, accepted into the fellowship of the Conference, and being allowed to sit in on its meetings; I should take things as they are and leave it to others to publish their views on matters which concern a body that was in existence and in blessed work long before I arrived on the scene.

They may be right, but I feel that, inasmuch as I have been accepted into the fellowship of those who work together in this Conference, I have my rights as well as my duties in the same. I am often at a loss to see where my rights end, and my duties begin. I consider it both, my right and my duty, to share with the readers of our Conference papers the impressions which the Conference session made on me, and the blessings and the joy which were mine at the same, as well as the sorrow which it caused me, for I love my Conference as my very own, to which I owe allegiance and full cooperation, and for which I must be willing to bear sacrifice in carrying our common burden, and sharing in the sorrows and afflictions which come our way.

I am glad that it was granted me to attend the last session of the Conference. God alone knows how many more sessions will be held before I pass away. I longed to see old friends and to make new ones, and to get once more in close touch with the great work that our Conference is doing.

My prayers to that effect were heard in every detail. I could go, I could travel in comfort, I was received with cordial friendliness wherever I went. Good people opened their home to me and kept me in the best way thinkable. Good meals could be had in the basement of Memorial Hall. God gave me strength to attend practically every meeting of the Conference, and to participate in the deliberations to my heart's content. Opportunities offered themselves to learn about so many new things, ideas, aspects of Mennonite life, and human life in general, that it was impossible to take advantage of all of them.

I enjoyed as many of them as I could, Dr. Krahn's slides, the Bethel College Archive, the Chapel Services, the Prayer Meetings,—and I tried hard to see once more the interesting items which Brother Charles Kaufman has collected in his Museum, as I had done before, but there was always something to keep me away from it, and many other things had to be left undone. If I ever again should have a chance to visit Newton, I would not feel lonesome because there are many things for me yet to explore in that city "at the crossroad of the nations."

My heart was filled with joy and satisfaction in my meeting so many friends, old and new. I was glad to see that there is still so much love among our people, love that embraces even me, and I am grateful for every cordial handshake, for every affectionate word and for every warm look out of good, shining eyes, that was afforded me.

Love is a beautiful thing, and life would be worthless without it.

I have again admired our Chairman, Brother C. E. Krehbiel, for his dexterity in leading the discussions. He kept a tight hand over us and over himself, never overlooking a parliamentary rule or custom, holding back his own reflections, and letting the others have the floor, and fight it out, and thus come to an understanding among themselves, enabling him to put the question, and to have the Conference vote intelligently on the motion under consideration.

And the young people cooperated in tellers and business committees, and wherever help was required.

As soon as a motion was carried, a tall figure would emerge with the accuracy of an automaton from the stage door to the right, and the young man would present his writing tablet to the mover and the seconder for their signatures.

"Die Alten zum Rat, die Jungen zur Tat." (Counsel from the old, action from the young). The punctual appearing of the young minister was but a sample of the spirit in which the young cooperated with the old. It seemed, all were one to find and to walk the way to the advancement of the cause of the Conference.

I was once more convinced that our churches and

our Conference still have a future, and when the old will be gone, the young will take over and continue in work and in battle for the building of the Kingdom of God.

It puzzled me when some of our young pastors and missionaries demanded that a book of doctrine should be composed and published which would serve as a guide in the education of our young people in the principles of peace, as held by our churches, and as a means to stand our ground when attacked from without.

As a new comer and greenhorn I cannot understand the underlying causes for such a demand. It seems to me that it is the duty of our schools to teach their students to do a little thinking of their own under the guidance of the Holy Spirit, on the basis of what God's Word has to say, as we have it in our Bible.

But now the graduates from these schools ask us to tell them what to think, instead of setting forth every effort to think freely and logically for themselves, and to arrive at the right conclusion, being well founded in the Word of God, and enlightened by the Holy Spirit, being "scribes which are instructed unto the Kingdom of heaven . . . like unto a man that is an householder, which bringeth forth *out of his treasury* things new and old" (Matthew 13:52).

The Bible is the basic and the best book of doctrine and dogma, and when our forefathers had to set up, on the request of their secular Government, their first "Confession of Faith," they did so; but handing it over to the authorities they made it clear that, in spite of this written "Confession of Faith" the only infallible guide and rule of conduct was, and would forever remain, the Bible, the Word of God.*

"Articles of Faith" are subject to change in compliance with the demands of changing times, of different places, and alternating conditions, under which the Church of God moves and has its being. Only the Word of God is like unto the sunlight, the same always and everywhere, and shows conditions as they are, and the way out. The Bible teaches us how to cope

*I state this on authority of the text book on church history, composed by the scholarly men Wilh. Neufeld and Korn. Unruh, which was in use in the "Zentralschule" when I was a student in the same. I do not know where these men got their information, but Oehninger quotes Menno as saying in his writings, "Das wahre Christentum ist nicht ein System von Lehren und Dogmen, sondern Nachfolge christi, in wirklicher Veraenderung des Herzens und Gottseligkeit des Lebenswandels." (True Christianity is not a system of doctrines and dogma but the emulation of Christ in a genuine change of heart, and in the godliness of our conduct in life.) (OEH-NIGER, *Geschichte des Christentums*, page 336, the last sentence).

with all situations, and how to travel from where we are toward the perfection which Christ demands of us saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Leave it to the Roman Catholic Church to fix doctrines and dogmas, and let us be well founded in the Word of God itself. We will be all right if we leave the doctrines and dogmas to them and strive to be of the best conduct, and to find our own way to the Father.

I wonder how our appointed committee will discharge its duty. On what interpretation of the biblical truth will it found its "General Conference Mennonite Book of Doctrine and Dogma"? So far we have no generally accepted "Articles of Faith," and can agree on none.

We would be spared many unpleasant and harmful complications if we only would follow the clear instructions of the Bible. It tells us, among many other things, minutely, how to deal with sins in our churches and conferences. Our Chairman pointed that out at the last Conference session. The instructions are given in Matthew 18:15-17, and they are concise and to the point. No case should be brought up to public attention unless the complainant has proceeded up to this point according to the rule given in that scripture passage.

Never should anything be brought up for discussion in public in the form of inference or allusions.

How can a conference understand things not knowing who the accused is, and what he has done?

If anyone sin against our Conference, he thereby sins against every member of the same, and the one who knows all about it is duty-bound to try his best to win the sinner over to see things eye to eye with church and conference, and if he succeeds, the hatchet must be buried then and there. If not, witnesses must be called in and another attempt must be made to win the sinner over; and only if that also fails must the matter be put at the discretion of church or conference, and the unruly must, eventually, be excommunicated and held as a publican and a heathen.

We have no right to discuss the sins of our brethren in gossiping conventicles, and then bring them up for discussion before a Church or Conference meeting, withholding from the same the names and facts involved, just casting unfavourable reflections on someone or something, putting many innocent under suspicion.

Someone said to me we would get nowhere following the rule which Jesus Christ laid down.

Well, if someone knows better than Christ, let him show what he can do. As for me, I shall follow Christ who so far has known better than I in every

(Continued on page 12)

EDITORIALS

EATING is something we have in common with all people. As we bow our heads in thanksgiving before partaking of nourishment, we may think of the two billion other people in the world, who to sustain their God-given life, engage or seek to engage in the very same act that is so necessary to us. It is truly an "us" that needs to be given daily bread. And the bread is given from God more than earned by man. For how have we earned it so much more than the unfortunate Mennonites in Holland who have a very meagre supply of it? Food comes through the grace of God. His love embodied in the motives and acts of man makes it possible. Where there is fear, hate, selfishness, there is obstruction to God's giving of bread. There has been and is such obstruction in Europe today. That's why it is so important that Christians in America let God give bread through them to the needy of Europe and the world. God would give. We decide whether we will let him give through us. The Mennonite Central Committee is sponsoring a program of canning for relief and of shipping packages of food and supplies for Christmas gifts. Congregations of the Church of the Brethren are sending carloads of rolled oats, cornmeal, and wheat flour to Europe. This whole program is cooperation with God as He seeks to feed the multitudes of today. It is very definite worship of our Father in Heaven. It is doing His will upon earth.

DID YOU fill out the questionnaire which appeared in last week's issue? Thank you if you did. If you did not, then we invite you to do so still. A wide response from different types of readers, mothers, laymen, young people, men in the armed forces, men in C.P.S., and ministers, ought to give us a much broader basis for our decisions. Here is your chance to pray in action for your conference journal.

LOOKING AT OURSELVES may not be so pleasant and easy as it seems right off-hand. We may not mind seeing our features in a mirror. But we generally are very reticent about taking a thorough, searching look at ourselves in the mirror of the spirit. It is usually a little painful to know ourselves well, for we sometimes are not quite so ideal as we appear to be on the surface. A great Christian

minister, who has led many to Christ, warns against the attempt to enter into the fullness of the Christian life without first having learned to know ourselves as we really are. He points out that unless this first, essential step is taken, the abundant life just doesn't come. It simply can't. We need to know how we are wrong and how wrong we are, before we can and will embrace the right pattern of life. Those who have seen themselves and then have fixed their look upon Christ are the people who walk joyfully and usefully through life, clasping hands with God.

AN EDUCATION has not always been highly esteemed by all Christians. It has been felt that a rich spiritual life is possible without it, and it is true that the disciples of Jesus as a whole did not have years of formal training behind them. They were great characters, but undoubtedly education would have enabled them to have been even more effective. The Apostle Paul is an illustration of how learning does greatly expand the bounds of the Spirit. Therefore it is with interest that we note what has happened in a sister denomination, the Church of the Brethren. Edward Frantz in reporting upon their recent conference writes, "The Conference of 1882 decided against all schools and departments of schools having for their purpose the training of young men for the ministry. The language of the decision is very strong. The Conference of 1945 was held on a college campus, gave Bethany Biblical Seminary permission to make extra solicitation to meet her needs, beyond what is in the general budget, took the colleges in a small way permanently into the Conference Budget, and in other ways gave the utmost encouragement to Christian education, taking for granted the special preparation of young men for the ministry." This shows a decided change in sixty-three years. One can ignore or decry an education but not without suffering hurt from such an attitude. Sixty-three years have undoubtedly substantiated this for our sister church. In this increasingly complex world an excellent education comes in very handy. It is especially essential for those who would be leaders in the Church. They very much need an education which brings out the glory of God and which ripens them in His truth and love.

THE READER SAYS:

Two Questions Receive Consideration by Late Conference President

1. Was the General Conference sincere in adopting the resolution which set forth its attitude on war?

2. Why does Conference not accord floor privileges to college staff members as it does to its missionaries?

As to the First Question

This doubt was not expressed at the session. But evidently our Peace Committee, which presented this resolution, rightly sensed the sentiment of the session, for the statement was adopted with few if any dissenting votes.

As published, there were misleading omissions in both part "A" and part "B" of No. 78, the resolution in question. Whether the men in the draft would have voted the same way, one may doubt; but that is beside the point. For even if they did not so vote, that would neither prove nor justify a charge that the conference delegates were insincere. Sons have been known before now, not always to think and act as do their elders. And if conscience is to be the arbiter rather than some human overlord, we dare not crush it. Mennonites especially have reason to remember that regimentation—whether political or hierarchical—can be equally brutal and unjust toward Christian conviction and conscience.

In this connection one should not overlook "B" of the resolution, which acknowledges "common guilt in not having taught and lived more fully our Christian life..."

Regarding Floor Privileges

Why are these not accorded college staff members as they are to our conference missionaries?

Answer: Because the cases are not parallel. Our missionaries are accredited and made our missionaries officially by the respective conference board, which is so authorized and is directly answerable to Conference. But neither the General Conference nor any of its boards has anything whatsoever to say, as such, as to who is or is not to be on any college staff—Mennonite or non-Mennonite. More than that, in the memory of some, a college president was asked at a session: If the General Conference gave \$100,000 to his college, would the Conference then be given a share in choosing the teaching staff? And the answer was definitely, No!

Under the circumstances the answer was technically correct. For so long as there is no recognized, official, mutual agreement as to organic relation or interrelation of two separate corporate bodies, naturally neither has the right to expect to be permitted to interfere in the conduct of the affairs of the other. Submitting reports is not enough.

Any organization that expects and receives finan-

cial or moral support from our Conference should also covet and seek its spiritual welfare. It is no more justifiable for any school to say to a church: You furnish the capital, and I will feed your youth with the academic, moral and spiritual food I think good for them, than it would be for a farmer to say to his neighbor: You let me take over your farm, then I'll be in a position to feed your children what I think they should eat.

The General Conference has need of schools that want not only its financial support, but that above all else are equally concerned to supply the proper moral and spiritual food which is basic for the existence of our Church. That is a sine qua non; no matter what the school calls itself. And schools that are really set up for that purpose—as I think some aim to be—will doubtless equally need and covet the support of the Conference which they purport to serve. And they will be concerned to establish amicable relations.

The practical problem is, how to provide a system by which the best interests of all concerned will most effectively be served. To that end a suggested procedure was presented at the last session (where it was tabled) and is to be acted on at the next session.

There are three or more approaches that might profitably be discussed. But for now this must suffice.—C. E. Krehbiel.

Mignonette's Secret

*Old Gravel Walk drew in his breath
The air smelled fragrant . . . sweet.
"What is your secret, Mignonette?"
She answered softly, "Feet."*

*"How can that be?" gasped Gravel Walk.
"Just listen, I declare,
Whenever I am trodden down
My fragrance fills the air."*

*"Well, bruises don't affect me thus,"
Old Gravel Walk replied,
"I just grow harder every day;
But I don't care," he lied.*

*"Yes, each of us has different tasks
And bruises do their part
To help us," nodded Mignonette,
"Cheer up, be glad of heart."*

(The above poem is by Amanda Friesen, invalid poetess of Doland, South Dakota. It is from her little booklet, "Good Medicine Poems." Mignonette is a garden annual with greenish-white flowers. It gives off fragrance as described above.)

Why Mennonite Boys Choose Military Service

Part II

MCC Draft Census Results

By J. Winfield Fretz

Pastors of all Mennonite Churches were asked to comment on why each man classified 1-A and 1-A-O entered the armed services. The suggested reasons given by the General Conference pastors were tabulated and grouped according to the following eleven categories:

Reasons	Number	Percent
1. Associates	321	26.7
2. Family influence	201	16.7
3. Sense of Duty	147	12.2
4. Lack of Peace Teaching	107	8.9
5. Finances	107	8.9
6. School Influence	64	5.3
7. Spiritual Indifference	62	5.2
8. Occupational Advantage	38	3.2
9. Away from Church	26	2.2
10. Lack of Information	23	1.9
11. Draft Board	19	1.6
12. Miscellaneous	86	7.2
	1201	100.0

All of these reasons were correlated with other factors such as the age of the draftee, his educational level, his church standing, and his occupation. The General Conference Peace Committee will likely make the full results of this census available for ministers and lay members. Only a few comments will be in order here as to the meaning of the "reasons" given for entering military service.

It is of utmost importance to remember that all Mennonite men as well as all other citizens had the freedom of choice in the matter of draft classification. It was not a matter of doing military service or being shot, or even of doing military service or going to jail. The Selective Service and Training Act of 1940 made provision for all men with a religious objection to war or military service. All men at the time of registration may state their objections to war and ask for classification as a non-combatant (1-A-O) or as a 4-E. If the local draft board refuses to honor these requests the registrant has the right to appeal locally and following that a presidential appeal. It is clear, therefore, that Mennonite drafted men *chose* military service. They were not forced to it by the government.

A second point of significance is that the General Conference ministers feel that a large number of their members join the armed forces because of social reasons. This is the most significant of all reasons given, twenty-seven per cent, or more than one out of every four men who take military service, do so

because of the influence of their associates. If other reasons such as "family influence" (16.7); "school influence" (5.3); and "away from church" (2.2) are added to "associates" we have a total of fifty per cent taking military service for social reasons. This means that the influence of friends, school companions, fellow laborers in factories and offices, and the close relatives are more important than any other reasons in accounting for the rejection of an alternative to military service. This clearly illustrates the influence of environment on Christian ideals. Rather than retain the historic Mennonite ideals and convert others to them, seventy-three per cent of the General Conference Mennonites accommodated themselves to the values and thinking of their associates by accepting some form of military service.

A third fact of major importance is that 12.2 per cent of the General Conference men took military service because of a sense of duty. The men in this category felt it was the patriotic thing to do, that to refuse military service was to be not only disrespectful but also ungrateful to one's country. They concluded that military service and Christianity were not inconsistent and thereby repudiated the position of Biblical non-resistance as traditionally held by Mennonites. Such men seemingly saw no higher loyalty than loyalty to the State. Of all reasons given for accepting military service this one is farthest removed from the traditional peace teaching of the Mennonite Church. Closely related to this reason is that of "occupational advantage." Those who take military service because it offers them a chance to learn to fly, learn more about radio operation, to get medical experience, to continue their education, or to have a chance to travel and have adventure, completely avoid the central issue. They relegate the religious principle of non-resistance and the evil of war to a secondary place and look upon military service as offering personal advantage.

It is significant that relatively few pastors thought the reason for their members joining the armed forces was because of a lack of information, lack of peace teaching, or because of the need for financial support for dependents. Had these reasons weighed more heavily it might be concluded that church members entered military service due to unawareness of alternatives. Allowance must of course be made for the protective inclinations of the ministers who would normally not say that members took military service because they as ministers failed to teach adequately on the subject. It is a fact, however, that most Men-

nonite ministers were woefully negligent in stressing the Scriptural teachings on peace prior to this war.

One important reason why church members rejected the Civilian Public Service and chose one from or other of military service is the attitude of many ministers. There are a surprising number of ministers who are neutral as to which draft classification their members take, and some even refuse to support the Church program of Civilian Public Service. In a very real sense, then, the position of the drafted men in general reflect the attitude of the pastors. It is assumed that ministers, like their members, have been influenced in their environment to the point of being confused, indifferent or in opposition to the doctrine of non-resistance. Ministers too have been influenced by the opinions of their associates, by opinions of hostile members, and by community propaganda.

Finally, the census reveals that the General Conference is losing its doctrine of Biblical non-resistance. It is rapidly and almost identically following the steps of Mennonites in Switzerland, Holland, and Germany who have completely lost their peace witness. During this war Dutch Mennonites were active in the political underground, and German Mennonites were fighting an all-out war for Germany and against the Allies among whom were American Mennonites. In America, as in Europe, it is an open question as to how long the government will respect the peace witness of the Mennonite Church when a large fraction of its members renounce this position and accept the authority of the State as ultimate in time of war.

BEHOLDEST MOTE—CONSIDEREST NOT BEAM

Over and over the teachings of Jesus and the unique manner in which He put them, testify to His keen insight into and understanding of human nature. One such case in point which we now call to mind is the question which He put, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Note His apt use of terms in stating the two propositions. In the first, He speaks of seeing, perceiving, observing, taking note of; in the second, He puts the case in terms of considering, trying to conceive, giving thought to, pondering over. Why did He thus change the terminology? Because He knew that in some way or other the shortcomings of others seem to become apparent enough to us; but not so with our own. We do not see them. Something seems to hide them from any casual or superficial view. If we ever become conscious of them, it is because we give careful and honest thought to the matter; i.e., we must "consider."

So by the very way in which Jesus put His searching question, He really did two things. He laid before us the necessity of self-examination, and then asked us why we do not do that, instead of so much critical observation of others. May it be that

this is because we do not want to become aware of any shortcomings of our own, or that any consciousness of that sort which we may have is eased in its pointedness as we set out the imperfections of others and fix our gaze on them? By thus making a comparison in which our tricky nature casts the advantage in our favor, we feel less disturbed and go on our way all too complacently. The spiritual danger in so doing is at once apparent. So the Master's question still presses, "Why do you take note of even small defects in those about you, but do not give thought to make certain that greater ones are not found in yourself?" —R. L. Hartzler, Editor of *The Christian Evangel*, organ of the Central Conference

HOW TO PLAN AN ENJOYABLE LORD'S DAY

1. Stay at home Saturday night. Enjoy the evening with the family and retire a little earlier than usual.
2. Get up a little earlier Sunday morning and help do the necessary work of the home. An honest division of labor helps to oil the wheels of the household.
3. Plan to go to Sunday School and Church Worship Service. Religion and worship are necessary to a full-grown life.
4. Plan for a little time of quiet before you start for church. Remember that you are going to the Sanctuary to meet your God.
5. Plan to spend the entire day in a way that will bring cheer to others, relaxation to yourself and honor to your Lord and Redeemer. —Bulletin, West Zion Mennonite Church

THE C.P.S. SEMI-STARVATION EXPERIMENT

Among the wide variety of forms of service being rendered by C.P.S. men, the experiment being carried on with thirty-four men at the University of Minnesota is attracting much attention by Government officials and others concerned about doing relief work with hungry and starving peoples.

Right now these men are eagerly looking forward to July 29, the day on which they shall be eating their very much reduced meal. After three months of very limited diet, allowing them only about 1,100 to 1,700 calories instead of the necessary 3,500 required by the average person normally. Their weight is being reduced by 25 to 30 per cent during these six months, ending in late July. After that follow three months of building up to normal weight.

Nine of us from historic peace colleges, who attended the N.C.A. work shop or University classes this summer visited these men at several occasions and found them in good health and spirits. Hungry? Yes, indeed. If it weren't for a cause of being used to test just what happens to human organisms being starved when they can be clearly observed they would gladly eat. If they weren't conscientious, they wouldn't of their own account agree on a "buddy system," never going out alone, but they yield to rules of fasting. UNRRA is already using every bit of information as fast as it becomes available. Their service, too, helps to bring life, not death.

—J.S. Schultz

WHERE THE MAIL COMES ONCE A WEEK

(Rev. A. J. Neuenschwander, Secretary of the Home Mission Board of the General Conference, pictures in vivid words life at Barnes Crossing, Saskatchewan, which lies "way up north." Brother Neuenschwander is visiting outlying home mission stations in Canada.)

Barnes Crossing, Saskatchewan, July 12-15, 1945: The location: This finds us 366 miles north of the International Line. Many of you remember the location of Saskatoon, having attended the General Conference there in 1938. Barnes Crossing is 225 miles northwest, mostly north from Saskatoon.

As I am laboring here in the Immanuel Church, Rev. Isaac Epp, minister with three places of worship: Beaversdale, mother church, log-structure, built in 1930; Daisy Meadow, five miles across the Beaver River to the north; and Champion, fifteen miles southwest, certain thoughts and impressions come to me.

First, mail comes to Meadow Lake, northern end of the Bees Line, Via C.P.R., twice a week, and it is brought to the local post office about twenty miles north-westward, once a week—on Friday by motor truck. On that day almost every family arranges to get their mail. Members of the family take time off to read the letters and papers.

Second, wheat, barley, and oats fields look good and give promise of a large harvest if a few more rains come. Wheat and barley is starting to head just now. Gardens are nice. Potatoes, lettuce, peas, and other garden produce grow nicely. Flowers are blooming. Yesterday and today I enjoyed ripe wild strawberries as well as jam made from these berries. Wild raspberries grow abundantly.

Third, even at this date, three weeks after the longest day, I am told the sun shines about eighteen hours out of the twenty-four per day. I know the sun sets at 9:30 o'clock, but I have not been up early enough to see it rise at 3:30 a.m., so I gladly take their word for it. These long days cause rapid growth.

Fourth, family life is the same as elsewhere. Last evening I was in the home of Grandfather and Grandmother P. N. Friesen, Darintosh. After the evening service (no lights used) the children with their families came home, and we had a delightful lunch together. The grandchildren enjoyed the run of the house just as they do in the States. At about midnight one of the girls noticed a brush fire. We went out to see it. Indians were cleaning up some brush about a quarter mile away. The light of day had not disappeared, I noticed. I took out my watch and easily saw that it was exactly mid-night. I was told it does not get darker at any time on clear nights.

Fifth, religious life and devotion to Christ are

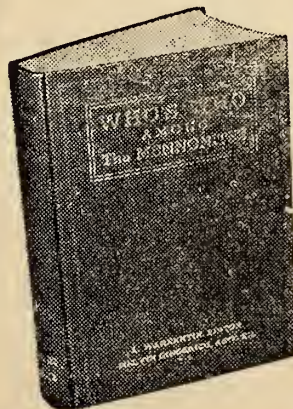
vital to these Mennonites. In the Daisy Meadow Church we sang: "There is a Name I Love to Hear" and "My Jesus I Love Thee," with great sincerity. I told the people about our home mission work and brought a gospel message besides. True to form, a song had to be practiced by the children for the Sunday School Convention on Sunday, July 15.

Sixth, the Sunday School Convention and Annual Bible Conference, July 15-22, are further evidence of the energetic Christian efforts that are made in this community. This is a united project carried on by a number of churches, and in order to accommodate the crowd, a large tent was erected on the Beaversdale Church lot. Rev. Chas. B. Dirks, home mission worker, and three other ministers will be the Bible Conference speakers. Rev. Janzen, Rev. J. C. Schmidt, Rosthern, President Saskatchewan Youth Committee, Rev. Magnus, and Rev. A. J. Neuenschwander spoke to the Sunday School Convention. Approximately three hundred people were present, representing ten Sunday Schools. The people came on foot, in big trucks, autos, buck boards, and farm wagons.

Seventh, although far removed from other Mennonite churches—even though the mail comes only once a week—these people are busy and happy in the land. They are content and rejoice in the many good things the Lord has done for them. They read *The Mennonite* and *Christlicher Bundesbote*, the *Missionary News and Notes* and consequently are quite well informed about General Conference mission and relief work.

The brethren David Toews, Benjamin Ewert, and J. J. Thiessen arranged my itinerary and sent me to visit and labor with these far-removed fellow believers. —A. J. Neuenschwander, Visiting Home Mission Stations in Canada

Who's Who Among The Mennonites



Over half of the new edition of **Who's Who Among The Mennonites** has been sold. If you have no copy, secure one and look up the short sketches of Mennonite leaders, whose names you frequently read. You may order your copy from the Mennonite Publication Office, Newton, Kansas. Cost \$3.50.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

THE STATE OF OUR MENNONITE CHURCH IN INDIA

(Extracts from Rev. S. T. Moyer's last report)

As I attend these church conferences, and meet the thinking of the Indian leaders, I always come away much encouraged, and with a glowing faith in the essential soundness of the present program. I believe that our Christian work in India is about a dozen years behind in developing a genuine leadership developing program. I glory in the fact that Mission Conference finally passed in 1943 a budget allowing Rs. 2000/- to this end. This program in some details may still be quite flimsy. At least our faces are set to the future.

I am under no delusions. It will take about fifteen years for any boy now finishing Jagdeeshpur School to begin to shoulder responsibilities in a creditable way (i.e. by 1960); and it will take two or three generations after him to be able to rise up and do the work that the Indian worker, PLUS the foreign worker is now doing. We cannot withdraw from India within fifty or seventy years (the time of the Hebrew captivity) and have the work properly gone on. We are just on the fringe of the task. There is a tremendous amount of land yet to be possessed. Nothing above precludes an early return of our Lord Jesus, in Whose glorious return I sincerely believe and preach.

Nevertheless to see the Church Conference NOW at work, to sit in its Governing Body and work shoulder to shoulder with nine Indian brethren (and seven missionary members)—with the pick of the eight Indian pastors and the best of the laymen, as the brethren Nundy of Korba, Banwar of Champa, W. B. John of Jagdeeshpur,—and to have sat through three years hammering out a constitution, and have tested it clause for clause, I personally am very happy that the church is now set to carry on: the task of Evangelism, plus all pastoral and church work, plus holding of property, plus primary education.

At the last Mauhadi Conference we had present two outside guests, as leaders: Rev. C. Bhan Singh, pastor of the large Methodist Church at Jagdalpur, and about to become District Superintendent of an area with Christians in about 250 towns and villages; also Rev. Meyer of Khariar, Evangelical-Reformed Church. Both men were taken off their feet in glad surprise at what they saw of our work. They never dreamed that we had such an organization, nor such a church, nor such a body of Indian leadership, with

the missionaries not in control. And when two months later Dr. D. A. McGavran heard that in Phuljhar-Deori alone we had a Christian community, up and going, of 3,500 souls, he wanted to send a team down to get first-hand reports and spread the news all over Chhattisgarh.

In conclusion, these words as greetings,—“we have obtained mercy—we have this ministry—we faint not,” II Cor. 4:1. I dare not elaborate on Paul's wealth of meaning of the three words, “mercy and grace,” “this ministry,” “faint not.”

Yours for Christ and His blood-bought Church,
S. T. Moyer

PROMISING YOUNG CHRISTIAN FROM CHINA MISSION FIELD WRITES LETTER

(Wang Shu Ying is a talented Christian girl from the General Conference Mission in China. She is one of five orphan children which were cared for by the mission. Now serving a Baptist church, she is interested in coming “back to our church” to “take care of orphans.”)

The Baptist Church
Nor Tai Chiu Kai
Chengtu, Szechwan, China
May 20, 1945

Dear Rev. and Mrs. Brown:

I was very glad to get your letter a few months ago and know that both of you have been getting on very well. It was a great happiness to get a letter from you.

After my graduation from the West China Union Theological College, I came to work in the Baptist Church in Chengtu. My great hope is to go back to our church and take care of orphans. Because of this I intend to go to the West China Union University to study one or two years on children welfare. I hope God may guide my way. Dear Rev. and Mrs. Brown, please do remember me in your prayers.

I want very much to know more about our church and its characteristics. If possible please tell me the history of our church in China. I hope I can write down the history of our church in China some day in remembrance of you two.

We were very happy to know that the European war was ended. We hope the war in East Asia will end very soon. We tremble to see the war carrying on.

Rev. Pannabecker has not reached China yet. We hope he may have a chance to come to Chengtu. Dear Rev. and Mrs. Brown, we don't know whether you will have a chance to come to China again or not. I am sure we shall be happy to meet you.

Sincerely yours,
Wang Shu Ying

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

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North Newton, Kan

A New Frontier

by Rhea Krehbiel Blythe

The subject of "Should Churches Establish and Maintain Hospitals for the Mentally Ill" is one of vital importance, not only to our church, but to the post-war nation. It is a problem that the war has greatly magnified, as such it will have to be faced in the future.

In the early institutional care of the mentally ill the church (Quakers) took a leading part. Other social inheritances however hindered the church from taking hold as it did in the field of medical hospitals.

The individuals that conquered and settled the soil of our country brought with them from Europe many of the prejudices in regard to the cause and treatments of insanity. Insane persons were held in shame, to be locked out of sight, if not out of mind. Insanity was referred to as "the sins of the father," and the "devils with-in!" These pioneers thought of insanity as a "punishment for sins" of either the individual or the parents, and not as an illness. Except for a few religious groups the great majority of people did nothing for the insane.

Social workers such as Dorothy Dicks (not the columnist) and many others pioneered in the field, and brought the problem before the government units. Hence state institutions were established, and in many states administration of them was combined with the "Poor Relief" administration. Funds for these departments have always been appropriated on a bare maintenance basis only. Because insanity is a sickness of the rich as well as the poor, some private hospitals (mostly detaining homes) were also established where large fees were charged.

The advancement of the medical and psychiatric sciences has also advanced the conception of insanity by the laymen. A mental case today is taken to a specialist in mental diseases. But here is where we are confronted with a new problem. Where institutional care is needed a patient's family has a choice

between a few very expensive and almost prohibitive private hospitals, and the state operated hospitals where in most states a commitment from the Probate Judge is needed. The first is financially impossible, and the latter frequently brings life long social condemnation to the patient. Then too, state institutions have been pawns in the hands of politics, with the jobs in the institution being given to the best political workers. Yes, the professional jobs were chosen with care, but the ordinary ward jobs, the people who contacted the patients day after day, were given to inexperienced and untrained people. Had the states looked for trained people they would have been able to find only a few, such a few that their presence in an institution would be negligible. The present war has through its labor shortage, etc. focused the attention of people on the problem which has always existed. Added to this is the fact that almost every state hospital in the United States is crowded and overflowing. People who need treatment, either short or long term, are not being accepted. Feature a person with a bursted appendix waiting months for treatment! But this is happening every day with the equally serious mental cases.

The church has an obligation and a duty in the field of establishing and maintaining hospitals for the mentally ill. The church through its other institutions, medical hospitals, and schools, will be able to train the personnel for the operation of mental hospitals. The church can provide the personal and religious touch that only a religious group can give. It can provide a hospital for the vast group of middle-men who can not afford the privately operated mental hospital, or who hesitate to accept the free service of the state hospitals. It can give new lease to life to many condemned mentals. It can give its youth a new field in which to serve humanity. Here, the church can carry out the wishes of The Son of Man. Indeed, here is a new frontier!

REPORT OF SASKATCHEWAN RETREAT

held at Youth Society Farm, near Rosthern, July 5-8.

As in previous years the young people of northern Saskatchewan rallied to follow the invitation for a season of fellowship and study. Representatives from Ontario, Manitoba, and British Columbia were present. "Working for Jesus" was the motto.

Thursday evening the committee welcomed the gathering young people with appropriate scripture verses and remarks. Rev. J. W. Nickel, youth worker from British Columbia expounded with the help of a projector the parable of the Good Samaritan.

Morning devotions were conducted in groups divided according to age. When weather permitted these classes were held out of doors.

Friday and Saturday were marked by lectures on different topics: "The Sermon of the Mount" by Dr. J. H. Langenwaller; "Home Missions" by Rev. A. J. Neuenschwander; "Mennonite History" by Rev. J. G. Remple, Rosthern; "Foreign Missions" by Verney Unruh. Addresses were delivered by Bishop David Toews, Rev. J. B. Dirks and John Unrau.

The singing of hymns under direction of Prof. Hohmann contributed toward making the retreat a real Christian experience. Surely there is nothing that expresses the deep devotion and adoration, the peace and the joy of a Christian as adequately as these hymns "that are old because they are good, not good because they are old."

Upon the invitation extended by Rev. Neuenschwander in two evangelistic messages, several souls were led to make a definite decision for Christ, while many others felt strengthened and encouraged in their fight for the good cause.

Saturday afternoon the Youth Society held its business session. It is very encouraging to see how the Lord has blessed, materially and spiritually, the undertakings of the young people and is opening new fields of service. A projected children's home besides the Invalid Home, Summer Bible School and evangelistic work provide ample opportunity for youth to work for the Master.

"The King of Kings" was shown on two evenings of the retreat.

Sunday, the last day, brought many visitors from neighboring churches to attend the song festival. Several choirs, including a retreat choir, participated as well as ladies' choruses and male quartets. I feel sure that no one that took part in the practicing and rendering of such selections as "Now let every tongue adore Thee," "My God and I" and "God so loved the World," shall ever forget them.

To our Youth Committee, who has spared neither time nor effort toward making this retreat a mountain-top experience for many of us we extend our heartiest thanks and appreciation.

To our bountiful heavenly Father we give praise and thanks for the wonderful fellowship with Him and with fellow-Christians, both of which we were privileged to enjoy especially these few retreat days.

—Marie Klaassen

WHAT THE ADULT RETREAT AT MENNO-LAN MEANT TO ME

The first adult retreat at Menno-Lan, July 13 to 15, has come to a close. The reality of God was demonstrated in a real way by the women and men who were chosen as the main speakers. In their humble yet forceful way expounding to us the word of God to the extent of sinners being convicted and believers strengthened in the faith. The theme "Christ liveth in me" was felt throughout the whole of the retreat by the way the retreaters responded in song, devotion, heart searching to the extent of tears, and last but not least in prayer to God in thankfulness that Christ does indeed live in us the hope of glory. God does make himself manifest in nature, in a wonderful way, when we look at the beauty around us, how we can worship God in the quiet out of doors away from the hustle and bustle of every day life. "The heaven declare the glory of God and the firmament showeth his handiwork." How wonderful! Man has ingenuity but God alone can make a tree. Sweet indeed was the fellowship of the Saints, men and women of like faith, with one goal in mind, and that to serve God and their fellowmen. Men in all walks of life, the farmer, banker, business man and preacher all on the same level; housewives, teachers, missionaries all came together to this first adult retreat in order to be strengthened, spirit, soul and body. We received the spiritual food so necessary for our growth in order to fit us better for the task ahead, when we come back from our mountain top experience to the valley of duty, sacrifice, and service. Our homes, churches and community should reap the blessings for this, our sitting together in heavenly places. To me it has meant a deeper devotion to Christ and His cause. God be praised for the blessing and benefits of our retreats at Menno-Lan.

Mrs. Wilmer Martin, 137 Tenth St., Quakertown, Pa.
Mrs. Wilmer Martin, 137 Tenth St., Quakertown, Pa.

Work

Thank God for the might of it,

The ardor, the urge, the delight of it—

Work that springs for the heart's desire,

Setting the brain and the soul of fire—

Oh, what is so good as the heat of it,

And what is so glad as the beat of it,

And what is so kind as the stern command,

Challenging brain and heart and hand?

Work

Thank God for the pride of it,

For the beautiful conquering tide of it,

Sweeping the life in its furious flood,

Thrilling the arteries and cleansing the blood,

Mastering stupor and dull despair

Moving the dreamer to do and dare

Oh, what is so good as the urge of it,

And what is so glad as the surge of it

And what is so strong as the summons deep

Rousing the torpid soul from sleep.

—Selected

DAILY DEVOTIONAL MESSAGES

By Mrs. P. R. Schroeder, Mountain Lake, Minn.

AUGUST 14—“*Yea, they spake against God; they said, Can God furnish a table in the wilderness?*” Psalms 78:19

Do we speak as Israel did when we consider the great want in the world today and hear from every side, “America must feed the nations?” Will there be enough for us and them also? Read the rest of the Psalm. Verse 25: “Man did eat angels’ food; He sent them meat to the full.” At this time we again hear of bountiful harvests. God has fed us and still does as no other people. Can God furnish a table in the wilderness if we are true to Him? He not only *can*, but He *will*.

AUGUST 15—“*The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day.*” Deuteronomy 5:23

God made His covenant with Abraham, with Isaac, with Jacob, with all the faithful down the line. But Moses tells his people that that is not enough. God also covenanted with them, with each one hearing his voice. We often are tempted to depend on the faith of our fathers. Let us treasure that, but let us not neglect to go a step farther. God has made His covenant with each one of us; we must individually, keep our covenant with Him.

AUGUST 16—“*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*” Acts 4:12

Jesus is the one and only indispensable man. Many a family has said of a loving father, we never could do without him. Death took him, and, to their own surprise, they found they could do without him. A church has a faithful pastor; the people say, we could never give him up. He takes another charge and the church goes on much as before. A community looks to one or two of its key-men whom they deem indispensable; they are removed and the community goes on. Death takes a Roosevelt from our nation; he was often heralded as the indispensable man. Our nation can and does go on without him. But here is one absolutely indispensable man, the Lord Jesus Christ.

AUGUST 17—“*Thy judgments are a great deep.*” Psalms 36:b

It is over the judgments of God that Christians often stumble. Webster gives many definitions for this word. It means, first, the act of judging, weighing in the balance, deciding between right and wrong. Can we not trust God to do that for us? It also means punishment. Who should know better than God when and how to exercise that? The German

word “Heimsuchung” (Home-seeking) is the most satisfying definition of all. In all of God’s judgments He seeks to bring us Home.

AUGUST 18—“*How great are His signs and how mighty are His wonders.*” Daniel 4:3a

God’s creation is a marvelous wonder before our eyes. When He struck down Ananias and Sapphira for their sin, it was a miracle of judgment. When He healed the lame man at the Beautiful Gate through Peter’s word, He performed a miracle of healing. When He met Saul on the Damascus road a miracle of redemption and transformation was achieved which made of him the great Apostle Paul. No wonder Joshua admonishes Israel: “*Sanctify yourselves, for tomorrow the Lord will do wonders among you.*” Josh. 3:5

AUGUST 19—“*Then Peter and the other apostles said, we ought to obey God rather than men.*” Acts 5:39

In our present world conflict men tell us that we must make a difference between essentials and non-essentials in the Bible. Who will determine what is essential and what is non-essential? The same Christ who said to Nicodemus: “Except a man be born again, he can not see the kingdom of God” (John 3:3), also said, “But I say unto you, resist not evil” etc. (Mathew 5:39). The same Paul who said to the Philippian jailer, “Believe on the Lord Jesus Christ, and thou shalt be saved and thy house” (Acts 16:31), also said, “Avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord.” The same apostle John who tells us in his first epistle, chapter 2, verse 2: “He is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world,” also says, John 3:23, “This is His commandment, that we should believe on His Son Jesus Christ, and love one another, as He gave us commandment.” One is as binding as the other.

AUGUST 20—“*The secret things belong to the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.*” Deuteronomy 29:29

We often fret about the things that we can not know. It is a great comfort when we once come to the place where we realize and admit that there are secret things with God too big for our finite minds to grasp. Then we cease going around in circles and not getting anywhere, and, instead, concentrate on the things which He has revealed to us and busy ourselves to do all the words of His law.

Conference Glimpes

(Continued from page 2)

case. If we would follow the advice of Christ as given in Matthew 18:15-17, very few cases would ever have to be considered in public at Church and Conference meetings, and those that might come up for discussion would be disposed of quickly and efficiently.

Judgments passed on our members by other churches, conferences, or other religious bodies, should not be used in our meetings as evidence against them. Naturally other denominations differ from us, and in their eyes we are either modernists or reactionaries, and what they hold against one of our brethren they hold against us, and try to strengthen their position against ours by pointing out what is wrong with us. We cannot help that. But if a brother sinneth, whether his sin is an offence only to us, or to us and incidentally to some other religious body, the case must be treated according to Matthew 18:15-17, or it cannot be brought up before our churches and conferences.

We should stand one for all and all for one, if we wish to survive. No outside assembly has a right to intermeddle in our own affairs.

One thing I miss in our triennial Conference sessions: discussions of our Articles of Faith on principle.

We are so busy with solving all the problems that have arisen along practical lines that we can spare no time for such discussions.

Would it be entirely impossible to get together and to discuss our stand toward war and peace, toward our interpretations of the biblical truth, toward methods of evangelism, etc.? Even if this would not lead to a complete unanimity on all of these and other matters, it would still help us to understand the other fellow, if we only would be led in such deliberations by God's Holy Spirit of Love. And we would find the basis on which we could work together harmoniously, even if we do not agree on every doctrine and dogma.

Such discussions would also enable us to be "ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear." (I Peter 3:15) They would serve us much better than a voluminous "Book on General Conference Mennonite Doctrine and Dogmas." Here we still could learn although we are past our school age. And we would find how much common ground we still have to stand and to work on, in spite of our doctrinal and dogmatical differences.

We have still much to learn about why we conscientiously object to war, and how we could live up to our convictions in war as well as in peace time. A thorough education in this subject is needed not only by the young but by the old as well. The prob-

lem of the young is not how to understand the reasons for our aversion to killing men and to participate in war in any way at all. Their problem is how to understand the conduct of the old people in the light of their noble principles and ideals.

We old fellows know perfectly well that we must live up to them, but please, tell us how to do it,—and how to do it not only in critical times but how to live in times of peace in order not to spoil things for us when upheavals come along. How can we live up to our convictions and still render a service to King and country that would mean no material privilege for us above other citizens of the country? How can such service be worth while in such a way that outsiders can understand its value and grant us the exemption which we enjoy?—The Word of God bids us to "walk toward them that are without." (Colossians 4:5)

In this Land of Liberty we have a right to ask for other services in war than killing and destroying the life and property of friend or foe, but we must bear the burden of critical times together with our compatriots which have another view on the question of peace and war than we have. Our service in war may be different but by no means easier or less dangerous than the service of the men in the army. We may not kill but we may, and should be willing to die for the country in which we live, and which grants us religious liberty in its bounds.

My remarks at the Conference, to the effect that old people need education in our peace doctrine as badly as the young, were met with deadly silence.

Are we dodging the issue? Are we moving along the line of least resistance? Do we wish to get off as cheaply as possible? Are we set on having our youths confess to the doctrines of peace while we sit at home cashing in on war profits, and comforting ourselves with the sophistic philosophy that it does not matter where the money comes from as long as we spend in a way that pleases God?

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

There is much room for us in the Conference to grow, to improve, and to mend our ways.

The hour that impressed me most and quickened my good hopes for us of the Conference, was the one which showed that we still repent our sins, and that God restores us to our stand as children of His when we come to Him with a contrite heart and beg His forgiveness.

"O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of His pasture and the sheep of His hand. Today if ye will hear His voice, harden not your heart, as in the provocation."

RELIEF

Appointees EnRoute to England

Farewell services were held at Akron on July 17 for three workers who have been commissioned for relief service in England. George Neufeld, Waldheim, Saskatchewan, according to present plans will work with John Thut in behalf of German and Italian war prisoners in England. Susan Peters, Niagara Falls, Ontario, and Evangeline Matthies, Virgil, Ontario, will fill vacancies among Mennonite personnel in England caused by the transfer of several workers to projects in Holland and France. It is significant to note that the above three workers were recipients of Mennonite relief in Russia during the famine of 1919-23 and when their families migrated to Canada.

Changes in Middle East Unit

For some time the refugee camps in Egypt have been in the process of liquidation and Mennonite relief workers were uncertain as to when they would serve further. O. O. Miller arrived in Cairo, July 10, and after discussing the rapid changes with the Mennonite personnel it was decided to send five members of the unit to Italy during the coming month as part of the U.N.R.R.A. mission there; two workers are to proceed to Ethiopia; three workers will continue work in Egypt among displaced peoples; and four remaining workers continue to serve in refugee camps.

Helping Refugees to Go Home

Bertha Fast, a children's recreational director at the Tolumbat convalescent camp, recounts in a recent letter a phase of the refugee migration:

"Several weeks ago I felt fortunate to be chosen as one of the people to escort the refugees (from Tolumbat) to El Shatt in preparation for returning to Yugoslavia. Nancy (Hernley) also went along. It was one of those experiences I shall treasure: the refugees piling up their baggage, driving in the big lorries to the station where every one settled themselves on their luggage to wait for the order to enter the train, walking through the cars at night, stepping over sleeping children and trying to cheer them with my limited vocabulary, Nancy handing out aspirins and bandages, all of us crossing on a ferry, filling the boat to capacity with bundles, babies, and all. Back and forth we were on the way thirty hours, but I was ready for more. So tomorrow I am going again!"

Canning Labels Available

We have received a supply of the 1945 C.P.S. canning labels from the printer and requests for these labels should be sent to M.C.C. Only the new label should be used for marking contributions of food for C.P.S. this year. The "Food for Relief" label should be used when marking contributions of relief foods and these too may be obtained upon request from the Akron office.

Church Building Among Paraguay Mennonites

Mennonite colonists in the village, Ruckanau, in Colonia Friesland, have just completed the construction of a new combined church and school building. The structure, measuring 52 feet by 23 feet, is now the largest building in that colony.

The Fernheim colonists plan to begin the construction of their second church building within the near future. This new house of worship will occupy a space approximately twenty-six feet by sixty feet. Their first building, designed exclusively for church use, was built in the village No 11 recently.

C. P. S.

C.P.S. Responsibility Increases

The number of men in Mennonite camps and the responsibility of supporting and administering the program steadily increases. The termination of the war in Europe and plans for demobilization of inducted men, have not affected C.P.S. as yet. In fact, prospects for discharge of C.P.S. men by the point system have waned considerably since the introduction in Congress of the Winstead Bill. Even if the bill does not pass it will postpone the beginning of demobilization for at least several months. Selective Service will not begin discharges while the bill is pending. In the meantime inductions into C.P.S. continue. Reports for the past month reveal that from May 31 to June 30, ninety-six new men were inducted into Mennonite camps bringing the total number up to 4,164.

Mrs. Roosevelt Visits Unit at Poughkeepsie

The wife of the late President spoke to members of the C.P.S. unit and the Women's Summer Service unit at the Hudson River State Hospital on July 9, telling about her interest in relief work and pointing out the most crying needs of the world and how they might best be met. Mrs. Roosevelt commented on her visit in her widely published column, "My Day" for July 12. "The superintendent of the hospital told me that they (the conscientious objectors) had undoubtedly raised the standards for the care of the patients, and that they had been of tremendous help in disclosing certain practices which existed there and about which we were never before able to get any real evidence. He said if they would stay longer they would probably improve standards even more... This kind of work for the conscientious objectors is, of course, much better than many of the occupations which they have been given to do in the public service camps. Many of them are preparing to travel for their churches after the war and undertake relief work in different parts of the world, and what training they get in hospitals here will be of value in the future."

1945 Women's Summer Service Program

Eighty young women have volunteered and are serving in the M.C.C. Women's Summer Service Program during the present season. Besides ten, who are assisting at the clothing centers and headquar-

ters office at Akron, seventy are serving in mental hospitals as follows Poughkeepsie 29, Cleveland, 18; Ypsilanti, 16; Wernersville, 7. They represent the following denominations: Conservative Amish Mennonite, 1; Brethern in Christ, 2; Central Conference Mennonite, 2; General Conference Mennonite, 20; Mennonite Brethern, 4; Mennonite (Old), 49; Methodist, 2. Members of the units come from thirteen states and from one foreign country. Ohio, Kansas, Indiana, and Pennsylvania have ten or more representatives.

Released July 18, 1945

M.C.C. Headquarters, Akron Pa.

CORRESPONDENCE

BETHEL MENNONITE CHURCH

Langdon, North Dakota

The hymn writer says, "Count your blessings, name them one by one." I shall do that—thus sharing them with you.

May 1-6 we were privileged to have Rev. J. A. Peterson from St. Paul with us for a week of meetings. Then the later part of May four Mennonite churches met at the Alsen Church for a week of union meetings with Rev. Theo. Epp, of the Back to the Bible Broadcast, as evangelist. Souls were saved.

Our daily vacation Bible school was held June 4-15. Forty-five enrolled, and a number of the children saved.

July 5th Missionary P. A. Penner was here for an evening service. July 8th Missionary Frank Shortridges were here for both morning and evening services. They have served one term in Africa and are waiting to return. They are serving now in the South until the way opens again. On July 15th Rev. Erwin Brueckner and family were here for morning service. He also participated in the annual song Festival held that evening at Bethel. They are missionaries to the Indians at Fort Totten, North Dakota.

Since I last wrote there have been five young people baptized and received into the church.

A well has been dug near the parsonage, and the church building has been painted on the inside and outside.—Corr.

GOSPEL MENNONITE CHURCH

Mountain Lake, Minnesota

June 24: The regular morning message was not brought, but instead the pastor gave an interesting report of the District as well as of the General Conference. He also reported to have enjoyed a blessed time of fellowship at all the conference sessions.

Children's Day program was given on July 1, with Miss Helen E. Nickel (a missionary to India) as guest speaker. A fellowship dinner was served at noon.

In the afternoon a home and foreign mission service was held with the Rev. Ben Nickel and Rev. Marvin Dirks as main speaker. On Monday night Rev. Dirks continued to relate of his internment experiences in the Philippine Islands.

The young people enjoyed a lake side meeting with the Rev. Dan Friesen bringing the evening message.

Rev. and Mrs. August Ewert, accompanied by a ladies' trio, went to the C.P.S. camp, Denison, Iowa, to conduct the Sunday morning and evening services.—Corr.

Statistical Report

Statistician Report given to the General Conference in the last session held at North Newton, Kansas, by the Conference Secretary, Rev. Phil. A. Wedel

Data of our Churches

130 churches have ladies missionary societies.
86 churches have regular prayer meetings.
32 churches use both the English and German languages in their worship.
23 use only the German language (the greatest number being in Canada).
53 churches have bulletins.
117 churches have young people's societies.

Churches and membership:

According to the most recent statistics 67,000,000 of the people of the United States belong to some denomination; the rest are more or less irreligious and churchless. How many of our Mennonite-born never become members of our Mennonite Churches? How many never become Christians? How many joined other denominational churches?

194 churches belong to the General Conference. The present General Conference membership is 37,781. This does not include the membership of the ten churches accepted into the Conference this session.

Children: reported

Western District Conference	3717
Canadian District Conference	7073
Pacific District Conference	626
Northern District Conference	1406
Middle District Conference	1185
Eastern District Conference	552
Total	14,559

Church Membership by districts:

Eastern District	3741
Northern District	4776
Canadian District	8541
Pacific District	2790
Western District	12,273
Middle District	5660

Reported church membership totals 28,915

Unreported church membership 8866

Total church membership 37,781

Total church membership

Sunday School Membership by districts:

Eastern District	3,811
Northern District	4741
Canadian District	4041
Pacific District	2188
Western District	11,991
Middle District	4,521
Total Sunday School membership	31,381

Sunday School Teachers by Districts:

Eastern District	319
Northern District	311
Canadian District	201

Pacific District	196
Western District	962
Middle District	349
Total number of Sunday School Teachers	2,347
Amount of money spent for all Christian purposes by districts:	
Eastern District	\$149,751.36
Northern District	\$330,333.93
Canadian District	\$136,628.40
Pacific District	\$234,489.47
Western District	\$546,008.05
Middle District	\$257,165.90
Total amount expended for all Christian purposes	\$1,654,377.11

Largest Churches of each District Conference:

Canadian District (Rosenort) Rosthern, Canada	1614 members
Eastern District (Zion) Souderton, Pa.	561 members
Middle District (First) Berne, Indiana	1297, the largest in the U. S.
Western District (Alexanderwohl) Goessel, Kan.	980 members
Northern District (Bethesda) Henderson, Nebr.	842 members.
Pacific District (First) Reedley, Calif.	542 members.

—Phil. A. Wedel, Conference Secretary

JOTTINGS

—John Mark Suderman, son of Rev. and Mrs. John P. Suderman, will take high school work in the academy department of Freeman Junior College this coming year. Rev. and Mrs. Suderman, who have served the Berne, Indiana, church since January 1, 1944, are returning to the mission field at Oraibi, Arizona, their daughter Edith Elsie accompanying them.

—The Freeman Junior College Trio gave a program in the Bethel Church, Mountain Lake, Minnesota, on July 8.

—Rev. Edmund Miller of Lind, Washington, will be the speaker at the fall meetings in the Salem Mennonite Church, Freeman, South Dakota. August 26 thru September 2 are the tentative dates for the meetings.

—As many persons are incarcerated in the county jails of the United States as there are in all the state and Federal prisons combined.—Gospel Messenger

—About 50% of all the people have hookworm, and 33% of the Negroes have venereal disease." This is reported of the area in which is located C.P.S. Camp No. 141, whose address is Gulfport, Mississippi. The unit is doing sanitation work in this needy area.

—Mr. and Mrs. David P. Dick, Buhler, Kansas, announce the marriage of their daughter Ethel Elizabeth to Rev. Waldo Kaufman on August 7, 1945. The prospective bride plans to finish her course at Bethel College this coming year, while Rev. Kaufman will continue to serve the Bethel Mennonite Church, Hydro, Oklahoma.

—Frank S. Harder, pastor of the Fairfield Bethel Church, Huron, South Dakota, was ordained as Elder by Rev. Hellmut Ortman on July 22.

—Ten churches recently participated in another one of the union C.E. meetings that are being held in Mountain Lake, Minnesota, this summer. We are not aware of any other Mennonite community where so many Mennonite churches are joining for union services in summer.

—First Church, Paso Robles, California: The ladies are filling some of the M.C.C. Christmas boxes for needy families in Europe. "The appearance of the church has been improved by new flower beds on each side of the steps." About a dozen girls have organized a new sewing club. Besides sewing, they enjoy a social hour and refreshments. Sister Lena Heer of Beatrice, Nebraska, is spending several weeks at Paso Robles.

—Orlando Goering is serving the Mennonite Church, Geary, Oklahoma, this summer. The Geary church was served until recently by Rev. Henry Harder.

—Rev. J. E. Kaufman and family of Inman, Kansas, left July 20 for Evanston, Illinois, where Rev. Kaufman will attend the Interdenominational School for Rural Leaders.

—Nappanee, Indiana: The pastor, Rev. JacobENZ, recently spoke at a C.E. rally of five Ohio churches: Bluffton, Ebenezer, Lima, Grace, St. John, and Pandora. The discussion at the workers conference on July 16 centered on the theme "The Place of Recreation in the Church Program." The group used the articles on recreation that have appeared in The Mennonite.

—Eldon W. Graber and Mr. and Mrs. Peter R. Kaufman will be new part-time teachers of the Mennonite Bible Academy, North Newton.

—Some Mennonite churches in Switzerland once belonged to the General Conference, according to in-

AN OPEN LETTER

Dear Friends of Christ and Youth:

The fiscal year of Bethel College ends with July 31. If Mennonite individuals as well as Sunday School Classes and congregations will continue to give liberally until then, we hope that the old college debt can be paid by August 1, 1945. However, our people are not urged to give now with the idea of relaxing in their giving for several years thereafter. Bethel needs about \$25,000 per year in gifts to balance her educational budget of about \$100,000. Besides, various other post-war financial needs will have to be met by our college. The world needs well-trained Christian workers for post-war reconstruction who can distribute food for hungry bodies, minds, and souls. The Lord has richly blessed our College in the past. In gratitude let us not grow weary in well-doing and in giving cheerfully.

In behalf of the Board of Directors of Bethel College—

Gratefully and sincerely yours,
 D. C. Wedel, President
 P. A. Wedel, Vice-President
 A. E. Funk, Secretary
 C. H. Goering, Treasurer

P. S. Address your gifts to the Finance Committee, Bethel College, North Newton, Kansas.

Mrs. BEATRICE ALDRICH
Rural Route 1
Beatrice
Nebraska

formation given in **The Mennonite** of October, 1892.
—**Grace Church, Pandora, Ohio:** The religious drama "Living Characters," a vivid portrayal of how the Bible came to be, was given July 1. On July 8 the First Church of Bluffton presented the drama "Simon, the Leper." This drama which portrays the healing ministry of Jesus had been given at Camp Mack. A Social Action Committee is to assist the pastor in meeting the problems of the Post War era in the community. Five thousand dollars are already available for additional Sunday School rooms, etc. Pastor's recent sermon on "The Genius of Neighborliness" was sent to the men in service.

—"American troops, clearing up a pocket near the city of Wewelburg, miles behind the front, discovered a military installation no one dreamed existed in Nazi Germany—a camp for conscientious objectors."
—from an AP dispatch first quoted in the **Bulletin** of the Central Board for CO's in London and then quoted in **The Reporter**.

—The recent front page article of this paper on public opinion and C.O.'s was reprinted from **The Reporter**. Through error the acknowledgment did not appear.

—**The Fourth Annual Conference on Mennonite Cultural Problems** will be held on the Bluffton College Campus, August 24 and 25. J. D. Unruh from Freeman, South Dakota, will preside at the opening session, Friday. Among the papers for that morning is one on "A Review of the Practices in Required Courses in Bible with Suggestions as to Desirable Procedures—in Four Year Colleges" by Dean Jacob S. Schultz of Bluffton College. In the afternoon Rev. A. E. Kreider will give a paper on "Evangelism on the College Campus." In the evening there is a paper on "Recreation among Mennonite Youth" by Melvin Gingerich. Saturday morning, Paul Shelly of Bluffton College will give a paper on "An Evaluation of Methods of Transmitting Mennonite Ideals" and J. P. Klassen of Bluffton College will deal with the subject "Expressing Mennonite Ideals in Art." "The Scriptural Teachings on Church and State Relationships" is the subject that will be treated by Rev. Erland Waltner at the Saturday evening session. The papers mentioned here are only some of the papers that will be read.

—**Berne, Indiana:** A farewell, with cafeteria dinner, was held for the J. P. Sudermans on July 29. A letter by Gerald Stucky, assistant pastor, written to all absent members, states that Rev. Olin Krehbiel is to assume his duties at Berne around November 1. This letter points out that about 150 men from the Berne Church are in service and that in addition to these there are about 125 absentee members.

—A total of \$112,750,000 is being sought by sixteen religious bodies for postwar world relief, restoration and reconstruction.

—**Bulletin, Reedley, California, Church:** "Many of our young people are earning good money this summer. How many of you young people would like to give a day's wake, or perhaps even more, to your Church for its building program. In this way you can feel that you have a definite part in the life of the Church."

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Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weimbrenner, North Newton, Kansas. Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to **THE MENNONITE**, North Newton, Kansas.

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—**Mrs. Joanna Andres** will edit future issues of **The Missionary News and Notes**. She has agreed to help out the Women's Mission Societies, who publish this paper. Mrs. Andres is also editing the **Mennonite Junior Quarterly** for the last quarter of this year, while Miss Erna Fast is on leave of absence for that quarter.

—**Rev. Howard Raid**, who has served the Bethel Church, Fortuna, Missouri for the past several years, plans to take up study at Iowa State Agricultural College this fall. He hopes to make "a study of the various factors that make rural communities stronger." Rev. Raid feels that we ought to learn "how to make use of the many fine qualities which we now have or have had in the past in building stronger Christian Mennonite Communities." This fall and winter he is to work on a religious survey of rural Iowa.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, AUGUST 7, 1945

Number 31

The Mennonite Seminary and Bible School

TO OPEN IN CHICAGO, SEPTEMBER 4, 1945

"Bless the Lord, O my soul; and all that is within me, bless His holy name."

These words of Psalm 103 express the feelings of joy and gratitude of the Seminary Board at the close of its recent meeting in Chicago.

The aim of the General and Central Conferences to resume a program of Seminary and Bible education as set forth by the resolutions adopted in recent sessions of said conferences is now to be realized.

A Special Committee of the Board which had made a prolonged study of the matter, submitted a report of its findings to the Board in session at Chicago, Ill., on July 31, 1945, and definite plans for the *Mennonite Biblical Seminary and Bible School* were worked out.

After much prayer and consideration the Board felt that the most practical way *at present* would be the affiliation with an accredited seminary, looking, however, toward the establishment of our own independent institution as soon as possible. For such an affiliation, the Board agreed, that an institution should be chosen which has a Bible-centered curriculum, which emphasizes the Biblical peace principle, which stresses rural life and church music, which is so located as to enable our students to get their practical experience in church work during their school years in our own churches, and which also has a Bible School.

Canvassing the situation in the light of the above considerations the Board definitely felt led by the Lord to accept the opportunity of affiliating with Bethany Biblical Seminary and Bible Training School in Chicago and to open our own Seminary and Bible School in connection with said institution on September 4, 1945, under the name *The Mennonite Biblical Seminary and the Mennonite Bible School*, with Dr. A. Warkentin as president. Other faculty members have been contacted and their names will be announced in the near future.

Through this affiliation our students will be able to continue their education and earn the degrees of Bachelor of Divinity, Master of Religious Education, and Master of Theology. The three year Bible School gives young people with high school training an excellent opportunity to deepen their Bible knowledge, to grow in spiritual fellowship and to prepare for services in the church. The school issues a Bible School certificate.

A deep and dominant concern of the Board and the administration is that the institution shall be thoroughly Biblical, Christ centered, and evangelical, in harmony with the doctrinal statement as approved by the General Conference in 1941.

An encouraging measure of interest has already been indicated in the enterprise of young people who have consecrated their life to the Lord and who are looking forward to continue their preparation in our schools for Christian service.

As an *aid* to students who are qualified and approved for seminary work, the Board voted a scholarship of \$150.00 each for the year. In addition to this financial help there will be opportunities to earn the rest of the year's expenses.

The Board is deeply convinced that the Lord has been leading toward the establishment of this our own Conference Seminary and Bible School and therefore is happy to make this announcement to our churches.

We are well aware of the fact that without our Heavenly Father and our Lord and Saviour Jesus Christ we can do nothing and we humbly pray for the continued guidance of the Holy Spirit.

The Board herewith asks the members of our churches to make this important cause a special matter of prayer, and at the same time urges all those who are interested in attending a Seminary or Bible School to give our own school due consideration.

For further information and catalogues write to the Mennonite Biblical Seminary and the Mennonite Bible School, Dr. A. Warkentin, President, 3435 Van Buren St., Chicago, 24, Ill.

In the name of the Board
Members: A. S. Rosenberger
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C. E. Krehbiel
Ed. G. Kaufman
R. L. Hartzler
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D. C. Wedel
W. S. Shelly
H. T. Unruh

The Mennonite Central Committee in the Far East

by S. F. Pannabecker

In company with P. P. Baltzer of the Mennonite Brethren, and various others of our Mennonite Central Committee staff, I have traveled for monotonous days over endless seas. Now we find ourselves in Calcutta with a small but growing staff of M.C.C. workers. J. Harold Sherk of the Mennonite Brethren in Christ is director of the unit, while other members are Lawrence Burkholder and Clayton Beyler of the Mennonite (Old) and R. C. Kauffman of the General Conference group. Brother Baltzer and I are also located here temporarily, for a length of time depending on the difficulties in negotiating entrance into China. Two more workers are now en route, one a male nurse, Titus Lehman, and the other Wilhelmina Kuyf of our China mission. (Lehman has now arrived in Calcutta, according to a June 1 cable.—Ed.) At the present time it is impossible to distinguish the India and China staffs but from this pool workers will be drawn into China as conditions permit and the work warrants.

The work here was inaugurated two years ago in connection with the Bengal famine which was then raging. The original impetus for the famine was not scarcity of food but government buying, perhaps for military use, and an accompanying rise in price. At what seemed high prices, farmers and others who had grain were tempted to sell their food stocks in the hope of buying later at "normal" prices. In some such manner grain supplies began to get into the hands of dealers who hoarded for higher prices. Thus in the midst of a supply of food there was the anomalous situation of people unable to buy, and rising prices. Outside imports which would normally have helped to control prices were kept out due to war conditions and because the Bengal government was crippled by the death of the governor and seemed incapable of remedial action. It is estimated that one to three million people died.

The crest of the disaster is long past and famine conditions are no longer seen but the effects continue. A larger number of widows are left without support, for it was not uncommon in those days for the man to go off seeking food and never return. The woman, staying at home, with less exertion and perhaps greater reserve, survived the famine only to find herself without a provider. Another effect of the famine days is the sight of dilapidated and collapsed houses. Being built of bamboo poles, thatched roofs, and mud walls the houses need repair at certain critical times in order to stand the rainy weather. Necessary roof and wall repairs were neglected in famine years and the houses now lie in ruins. A further significant

effect is found in the fact that many of the poorer farmers have been unable yet to replace animals and necessary farming equipment, which were sacrificed to buy food.

Several factors further aggravate the situation. War prices keep rice, the staple food, at a price four to five times normal without a proportionate rise in wages. Government incapacity and graft in the system or administration prevents remedial action. For instance, there are now available large supplies of powdered milk, which it is impossible to get to children in the villages because of the lack of reliable distributors. In a nearby area a flood of sea water temporarily ruined the land for cultivation. The general ignorance regarding hygiene and sanitation and subsistence on marginal level opens the way for epidemics. Unsatisfactory housing conditions in a war time crowded city further complicate matters. Just now a cholera epidemic of no small proportions is raging, fifty or more new cases being reported daily last week.

Under such conditions there is obviously work to be done. The government is providing much relief and is willing to do considerably more if honest agents can be secured. All missions in the region are cooperating in such efforts as milk distribution and inoculation. The Bengal Christian Council, with American funds, is working on relief and rehabilitation plans under the direction of one of our own M.C.C. men, R. C. Kauffman. The Friends also have widespread activities.

Our M.C.C. work underwent a change at the end of last year. Large scale distribution of free rice was stopped; the government took over hospital and industrial work formerly operated by the M.C.C., and the staff borrowed from the various Mennonite missions returned to their regular work. Since then the newly arrived workers have been seeking for activities which fit into the needs of the community. A small amount of rice and cloth distribution was found necessary. This was mostly by sale at reduced

(Continued on Page 6)

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EDITORIALS

C. O.'S are the topic of a fair and interesting write-up in the section on religion in *Time* magazine of July 30. It points out how C.O.'s are serving as "human guinea pigs" "to help science save lives." It talks of the C.P.S. men in mental hospitals and in base camps. It makes clear that they do not receive pay for services rendered, neither insurance for injuries, nor pay for dependents. It recalls that "There were C. O.'s in both the Revolution and the Civil War, when members of Christian groups like the Quakers, Mennonites and Brethren, in the belief that Christ commanded Christians not to kill, refused to fight in armies." It suggests that "In World War II the attitude toward C.O.'s and their treatment has been enlightened." The article concludes with the paragraph: "But the question that nearly every C.O. asked last week was: with the war over in Europe, will Congress release C.O.'s for foreign relief work? Most of them would welcome the chance." The *Life* magazine of July 30th devotes several pages of pictures to C.O.'s undergoing the starvation experiment. It is an objective treatment.

"PARENTS usually show sympathy for the finger that has been pinched or the ear that is aching. But often the same consideration is not shown for the emotional pressure that expresses itself in temper tantrums, thumb-sucking, stubbornness, whining or shyness. Few parents really appreciate the importance of trying to understand the child and his behavior in the light of his previous experiences." So reads a paragraph in a bulletin on "Applying Nursery School Methods of Child Guidance in the Home," put out by Kansas State College, Manhattan. Evidently this bit of good sermon for parents was not written for the commemoration of Mother's Day or Father's Day, but it seems very much in place if we but stop to think a little. Parents have been much impressed with the need for orange juice, vegetables, fresh air, etc., for the physical welfare of the child. But they are not so sure at all what the equivalents of these "necessities" are when it comes to the emotional growth. And so we may continue to provoke our children unto wrath. "O God, our Father, forgive us for paying so little heed to the spiritual problems of little boys and girls who sorely need understanding and wise guidance if they are to develop into cooperative adults who are at peace within themselves and with all mankind."

ABOLITION OF COMPULSORY MILITARY TRAINING throughout the whole wide world is the aim of a resolution introduced in the House of Representatives by Congressman Joseph W. Martin on July 17. The resolution urges "that before the United States adopts compulsory military service, the President of the United States, the Secretary of State and the personal representative of the President on the United Nations organization, Edward R. Stettinius, Jr., be and hereby are urged to work unceasingly for an immediate international agreement whereby compulsory military service shall be wholly eliminated from the policies and practices of all nations." Already churchmen are giving strong support to the resolution. It remains to be seen whether one "peace-loving" nation will take this resolution seriously enough to act upon it. In 1927 Russia proposed the abolition of compulsory military training. Perhaps it is our turn now. If we were a Christian nation we might at least remember that "They that take the sword, shall perish by the sword."

THE DAY OF EVANGELICAL OPPORTUNITY in South America is at hand. So says E. Stanley Jones in a report upon his recent trip to our southern neighbors. We quote: "It was also revealing to note that in the V-E Day parade which was allowed in Rosario (Argentina) the crowd booed the Roman Church and cried 'Down with clericalism!' as representatives of that church passed. Something was happening: the Roman Catholic Church was being identified with reaction and fascism and the Evangelical movement was being identified with freedom and democracy. The pope had called Mussolini 'the man of Providence' and had backed the fascist Franco against democratic Spain, and the Roman Church was backing the fascist regime in Argentina and other parts of Latin America. This was producing a very significant situation: The Evangelical movement had moved from the edges of the national life to the center and had become a national issue. It stood for something that Latin America, deep down, dearly loves—freedom and democracy; and it stood for these two things not from policy but because of its inherent nature.

"This means that the greatest opportunity the Evangelical movement has ever had is now before it. It has a chance, a very real chance, of winning the liberal elements of Latin America. These elements may now look to the Evangelical movement as their

natural spiritual home. With courage and humble faith that movement may sweep the continent. This is possible because it is no longer a foreign-led movement with a foreign stamp on it. It has become truly naturalized and has able national leaders . . .

"The stage is set, physically and psychologically, for the greatest period of advance the movement has ever dreamed of—a Reformation that may run through Latin America." (See *Christian Century*, July 25)

Since the General Conference is thinking of opening a mission field in South America, these conclusions are of special importance to us. Whether Colombia is as receptive as Chile, Brazil, and Argentina is not stated by Jones, but probably something of the same spirit prevails throughout South America. At least, it seems natural that the people of South America would eventually ask questions even in the field of religion.

THE BOOK REVIEW

OUR MISSION AS A CHURCH OF CHRIST by Ed. G. Kaufman, Mennonite Central Committee, 1945; price, 20 cents; single copy, 15 cents for ten or more.

This is the title of a new booklet by Dr E. G. Kaufman. It completes the series of six booklets of about the same size (60 pages), published by the Mennonite Central Committee, Akron, Pa. on the general theme "Mennonites and their Heritage," designed for use in Civilian Public Service Camps.

Having been a missionary himself, and having previously written a book of some four-hundred pages on the "Missionary Interest among Mennonites," the author is eminently qualified to write on this subject. The fact that he chose this subject indicates that he considers missionary activities as the chief purpose of the church. This helps to explain the great pains he has taken to give as complete a picture of the subject as the limited space of sixty pages would allow.

It is astonishing how much information he has been able to crowd into such limited space. This comprehensiveness is perhaps the outstanding value of the booklet, because it helps one to appreciate the importance of our Mennonite church, an importance which is out of proportion to its numerical size. This is inspiring to the careful reader, who does not get tired of the many names and dates. The rapid growth of mission activities in our churches, ever since oppression and persecution ceased sufficiently that they could recover their strength, is inspiring, as also the overflowing abundance and comprehensiveness of information, which the book contains. Such inspiration is just what our young people (and older ones also) need in these trying times, when we are in great danger of underestimating the importance of such a small denomination as we are and to get discouraged and afraid that after all our sacrifices for the "Faith of our Fathers" may be in vain. No, they are not in vain. "Fear not, little flock, for it is your

Father's good pleasure to give you the Kingdom," says Christ. This book helps us to understand these comforting words, because it shows a certain bigness in our numerical smallness. It reminds me of a S. Sunday School Superintendent of a small Sunday School who had attended a Sunday School convention, and wanted to give a report of it to his Sunday School. He began, "I never thought that the Sunday School was such a great thing." That was all he could say, because he broke down in tears. But to me that report was long enough, because inspiration is contagious. Yes, greatness naturally inspires, especially young people, only we do not always see the greatness in outwardly small things and need the help of such books. American Mennonite Foreign Missions employ over three hundred missionaries on the various fields, and Home Missions many more. There are over one hundred home mission fields, twenty-six institutions for the aged, orphans, and sick, nineteen institutions of higher education, forty-three publications, etc. Yes, let old and young read this book and be inspired for all our mission activities at home and abroad as the fruit of the faith once delivered unto the saints.

The outline of contents is as follows:

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- I. Missionary Efforts of European Mennonites
- II. Relief Efforts of European Mennonites
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- IV. Foreign Missions
 - A. The General Conference of Mennonites of North America
 - B. The Mennonite Church, Sometimes Called "Old" Mennonites
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 - A. The General Conference Mennonites
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- VIII. Higher Education
- IX. Publications
- X. World War I and the Mennonite Central Committee
- XI. Migrations After World War I
- XII. Relief During World War II

—P. H. Richert

LET'S GO CAMPING—by Raymond R. Peters; Brethren Publishing House, Elgin, Illinois; 1945; price, \$1.25.

A valuable book, inspiring and informational, for retreat leaders is this little valuable volume. The author is General Secretary for the Board of Christian Education of the Church of the Brethren, and has had many years of experience both as camper and camp leader in young people's camps sponsored by his church. This book is an outgrowth of his activities in this field during the past two decades.

Dr. Peters begins by giving a brief history of

camping generally, and more particularly of the development of this phase of work in the Church of the Brethren. This introduction is followed by a chapter on "The Philosophy of the Camping Program" which gives a definition of organized camping and outlines goals for camping, basic principles in camping, and tests for a camp. The author says, "Good camping requires an appreciation not only of nature but of human nature." And further, "Campers hope to have a good time but should realize that the camp program is especially designed to further Christian growth."

In considering types of camps, the author lists age-group camps—children's camps, intermediate camps, young people's camps, adult camps, and special-purpose camps—training schools, family camps, and summer assemblies. Summer assemblies are camps for all age groups. In this type of camp some activities are planned for all age groups, and others are planned on the various age levels. Week-end camps, overnight camps, day camps, and picnics are mentioned as other types of camping which may be employed to help carry out the program of the church.

Of particular value to camp leaders are the chapters which deal with administration, the daily camp schedule, and elements in the camp program. Special attention is given to discussing the art of counseling, its technique and the qualifications of the counselor. Leaders need to obtain a "high level of objectivity."

The final chapter, "Resources for the Camp Program," contains suggestions for vesper services, campfire meetings, and other types of programs which lend themselves to the atmosphere of the camp. There is an excellent bibliography.

The suggestions contained in this volume will help many camp leaders to the solutions of their problems.—Mrs. Helen Mueller

MENNONITE COLONIZATION IN MEXICO by J. Winfield Fretz; Mennonite Central Committee, 1945; price, 20 cents; single copy, 15 cents for 10 or more.

Most of us are acquainted with the Old Order Amish but know little about the Old Colony Mennonites. All Mennonites in this country can be roughly divided culturally and linguistically into two main groups: those of Swiss or Pennsylvania-German background and those of Dutch or Low German background. Among the former the most conservative wing is the Old Order Amish and among the latter it is the Old Colony Mennonites. That we know less about them than about the Old Order Amish is due to the fact that they have lived in greater seclusion than the Amish who settled mainly in Pennsylvania.

The Old Colony Mennonites received their name from the Old Colony, the first settlement of Mennonites in Russia. When during the seventies one-third of all the Mennonites of Russia came to this country, the Old Colony Mennonites chose Manitoba for their home because the Canadian government was more liberal in granting them their requested

privileges. The more progressive Mennonites from the Molotschna settlement came to the United States, where they were Americanized with comparative ease. The Old Colonists and related groups from Canada were very slow to make adjustments. They maintained religious, cultural, and economic practices the way they had known them from Russia. When after the World War their independent status was threatened, a large number of them moved to Mexico while many of the closely related Sommerfelder went to Paraguay. They were willing to give up their homes and life in a democratic country, which means so much to us, to search for new homes in countries that have different types of cultural and economic life. What made them willing to take such risks? The answer is that they did not want their children educated in public schools which in the long run would undermine the religious and cultural status quo. They say, "As the school, so the church." Are we surprised at this? For these very reasons our parents and grandparents came to this country.

We are learning to appreciate some of the characteristics of the Old Order Amish. In a similar way we should learn to understand the Old Colonists. They can teach us a few things, and perhaps they may not be entirely unwilling to learn from us. We are so much the same family that we should be able to get along.

A move in the right direction was made when the MCC under the Section for Mennonite Aid, delegated Dr. J. Winfield Fretz to go to Old Mexico to study the Mennonite colonization efforts in that country. Dr. Fretz has written a forty-three page survey, **Mennonite Colonization in Mexico**, which has been published by the MCC. It may be surprising for us to learn that there are 12,000 Mennonites in Mexico, located in several compact Mennonite communities. We are told in what manner they solve the problem of securing land for their ever-growing population. These methods, although not so stated by Dr. Fretz, were developed in Russia. It is regrettable that the Mennonites in the United States with the Molotschna background did not use them extensively. If they had been, and would be, applied Mennonite history in this country would have and could take a different course. Our Mennonite communities have come to a standstill. The overflow is scattering and hardly any new compact Mennonite communities are founded. If we cannot settle the boys in compact communities when they return from camp but let them scatter all over the country, we may be testifying to the world for a while, but our home base, our solid communities, will disintegrate. Where there is no growth there is decay. The churches and the boys in the CPS camps should cooperate with the M. C. C. to find ways and means to make the Section on Mennonite Aid fulfill its purpose.

Today the Old Colony Mennonites are willing to open their doors as Dr. Fretz has experienced it. The writer of these lines had the privilege of having some of them as guests in his home and sent some Ger-

(Continued on page 14)

Our Ministry of Education

By J. H. Langenwalter

THAT OUR CHILDREN MAY KNOW

It was a most interesting experience to be present at the closing exercises of the Mennonite Collegiate Institute at Gretna, Manitoba and to visit the campus of German English academy—henceforth to be known as the Rosthern Junior College—after the school was closed. The interest shown in both places in the future training of young people was most heartening. A large tent at Gretna was not roomy enough to receive all of those who had come. The building at Rosthern had been too small to receive all of the young people who had wanted to enter there last fall. At both places an outstanding topic of conversation was, "We must build more greatly."

At both places there was evidence that words were to be translated into actions just as rapidly as circumstances would permit. Considerable material had been gathered at Gretna in the hope that actual work might start soon. A large basement had been dug and forms built for actual construction at Rosthern. There were difficulties, of course, but there was a will to do the thing that ought to be done.

Aside from the material evidence there was a great deal of human evidence. There was the sense of a need. Young people are facing a world full of trouble and they need to know how to meet its problems. This feeling was shared by youth and adults. Naturally they did not see everything from the same angles, but they saw the need and were not looking for excuses. People who had had little schooling were sometimes the ones who were most urgent in trying to meet the existing need. They did what they could.

Those who cannot hope to attend schools any longer were not forgotten. The youth have undertaken to provide for the needs of such through the purchase of a Government Experiment Station and a former summer resort along the shores of a beautiful lake. Some of the venturesome spirit of youth was manifested in these undertakings. However, it is not blind adventure. There is a real purpose behind these undertakings at Rosthern and at Swift Current, Saskatchewan. Lessons have to be learned and mistakes may be made, but there is progress toward giving the coming generations a better chance to know what they will need to know of life in order to meet their opportunity-responsibilities.

The energy which has gone into all of these efforts might have been spent for selfish ends, and youth would have paid the price. Many of the most acute problems which exist among our people today are due to the fact that these opportunities were not met sooner.

One appreciates the spirit of those who lend a helping hand to those who do their best so that

our children may know, whether it is through schools, retreats or discussion groups.

The M.C.C. in the Far East

(Continued from Page 2)

prices to poor people. A house repair and rebuilding program was inaugurated whereby assistance was given in materials and in some cases also in work of construction. The houses, similar to the dwellings of the majority of the villagers, are simple, thatched bamboo, tent-like structures that can be erected at a cost of about \$25. To date this year forty of these houses have been built, ten more have had the roof reconstructed, and in 150 more cases assistance has been given in materials for repair.

Work has been provided for poor women and children in rice-hulling, evaporating salt, spinning, and rope-making. This is being enlarged to include weaving, and to serve more people. The project holds promise as a rehabilitation measure if it can be adjusted to a long-time program and training in skills that will be of permanent value. Attempt has been made for some time to secure a government issue of powdered milk for distribution. This has been approved recently and this week the first consignment is to be delivered. It is sufficient for serving 350 children daily and can be increased as the work grows.

Other projects are under consideration and will be started as conditions warrant. A region about twenty miles southeast of Calcutta, which was flooded with salt water, needs help in various ways; the government is willing to finance the work if we can administer it. Other nearby regions need assistance in agricultural training, in draining, and in dike repairing. Assistance in the replacement of farm animals and tools, probably by loan, is contemplated in certain needy cases. Medical work on a small scale is attempted but its extension awaits the arrival of trained workers.

It would seem that there is plenty of room for relief efforts in this area and, that carried on efficiently and honestly and "in the name of Christ," they would be an invaluable Christian testimony. This is our aim.

There will probably be some further delay before getting into China. The difficulty for Americans seems particularly great because of the hesitancy of our State Department to authorize passports. Very few Americans not in government service are going into China. In the past month I have come across only four, one relief and three medical workers, who have been given permission. The fact that a few are moving is encouraging.

Information regarding conditions in China is very limited, even at this close distance, and much that

we hear is not reliable. The general impression seems to be that there is improvement in morale and stability though occasional Japanese threats of invasion westward give cause for apprehension. It would seem that such moves will have increasing difficulty of success as time goes on, and we hope the tension may soon be relaxed. Of our former places of work and our friends in occupied China we have received no word here as yet.

We have made contacts with several people of importance in various China relief organizations. All of them welcome our participation in the work of relief. The American Advisory Committee, which represents the Church Committee for China Relief, is helping us, and we will of course cooperate with them and other relief agencies. We expect to apply soon for the necessary permits and hope that we may be successful. We appreciate the many kind thoughts and the earnest prayers which are being raised in our behalf, and believe that God will open the way.

—Calcutta, India, May 3, 1945

Released July 18, 1945

M. C. C. Headquarters, Akron, Pa.

HOME MISSIONS

A. J. Neuenschwander, Secretary

PASTORAL VISITATION PROGRAM "AND YE VISITED ME"

In Christ's prophetic description of the future judgment many kinds of service are enumerated. One is "Ye Visited me." Those on the right hand wondered when they visited the Christ. The answer was: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Surely, when we consider the more than five-hundred General Conference young men in the C.P.S. Camps and Hospital Units, who serve for "Conscience Sake" in the fields of "National Importance," and when we consider that most of these are far from home, it is most essential that we consider and plan for a systematic way of visiting these young men.

The plan is to select about fifteen or eighteen men who will be assigned to visit all of the camps and units. Sufficient time is allowed so that each man can get in personal conference with a pastor that has a sympathetic understanding of the problems that confront these young men. In addition these pastors will offer systematic Bible Studies for those who are interested, whether they belong to the General Conference or not. In this way the parents may feel assured that someone who is deeply concerned in the spiritual welfare of their son has visited him as a representative of all the General Conference boards.

After the camps and units have been visited the workers are to visit the home churches. The spirit

and experiences that were found are to be shared with the home folks.

A new group of workers is being selected to do their work for which they will be carefully trained. Sponsored by—All the General Conference boards.

J. J. Plenert, Acting Secretary

PRAYER—THE NEED OF THE DAY

By Alfred Regier, Pastor

Calvary Mennonite Church, Quarryville, Pa.

Prayer as has well been said, "releases the energies of God." "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of Him."

The church of Jesus Christ is built upon prayer. In Luke 24:69 Christ says, "Behold, I send the promise of my Father upon you: But tarry ye in the city of Jerusalem, until ye be endued with power from on high." And in Acts we read, "These all continued with one accord in prayer and supplication . . . and when the day of Pentecost was fully come, they were all in one accord in one place." The descent of the Holy Spirit upon the believers at Pentecost and the power with which they were endued after the Holy Spirit had come upon them was all conditioned by prayer.

The power, influence, and spirituality of the church is likewise conditioned by prayer. It has always been custom with most churches to have a mid-week prayer service; however, in the present day when we are governed by wartime restrictions on tires and gasoline many churches have dispensed with the prayer service.

Are we justified in dispensing with the prayer meeting in order to conserve these war materials? To many the cause would seem justifiable. None of us want to be wasteful in using these materials, but I say we cannot afford to dispense with the prayer meeting because we can only do it at the expense of not only wasting but losing our spiritual power which is far more precious to the church than gasoline and tires to our government. It is indeed sad that our government officials do not realize that the most powerful weapon America has, yea more powerful than armies or navies or all machines of war, is the weapon of prayer. But it is sadder still when Christians and Christian Churches fail to realize this fact and are willing to lay down this weapon at the expense of spiritual power. My heart was warmed and encouraged by the hour of prayer each morning before the opening session of the General Conference.

The mid-week prayer service at the Calvary Mennonite Church was dispensed at the time gas rationing began. Our people are scattered out very much, and at the present time some members do not have enough

gasoline to attend the worship service regularly. It has become impossible to have the prayer meeting in the church, but other channels must then be sought.

We started Cottage Prayer Meetings this spring, and it works very successfully. We have eighteen homes represented in our congregation, and these we have divided into three districts with six homes assigned to each district. Each district meets once a week, and would meet. Two districts meet on Wednesday and and it was left for each district to decide which day of the week they would meet. Two districts meet on Wednesday and one meets on Friday. Since it is impossible for the pastor to attend three meetings a week it becomes the responsibility of the members of the home where the meeting is held to lead the prayer service which goes in routine from one home to another each week.

The primary purpose for our meeting is prayer. Besides that it serves two secondary purposes: first, it stimulates interest in the work of the church in that each home is called upon to lead in the prayer service every sixth week, and second, it cultivates Christian fellowship which is essential to unity in the church.

"Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"THE BABY SHOW"

It was in the middle of April when the Infant Welfare Committee of Champa (a municipal organization) sponsored the first Baby Show held in Champa for many years. Two hundred twenty-seven babies ranging in age from fifteen days up to two years were examined during the three days preceding the Baby Show proper. There are at least one hundred more babies below two years of age in Champa, but Hindu parents refused to bring their babies. They were afraid the gods might see that they were proud of their babies and might cast an "evil eye" upon the child, and who knows, what kind of bad luck would befall them then.

As we examined babies during those days, one of the questions we asked the parents was, "Is your child vaccinated?" It was sad to see how many children were not vaccinated. Often it is a caste regulation which prevents them from taking their child to the vaccinator. Others answered this question with pride saying, "Yes, the child is vaccinated." Then the answer to the next question, "Do you feed your baby opium?" Often came with equal enthusiasm, "Yes." However, when this latter question was asked of the Christian women, they laughed as if to

say, "What a question," for the majority of them had learned that a child grows better physically and mentally if it is not given opium.

In America one of the first questions asked of the parents of a new-born babe is, "What is the baby's name?" In India the baby often is not named for weeks, and even after that, seldom is called by its name. It is given some title such as "little girl," "little boy," "sister," or "brother." Not only mothers brought their babies to be registered for the Baby Show, but sometimes a small brother or sister brought the child, and other times the father appeared with the child in his arms. One father of a nine-month-old when asked his child's name, look helplessly around, and then without shame admitted he had forgotten the child's name. Fortunately a small sister remembered what the baby's name was. Another problem arose when we asked for the name of the father of the child. Wives refuse to speak their husband's name. That is Indian etiquette and out of respect for one's husband, one never mentions his name. Unless there was a friend along or an older child, it was difficult to find out what the father was called.

The day of the show brought a large crowd to the open courtyard. A Hindu crowd knows nothing of sitting quietly, of listening attentively, and of doing things in an orderly fashion. As a result no one heard the program which was given because it was impossible to get the crowd quiet. In order to foster interest in this new enterprise we had promised every child who entered a prize. This was a grave mistake as we found out when we began distributing the gifts. The crowd began pushing and squirming and squeezing until it resembled a mob and I trembled for fear someone would fall down and be trampled under foot. No one could get order out of that crowd for they all acted like they were sure there wouldn't be enough prizes for all. We were proud of our Christian women at this time. They waited until the rush was over, and then quietly and orderly they came up to get the little shirt or dress we had to give them. Truly they have learned something about discipline through the years.

Nine main prizes were given—1st, 2nd, and 3rd in each of the three age groups. Of the nine prize winners, six were Christians. On the whole the Christian children ranked much higher than non-Christians. Out of the 227 children examined, twenty-seven were Christians. Of these twenty-seven, twenty-one had a score of eighty per cent or above. Out of the two hundred non-Christians examined, there were only thirty-one who had a score of eighty per cent or above. So we feel that our Christians have advanced considerably in their knowledge of how to keep their children healthy.—Mrs. Harold Ratzlaff

Sponsored by
the Young People's
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Mennonite Youth

"A United Mennonite Youth in Christ"

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The Museum As a Place of Recreation

By Charles J. Kauffman

(Mennonite young people are now taking the necessity for recreation quite for granted. They are exploring various possibilities for recreation. Therefore, we have asked Mr. Charles J. Kauffman, who has devoted a life-time to building up a remarkable museum, to tell us what he feels the museum has to offer as a place of recreation. Not all Mennonite young people have access to museums, but we know of at least three areas that have, namely, the area around Freeman, South Dakota, with the museum at the College; the Pennsylvania area with Dr. Elmer E. S. Johnson's museum at Pennsburg; and the Kansas area with the Kauffman Museum at North Newton. The following article suggests what one of these institutions can mean to young people in the way of recreation.—Editor)

"What has the Museum to offer, as a place of recreation, to our Mennonite youth?" A timely and proper question to be asked and I shall be glad to answer, as I see it from my point of view.

Should we investigate the different places of recreation that are open and within reach of our young people at this time, we would be surprised how limited and one-sided they are in themselves and that even the best would not solve the whole problem of Christian community recreation. All they can do is to make a contribution in their own special way towards this end. Such is also the case with the museum. It is with this understanding that I venture to point out what a wonderful contribution the museum can make in its own peculiar way for that purpose.

First of all, let's ask ourselves: what are the requirements that we would want a proper place of recreation to possess? I'm sure we can all agree on the following, at least, although many others could be added. (1) It should be a place of good reputation, (2) A place that is quiet and peaceful, (3) A place that is interesting, (4) A place that is educational, (5) A place that is inspiring.

Many places we know of would decidedly not come up to these requirements, and some would to a few,

but isn't it amazing how the museum, as only one place, meets all of them to a remarkable degree? Let us examine each one separately and see.

First: As a place of good reputation. The museum is a clean place with a wholesome atmosphere, not polluted by the smell of liquor or darkened by tobacco smoke. A place free from all demoralizing influences. Surely no one should feel ashamed to be found here.

Second: A place that is quiet and peaceful. Never before has a place like this been more needful than now in this confused and dizzy age. If we would ask ourselves the question, "Where do we go from here?" the answer given "to pieces" would express the truth quite well. We need a refuge where we can escape the disturbing influences, at least for a while, but whereto shall we flee? The museum is one place that is quiet and restful. It is not a commercialized place where you are hounded by high-pressure sales talk and propoganda. Here you can browse around leisurely and look and meditate on the things of the past and thus you will come to view life with a better perspective. You may learn to embrace the past with remembrance and the future with longing and though you came tired and bewildered you may leave refreshed and composed.

Third: A place that is interesting. For a place that is interesting where would you look for one that can offer more? We have two big floors filled up with just such treasures. Things that are unique, old and rare, many so rare that they could hardly be replaced any more, and all are fascinating. They can attract your interest by the story they can tell, by their brilliant colors and markings, or by their sheer oddity of shape and construction. Altogether it makes a most varied collection of things.

Fourth: A place that is educational. Perhaps it is on this point, where the museum can do most. Everything on display is correctly identified and labeled, and records are kept of important facts. If for example, you have a group of children that want to study birds. You may say the best place to study

them is to go out into the woods and fields. That is true if you want to study their habits, actions and different songs, but in other respects the museum has many advantages.

To learn to know and to identify a certain bird your group might have to walk very far to find it, and if found it may disappear before they could hardly get a glimpse at it. In the museum we could show them over three-hundred species of native birds and about one-hundred species of foreign birds, all in one building, and what's more, these birds will let you look at them and compare and admire them as long as you want to. They won't fly away. For nature study groups we also have some fine specimens of large animals and many smaller ones, besides several cases of sea life and mineral specimens. For those that are interested in things of transportation, we have a large assortment of old vehicles; some that could hardly be replaced any more. For those that wish to study different races of people and cultures, we have many articles collected by missionaries from China, India, and Africa. Several cases are devoted also to our North American Indians. For those that are artistically inclined, we have pictures, statues and a great variety of samples of different arts and hand crafts. All this awaits those that are looking for the educational requirement, but right here we must also recognize the need of educating our young people more in Mennonite history. For this purpose many good books have been written, courses with teachers and speakers have been provided, and the results have been very gratifying as far as they go, but you may ask what contribution can the museum make towards this need? This is my answer. I can just open a door and say, "Boys and girls, walk right in," and behold, they will find themselves in a real Mennonite home of seventy years ago. Here they are brought face to face with real life and real things. The home is furnished with handmade furniture. Quaint old kitchen utensils can be seen in their proper places, an old clock and only a few decorations. The whole exhibit is worked out in every detail even to the extent of clothing styles. This part was achieved by carving out of wood a family, life-size and dressed in real costumes of that time. Would this not speak louder than words? In addition to this house, we also have a big display of handmade tools and implements and many other items of Mennonite historical value.

Lastly, let us look at the museum as a place of inspiration. Many museums are merely collections of dead material and scientific facts. They are dry and uninspiring. I have always felt that a museum should express more: it should have life, sentiment, or better said, a soul. I have, therefore, during all my years tried to emphasize this, and I hope my efforts were not in vain. All our birds and animals are mounted in

characteristic, lifelike attitudes and placed against colorful painted backgrounds, exhibiting them in their natural surroundings. Thus our wild creatures simulate life conditions.

The antiques and historical treasures will speak to you of by-gone days. As you look at them many may seem to you unimportant, but much beloved, for they served their purpose well during hard and trying times, but they were too simple to survive in this complex world and you will loiter with them with a tender feeling of farewell.

Many museums with much money may have many more valuable things than we have here, but they may lack that local touch that makes everything so dear to us.

It is said that human personality is made for creation. To inspire this desire to do and to create, our art department can suggest many new ideas for handcrafts, arts and hobbies.

Now all this the museum has to offer you as a place of recreation, and I can hardly conceive that anyone could go forth without a greater appreciation of the beautiful, a greater reverence of our fathers, and most important of all, a greater vision of God and his wonderful creation.

STANLEY S. STAUFFER

Eastern District Representative to Y.P.U.

Stanley was born in Spinnerstown on December 8, 1924. He attended public school there and graduated from Quakertown High School in Quakertown in 1942.



He holds a keen interest in church and Sunday School work. On April 22, he became a member of the West Swamp church. From February, 1943, until the time of his induction he worked as a dairy tester in Bucks County. In 1944, he was the C.E. President of West Swamp.

On December 5, 1944, he entered C.P.S. and was stationed at Powellsville, Maryland.

Due to a siege of sickness he has been at home most of the time since February 4.

He is interested in full time Christian service and expects to continue his education at Bluffton College. He has been and is active in District C.E. work for several years. At the last C.E. Convention he was elected as Eastern District Representative to the Young People's Union of the General Conference. —Write-up and cut, courtesy A. J. Neuenschwander

Daily Devotional Messages

By Paul Albrecht, Three Rivers, California

AUGUST 21—"And he said, A certain man had two sons, and the younger . . ."

"Read Luke 15:11-24. In this story, one of Christ's parables of the kingdom, we have portrayed the prodigal sons. Both sons walled themselves off from the right relationship with their father, this relationship being the essence of the kingdom. We see the younger son—full of life, impatient of restraint, tired of the restrictions of his father's house—wandering off into a "far country." And who of us has not felt the same tug? The "far country" took gladly of his resources but could give the younger son nothing in return when they were exhausted. Despite the fact that he came back only because he ran out of money, because his friends had deserted him, and because his employer didn't give him enough to eat—still, his father restored him to the relationship. What a gracious father!

AUGUST 22—"Now his elder son was in the field: . . . and he was angry . . ." vs. 25-28

Most of us have not tasted to a great degree of the "flesh-pots of Vienna." Rather we are like the elder son who has never been three fields away from home. Yet we find to our horror that he too had walled himself off from his father. Suppose in his anger he had met the younger son first and had said, "Why are you coming back? You took your father's goods, squandered them in foolishness, and left all the work to your father and me. Now that you are broke, you're whining to be home!" Would not the son have supposed his father felt the same, and have returned to his swine trough? Have we ever represented our merciful and loving God like that?

AUGUST 23—" . . . therefore came his father out, and intreated him." vs. 28

We see the loving father, not only receiving a repentant son, but going out to seek another prodigal. We find no trace of impatience or wonderment that his son should be so blind. In Francis Thompson's

"I fled Him, down the nights and down the days;

I fled Him, down the arches of the years;

I fled Him, down the labyrinthine ways

Of my own mind; and in the mist of tears

I hid from Him, and under laughter."

And in the last stanza:

"Ah, fondest, blindest, weakest,

I am he whom Thou seekest!"

Perhaps when we say we seek after God, we only stop our running away from Him!

AUGUST 24—"Lo, these many years do I serve thee . . ." vs. 19

And one can feel from this what years of drudgery they must have been. The elder brother mistakenly

thought he could buy his way into the right relationship with his father. The kingdom is like a family. There are only two ways to enter a family—by birth and by adoption. We all agree that we enter the kingdom by "grace" and not by "works" and then oft times we set up myriads of rules of conduct and behavior. When the "younger son" stubs his toe, we say that he forfeits his right to the kingdom, as much as to say that the membership must be earned. If this be true, how then can we ourselves enter? Have we no sin?

AUGUST 25—"But as soon as this "thy" son was come . . ." vs. 30

We see one reason here why the elder brother was also in the "far country." He repudiated the family relationship. He didn't say "my brother" but "thy son." Upon closer reading we find that he used "my" only when speaking of his friends—persons outside of the family. How easy it is when one of our brothers has done wrong (particularly when the wrong has been done to us) to turn and display our "righteous indignation" and say, "this, thy son."

It seems we are prone to think that in order to show our disapproval of evil we must repudiate the evil-doer. Or perhaps by pointing to evil in another we feel by that a little less guilty ourselves.

AUGUST 26—" . . . thou hast killed for him the fatted calf." vs. 30

Don't we feel here a tinge of pity for the elder brother? Yet, upon closer observation we see something that the Teller may have been trying to point out. The "home prodigal" thought his brother had got the best of the two worlds. He had enjoyed the "riotous living" and now he had a joyous reception home. Secretly the elder brother longed for the "far country." "If I had known," one can almost hear him say, "that it could be done like this!" Ah, so he was serving his father for reward, not out of a loving relationship. He might as well have followed his secret desires; perhaps, then he too might have realized his need. It would seem that in the kingdom we don't serve in a strained, punctilious way—as a slave fearful of his master.

AUGUST 27—"And he said unto him, Son, thou art ever with me . . ." vs. 31

The joy which the younger son was now experiencing (which was intensified because he knew what it was to be away) had been in the elder brother's reach all the time. Haven't you noticed a certain freshness and vigor to the kingdom life of those who have run sin to its inevitable dead-end and then come home? That is not to say that the "far country" experience is the only way to the Father. Still we must realize that the "back-yard" experience may make us complacent and may not drive us to a sense of need. We may have dim eyes and jaded ears for the joyful relationship which we have always known but never really experienced.

Report of Money Received during the Second Quarter, 1945

Church	Foreign Missions	Home Missions	Relief	Peace	Gen. Conf.	Educa- tion	Publi- cation	Total	Mem. ship	Per Mem.
Alberta Community, Portland, Oregon	245.27	150.00	100.00					495.27	60	8.25
Alexanderwohl, Goessel, Kansas	867.40	264.56	386.28	892.35				2410.59	911	2.64
Apostolic, Trenton, Ohio									216	
Arlington, Arlington, Kansas	149.00							149.00	84	1.77
Bell, Fredonia, Kansas	32.68	23.94		10.00				66.62		
Gospel, Mountain Lake, Minnesota	138.65			250.00				388.65	217	1.79
Bergtal, Corn, Oklahoma									127	
Bergtal, Pawnee Rock, Kansas	337.42	63.70	282.62	294.57	30.00			1008.31	198	5.09
Bethany, Freeman, South Dakota	43.50	43.50	61.66	33.76				182.42	226	.80
Bethany, Kingman, Kansas	91.42	155.17		232.71				479.30	189	2.53
Bethany, Quakertown, Pennsylvania	30.00	15.00	7.50	22.70	3.00	15.00	4.50	97.70	160	.61
Bethel, Dolton, South Dakota	58.39		50.00	100.00				208.39	100	2.08
Bethel, Enid, Oklahoma	77.10		25.00	30.00				132.10		
Bethel, Fortuna, Missouri	49.43	12.10	48.00	51.81			4.50	175.84	143	1.22
Bethel, Hydro, Oklahoma									66	
Bethel, Inman, Kansas (Non-Conference)	293.15		223.70	440.00				956.85		
Bethel, Langdon, North Dakota				16.43				16.43	58	.28
Bethel, Lustre, Montana	121.26	56.66	56.67	49.65	14.00	20.00		318.24	50	6.36
Bethel, Mountain Lake, Minnesota	571.51	253.26	288.38	571.70		15.00		1699.85	580	2.93
Bethel, Perkaskie, Pennsylvania	75.14			7.25				82.39	30	2.74
Bethel, Perryton, Texas	21.79							21.79	33	.66
Bethel, Winton, California	15.75							15.75	43	.36
Bethel, Wolf Point, Montana	46.98			61.48		20.26		128.72	71	1.81
Bethel College, North Newton, Kansas	181.73	38.20	182.57	583.33				985.83	402	2.45
Bethesda, Henderson, Nebraska	1711.07	595.68	853.76	1647.63	80.00			4888.14	754	6.48
Bethesda, Marion, South Dakota	91.30	43.00	153.23	351.00				638.53	227	2.81
Bethlehem, Bloomfield, Montana	264.55	132.28		117.65				514.48	219	2.34
Brudertal, Hillsboro, Kansas	226.97		241.44	319.25		45.44		833.10	202	4.12
Buhler, Buhler, Kansas	171.24	85.61	74.30	400.00	35.00			766.15	316	2.42
Burrton, Burrton, Kansas		12.85		80.09				92.94	133	.69
Butterfield, Butterfield, Minnesota	96.70	96.69		63.85	8.50			265.74	100	2.66
Calvary, Barlow, Oregon										
Calvary, Mechanics Grove, Pennsylvania									70	
Deep Run, Deep Run, Pennsylvania				418.36				418.36	189	2.21
Deer Creek, Deer Creek, Oklahoma	101.48	42.13	149.91	82.30		28.78		404.60	109	3.71
East Swamp, Quakertown, Pennsylvania	50.00	25.00	54.26	96.65				225.91	159	1.42
Ebenezer, Bluffton, Ohio	500.00							500.00	552	.90
Ebenezer, Gotebo, Oklahoma									85	
Ebenfeld, Montezuma, Kansas									28	
Eden, Inola, Oklahoma	77.94	21.00	132.25	207.50				438.69	133	3.29
Eden, Moundridge, Kansas	745.97		440.67	1000.00				2186.64	797	2.74
Eden, Schwenksville, Pennsylvania			76.13	12.00				88.13	277	.31
Eicher Emmanuel, Noble, Iowa	200.00	40.80	177.37	94.00	21.80	8.16		542.13	219	2.47
Einsiedel, Hanston, Kansas	51.09			35.52				86.61	75	1.15
Emmanuel, Denver, Pennsylvania				98.10				98.10	32	3.06
Emmanuel, Doland, South Dakota	10.35			22.45				32.80	88	.37
Emmanuel, Galva, Kansas	62.28	30.65	66.64	82.49			24.28	266.34	85	3.13
Emmanuel, Pratum, Oregon									182	
Emmaus, Whitewater, Kansas	2516.82		1124.25	1380.74			45.04	5066.85	339	14.94
Fairfield, Fairfield, Pennsylvania			150.00	250.00				400.00	61	6.55
Fairfield Bethel, Huron, South Dakota									45	
First, Aberdeen, Idaho	1330.08	215.54	612.15	205.45	97.00	67.90		2528.12	384	12.39
First, Allentown, Pennsylvania	56.84	28.41	58.41	25.00				168.66	204	.82
First, Beatrice, Nebraska	1215.72	135.00		300.00				1650.72	353	33.68
First, Berne, Indiana	4548.79	1443.24	39.30	903.32	420.08			7354.63	1297	5.67
First, Bluffton, Ohio	270.00	197.00		311.54				778.54	475	1.63
First, Burns, Kansas			13.56	28.00	8.49			50.05		
First, Butterfield, Minnesota			58.79					58.79	95	.61
First, Chicago, Illinois		27.00						27.00	106	.25
First, Colfax, Washington									114	
First, Geary, Oklahoma	16.70	16.65	16.65		10.00			60.00	132	.45
First, Halstead, Kansas	169.39		92.54	55.27	45.20	??75.05	33.37	470.84	291	1.61
First, Hillsboro, Kansas	80.59	94.39		225.44	66.36			466.78	335	1.39
First, Hutchinson, Kansas	50.55				16.50			67.05	126	.53
First, Lima, Ohio	57.75		28.08					85.83	31	2.76
First, McPherson, Kansas	52.23		101.95					154.18		
First, Madrid, Nebraska									42	
First, Monroe, Washington	37.00		95.97	25.61		6.96	6.96	172.50	120	1.43
First, Mountain Lake, Minnesota	299.10	89.28	512.85	567.91	41.72			1510.86	400	3.77
First, Nappanee, Indiana	266.41			80.25				346.66	173	2.00
First, Newport, Washington	82.79	31.13		18.63				132.55	65	2.03

First, Newton, Kansas	620.26			346.89				967.15	614	1.57	
First, Paso Robles, California	105.92	64.92						170.84	67	2.54	
First, Philadelphia, Pennsylvania	33.83	16.92	147.40	53.25	3.39	1.69	1.69	258.17	336	.76	
First, Pretty Prairie, Kansas	510.50	137.23	32.00			90.92		770.65	565	1.36	
First, Ransom, Kansas	60.94			149.06				210.00	115	1.82	
First, Reedley, California	580.08	358.22	700.56	436.60			60.87	35.88	2172.21	526	4.12
First, Shafter, California	22.20	19.96		14.30				56.46	96	.58	
First, Sugar Creek, Ohio	50.00	50.00	15.00	170.00			5.00	290.00	200	1.45	
First, Summerfield, Illinois	10.00			43.00	15.00		20.00	88.00	140	.62	
First, Upland, California	117.29	78.21	157.75	128.10				30.66	512.01	343	1.49
First, Wadsworth, Ohio		25.00							25.00	226	.11
First Menn. Christian Ch., Moundridge, Kansas	202.00	90.00	217.00	721.69	77.00			1307.69	352	3.71	
First Mennonite Church of Garden Twp Halstead, Kansas	82.50	61.50		195.80	34.50			374.30	198	1.89	
First Federated, New Stark, Ohio									36		
Fiatland, Quakertown, Pennsylvania	17.25	11.50		23.50				52.25	62	.84	
Friedensberg, Avon, South Dakota	52.32			16.02				68.34	128	.53	
Friedensfeld, Turpin, Oklahoma	40.57			94.82			27.38	30.00	192.77	73	2.64
Friedenstal, Tampa, Kansas	210.46			56.09				266.55	110	2.42	
Germantown, Germantown, Pennsylvania			13.07	6.00				19.07	36	.52	
Gnadenberg, Whitewater, Kansas			15.85	200.71				216.56	160	1.35	
Goessel, Goessel, Kansas	209.10	30.25	10.00	490.30	20.00			759.65	285	2.66	
Grace, Albany, Oregon	67.57							67.57	110	.61	
Grace, Dallas, Oregon	99.02	89.71			25.80			214.53	245	.87	
Grace, Enid, Oklahoma				54.00				54.00	42	1.28	
Grace, Lansdale, Pennsylvania	118.52	173.28	42.35	100.73	22.00			456.88	227	2.01	
Grace, Pandora, Ohio	190.00	95.00	160.00	25.00				470.00	437	1.07	
Greenfield, Carnegie, Oklahoma	43.00	45.45	57.33	44.67	11.35		11.35	213.15	65	3.27	
Hebron, Buhler, Kansas	208.49	52.67	64.33	292.95			50.00	668.44	258	2.59	
Hereford, Bally, Pennsylvania	30.00		65.00	185.00				280.00	250	1.12	
Herold, Bessie, Oklahoma	15.32	31.76	132.13	202.44				381.65	165	2.31	
Hoffnungsaus, Cuauthemoc, Chic., (Mexico)		55.06						55.06	25	2.20	
Hoffnungsaus, Inman, Kansas	141.45	35.95	149.26	783.93		23.23	23.02	1156.84	393	2.94	
Hopefield, Moundridge, Kansas				111.00				111.00	116	.95	
Hutterdorf, Freeman, South Dakota	8.36							8.36			
Huttertal, Freeman, South Dakota	11.01			540.00				551.01	160	3.44	
Huttertal, Hitchcock, South Dakota				76.98				76.98	150	.51	
Immanuel, Delft, Minnesota	192.68	50.24		30.25				273.17	88	3.10	
Immanuel, Los Angeles, California	147.05	117.05		446.00				710.10	234	3.03	
Inman, Inman, Kansas				234.17			13.78	10.82	258.77	201	1.28
Johannestal, Hillsboro, Kansas	142.71	71.38	91.75	361.84	12.00	48.54	8.00	736.22	194	3.79	
Kidron, Taloga, Oklahoma				17.00				17.00	32	.53	
Lehigh, Lehigh, Kansas	25.04	12.02	21.76	110.00	6.26			175.08	248	.70	
Lorraine Avenue, Wichita, Kansas									160		
Meadow, Colby, Kansas	54.66		43.82	87.35				185.83	25	7.43	
Medford, Medford, Oklahoma			178.09	151.96				330.05	128	2.56	
Memorial, Altoona, Pennsylvania	15.47	80.00						95.47	40	2.35	
Menno, Lind, Washington	579.25	231.70	320.06	133.00				1264.01	130	9.72	
Menn. Bible Mission, Chicago, Illinois	74.86			16.29				91.15	68	1.34	
Menn. Country Church, Monroe, Washington											
Mennoville, El Reno, Oklahoma									30		
Napier, Bedford, Pennsylvania									44		
Neu Friedensberg, Vona, Colorado									30		
Neu Huttertal, Bridgewater, South Dakota	15.85			180.00				195.85	130	1.50	
New Home, Westbrook, Minnesota									46		
New Hopedale, Meno, Oklahoma	241.76	52.27	74.70	321.98				690.71	333	2.07	
Pine Grove, Bowmansville, Pennsylvania			25.00	110.00				135.00	56	2.41	
Pleasant Valley, Kismet, Kansas	42.12		121.75	52.68				216.55	46	4.70	
Pulaski, Pulaski, Iowa	89.62	31.78		79.80				201.20	167	1.20	
Richfield, Richfield, Pennsylvania	61.50	61.50	140.00	80.00				343.00	150	2.28	
Roaring Springs, Roaring Springs, Pennsylvania									47		
St. John, Pandora, Ohio	252.11	86.63	56.20	27.42				422.36	276	1.53	
Salem, Daiton, Ohio	87.34	52.27	33.43		25.00	29.00		227.04	228	.99	
Salem, Freeman, South Dakota	547.00	547.00	547.00	1205.00				2846.00	500	5.69	
Salem, Munich, North Dakota	128.09			151.20				279.29	140	1.99	
Salem, Wisner, Nebraska	86.41	43.20					25.00	154.61	20	7.73	
Salem-Zlon, Freeman, South Dakota	200.18	231.30	665.52		88.07	39.18		1224.25	411	2.97	
Saron, Orienta, Oklahoma			163.61					163.61	90	1.81	
Saucon, Saucon, Pennsylvania									20		
Second, Beatrice, Nebraska	63.45	63.44		141.70				268.59	160	1.67	
Second, Paso Robles, California	137.39	38.27	153.83	36.60	12.00			378.09	124	3.04	
Second, Philadelphia, Pennsylvania			64.71					64.71	186	.34	
Sichar, Cordeil, Oklahoma	14.66	18.61		77.34				110.61	93	1.18	
Smith Corner, East Freedom, Pennsylvania	30.00	57.40		57.87				145.27	69	2.10	
Springfield, Coopersburg, Pennsylvania	44.05			20.00				64.05	25	2.56	
Swiss, Alsen, North Dakota	63.20	57.74	59.13	34.96				216.04	138	1.55	
Swiss, Whitewater, Kansas	276.42							275.42	98	2.81	

Tabor, Newton, Kansas	313.20	63.36	37.26	758.10	30.00	65.00	15.00	1281.92	400	3.20
Upper Milford, Zionville, Pennsylvania	125.00	75.00	30.00	32.50				262.50	176	1.49
Walton, Walton, Kansas	43.34	43.33	12.42	31.77				130.86	71	1.84
Wayland, Wayland, Iowa	125.00	60.00	35.95	14.80				235.75	265	.88
West New Hopedale, Ringwood, Oklahoma	79.98	52.27	34.70	321.96				488.91		
West Swamp, Quakertown, Pennsylvania	301.79	104.34	60.24	420.17	16.70	33.39	33.39	970.02	232	4.18
West Zion, Moundridge, Kansas	306.71	140.35		279.50	93.05			819.61	307	2.66
Woodland, Warroad, Minnesota			9.80	40.90			25.00	75.70	46	1.64
Zion, Arena, North Dakota				25.50			12.50	38.00	29	1.31
Zion, Bridgewater, South Dakota	32.20							32.20		
Zion, Donnellson, Iowa	120.00	110.00	83.50		23.00	22.00		356.50	227	1.57
Zion, Elbing, Kansas	293.28		422.10	371.04				1086.42	115	9.44
Zion, Kingman, Kansas	9.72							9.72	76	.12
Zion, Souderton, Pennsylvania	771.00		363.00	382.00		100.00		1616.00	519	3.10
Zoar, Goltry, Oklahoma	150.00	50.00	40.00	91.00				331.00	273	1.21
TOTALS	29000.32	8604.46	12905.20	25650.15	1503.69	902.11	328.46	78894.39		

GENERAL CONFERENCE CENTRAL TREASURY THIRD QUARTER, 1945, REPORT

Receipts from Sources Other than Churches

Foreign Missions

2960—\$41.44; 2966—50; 2972—25; 2987—46.54; 2993—25; 3007—50; 3023—75.87; 3061—25; 3081—7.58; 3084—6; 3090—25; 3094—8.75; 3109—200; 3114—5; 3123—7; 3135—85; 2137—771.13
3153—10; 3161—200; 3169—16; 3181—30; 3190—1; 3191—25; 3208—4; 3232—100; 3236—25; 3261—10; 3263—10; 3283—500; 3309—1; 3310—20; 3311—30; 3320—25; 3336—72; 3339—98; 3342—862.68; 3355—5; 3359—30; 3362—416.67; 3368—10; 3369—5; 3378—30; 3387—60; 3390—28.07; 3392—5.80; 3396—5; 3399—3.85; 3410—30; 3416—4.50; 3428—7.50; 3443—10; 3454—70; 3455—15; 3461—166.60; 3462—166.60; 3465—500; 3470—4.50; 3471—2.25; 3479—15; 3437—1; 3481—25; 3491—40; 3492—1; 3493—20; 3494—1; 3495—2; 3512—10; 3522—150; 3524—15; 3528—20; 3534—50; 3537—85; 3542—35; 3547—2686.23. **Total \$8201.81.**

Home Missions

2987—46.54; 3020—5; 3066—25; 3075—18; 3096—500; 3137—106.32; 3248—1043.89; 3342—35; 3361—50; 3369—3; 3428—7.50; 3465—500; 3497—125; 3501—19.50; 3512—10; 3522—50; 3547—460.85; 3548—10. **Total \$3015.60.**

Relief

3009—8; 3048—4; 3050—25; 3066—25; 3101—2; 3113—39; 3137—522.62; 3153—10; 3165—5; 3174—38; 3189—100; 3193—20; 3204—5; 3263—10; 3287—20; 3291—5; 3298—87.48; 3309—1; 3342—250.52; 3397—276.62; 3400—2.76; 3410—50; 3414—20; 3433—15; 3443—10; 3450—5; 3451—10; 3455—5.25; 3456—5; 3468—100; 3481—25; 3506—100; 3507—100; 3512—10; 3522—150; 3547—470.82. **Total \$2533.07.**

Peace Committee (CPS)

3016—100; 3050—25; 3262—41.48; 3279—18.10; 3342—65; 3397—240.78; 3412—50; 3413—100; 3512—10; 3525—15; 3547—388.66. **Total \$1054.02**

General Conference

(This includes income for the Ministers Aid Fund)

2970—14; 2971—12.75; 3017—5; 3047—30; 3084—10; 3168—3; 3177—14; 3230—12.75; 3260—7.30; 3272—5; 3287—5; 3323—8; 3348—1.25; 3349—1.25; 3379—7.90; 3380—12.75; 3407—14; 3418—5.40. **Total \$139.65.**

Income for Christian Workers Institute—\$247.00.

Board of Publications

3091—\$100; 3243—100; 3522—25. **Total \$225.00.**

Board of Education

3156—\$5; 3293—9.38; 3299—665.81; 3522—25. **Total \$705.19.**

CONTRIBUTIONS FOR HOME MISSIONS OF THE WESTERN DISTRICT CONFERENCE, APRIL, MAY, JUNE, 1945

Bergthal, Pawnee Rock, Kan., \$72; Bethany, Kingman, Kans., 47.19; Bethel, Waka, Tex., 42.34; Bethel College, North Newton, Kan., 58.72; Brudertal, S. S., Hillsboro, Kan., 98.24; Buhler, Buhler, Kan., 85.65; Christian, Moundridge, Kan., 107; Deercreek, Deercreek, Okla., 43.68; Ebenezer, Gotebo, Okla., 55.45; Einsiedel, Hanston, Kan., 27.61; Emmanuel, Moundridge, Kan., 28.65; First Mennonite, Beatrice, Neb., 144.72; First Mennonite S. S., Beatrice, Neb., 135; First Mennonite, Burns, Kan., 44.74; First Mennonite, McPherson, Kan., 56.82; Garden, Moundridge, Kan., 61.60; Gar-

den S. S., Moundridge, Kan., 8.29; Gen. Conf. Home Mission, 48; Grace, Enid, Okla., 40; Greenfield, Carnegie, Okla., 210.50; Herold, Bessie, Okla., 43.86; Hoffnungsau, Inman, Kan., 43.39; Hutchinson, S. S., Hutchinson, Kan., 28.12; Inman, Inman, Kan., 33.16; Johannestal, Hillsboro, Kan., 40; Kidron, Taloga, Okla., 10; Lehigh, Lehigh, Kan., 12.02; Meadow, Colby, Kan., 110.74; Mennoville, El Reno, Okla., 92.32; Neu Friedensberg, Vona, Colo., 26.63; New Hopedale, Meno, Okla., 71.67; New Hopedale and Ringwood, 71; Pleasant Valley, Kismet, Kan., 20.34; Pretty Prairie, Pretty Prairie, Kan., 267.30; Ransom, Ransom, Kan., 250; Saron, Orienta, Okla., 51.29; Turpin, Turpin, Okla., 70; West New Hopedale, Ringwood, Okla., 40.65; West Zion, Moundridge, Kan., 129.90; Zion, Elbing, Kan., 192.50; Zoar, Goltry, Okla., 35. **Total \$3,056.09.—H. J. Dyck, Treasurer, Elbing, Kansas**

REPORT OF THE EX. COM. OF THE WOMEN'S MISSIONARY ASSOCIATION REPORTS FOR APRIL, MAY AND JUNE, 1945

Totals only:

April:

Foreign Miss. Gen'l. Treas., \$125.09; Home Miss. Gen'l. Treas., 106.32; Retired Miss. Pension Fund, 59.36; India, 549.68; China, 37; Relief Work, 522.62; Expenses of Ex. Com. and Miss. News and Notes, 113.13; Miscellaneous, 457.21. **Grand Total, \$1,970.41.**

May:

Foreign Miss. Gen'l. Treas., \$35; Home Miss. Gen'l. Treas., 35; Retired Miss. Pension Fund, 161.90; India, 583; China, 10; Relief Work, 250.52; CPS Work, 120.95; New Mission, S. A., 72.78; Expenses of Ex. Com. and Miss. News and Notes, 29.85; Miscellaneous, 506.74. **Grand Total, \$1,805.74.**

June:

Foreign Miss. Gen'l. Treas., \$548.73; Home Miss. Gen'l. Treas., 460.85; Retired Miss. Pension Fund, 796.61; India, 1,125.89; China, 215; Relief Work, 470.82; CPS Work, 438.66; Miscellaneous, 665.68. **Grand Total, \$4,904.74.**

Expenses of Ex. Com. and Miss. News and Notes, 182.50; **Gratefully acknowledged, Mrs. Frieda Begier Entz, Treas.**
170.34 67 2.54

(Continued from page 5)

man religious books along in the boxcar of machinery they had bought here. And what is the result? The man who received the books writes: "We cannot keep the books at home. Everyone wants to read them and when they bring them back others get them. They are fine Bible stories and other wonderful stories." Are we looking for mission fields far away? Let us not neglect those next to our door among our own kin. They are thankful for plain home-made bread for their spiritual life.

But to learn more about them read Dr. Fretz's splendid account of his trip.—**Cornelius Krahn**
(The foregoing books may all be obtained from the Mennonite Publication Office, 722 Main, Newton, Kansas.)

MEDITATIONS ON THE MENNONITES

A MENNONITE TEACHER'S DISAPPOINTMENT

One of our Mennonite young women recently related the following account of her experience as a school teacher. She had been teaching school until recently in one of the mid-western states in a non-Mennonite community. In this community she was urged to join the various scrap drives and she was expected to urge her students to do so. All of the teachers were expected to buy war bonds, and all of them did, but this one Mennonite teacher who because of her refusal to buy prevented the school from being awarded the pennant for being 100 per cent behind the war effort. Her superintendent while not agreeing with her views on war, nevertheless, very much admired her courage in being loyal to her convictions.

To a Mennonite Community

The young teacher who told her story to me said she decided to seek a position in a Mennonite community where she could be among her own people; where she thought she would have students, colleagues as teachers and friends in the community who would share her religious ideals and her belief in the doctrine of Biblical non-resistance. She found a Mennonite community where there was an opening for a teacher in her field. The school superintendent, the principal, all but two of the teachers, and ninety per cent of the students were Mennonites. The majority of the people in the town and the surrounding countryside were likewise members of the same church. All summer long she looked forward to her teaching experience in a strong Mennonite community.

A Surprise

Some time after the opening of school in the fall our teacher friend was unexpectedly called into the office of the superintendent. She wondered what the reason might be. Might her work be unsatisfactory? Had she offended anyone? Was she negligent in her duties? none of these. Cautiously the superintendent came to the point. It was that she had talked to some of her students outside of class room hours about participation in war. She had expressed her feelings and convictions as a Christian against participation in military service. That was why she was being called in. Her Mennonite superintendent told her she might hold those views but that she should not share those convictions with her students. He said he did not want his school or his town known as "yellow" because of any pacifistic teachings or teachers. The young men in school were practically all in the army or the navy. Those who were to C.P.S. camps were looked upon with disdain. The teachers on the staff had no peace convictions or astutely kept them to them-

selves. Her experience was a keen disappointment. She had been taught in college that a teacher should develop Christian attitudes and influence her students. She was shocked to discover the most distinctive teaching of her people definitely taboo.

JOTTINGS

—**"Women have superseded men as the nation's leading civilian cigarette smokers.** They bought sixty-nine per cent of the 329,000,000,000 cigarettes a year manufactured in the United States for civilian use, Fleming-Hall, Company, New York cigarette manufacturers report on the basis of a survey among 18,000 cigarette retailers."—**Gospel Messenger**

—**"Senator Hugh Butler (Neb.)** has introduced in the Senate a resolution calling for a national referendum before Congress acts upon proposals for peacetime military conscription."—**The Protestant Voice**

—**The American Friends Service Committee** has called upon congress, the President and government officials for eight changes in the Selective Service Law, which would provide for "allowance to dependents of men in Civilian Public Service, compensation by the government for men injured or killed in the performances of duties in CPS, and remuneration and maintenance for men serving on government projects in CPS or employed by private agencies." The report also calls for assignment of C.O.'s to foreign relief service and assignment to private as well as government agencies. It proposed that sincerity rather than religious training and belief be the test of conscience. More administration through private agencies and civilian departments of the government was advocated.—**The Protestant Voice**

—**"If CPS men were paid \$50.00 per month base pay** as the army, value of their work would be \$8,033,265.00 as of March 1, 1945. The total cost to the Churches as of the same date, of Civilian Public Service operations, is \$5,137,728.27. A rough survey has shown that with 8,000 men in CPS, 2347 men have wives, 833 children, and 524 other dependents. Only 8 per cent of the time since the beginnings of recorded history has the world spent entirely at peace, according to official statistics. In 3,521 years, only 286 have been warless. Eight thousand treaties have been broken in this time."—**Mennonite Farm-unity**

—**Lorraine Avenue Church, Wichita:** This church recently received a gift of \$1,000 from the Home Mission Board of the General Conference for the new church building that is to be erected. Very happy for this gift, the church arranged for a basket fellowship supper on the evening of July 29, with Rev. C. E. Krehbiel as speaker and representative of the Home Mission Board. Rev. Krehbiel was instrumental in getting this church started and served it as pastor for a number of years.

—**The Salem Church, Freeman, South Dakota,** has ordered fifty-five "relief packages." It costs about \$3.00 to fill one of these.

—The words of **"Eternal Father, Ruler of Creation"**

(354 in ^{is} ^{sas} ^{le} ^{ary}) were written soon after the last war.

—Bulletin ^{is} ^{as} ^{owa} ^{Ringwood} ^{Church}, Nappanee, Indiana: "I ^{Mrs.} ^{Franz} ^{Albrecht} order to help understand what our Mennonite Church stands for a brief statement based on the Constitution of the General Conference of which our church is a member is found in this bulletin." Then follows a short clear synopsis from the Constitution. Seems like a bit of good education. Boys and girls of this church were invited to a "fellowship day" at the church on July 27. They found out about "Soldiers for Peace," who engage in soil conservation, smoke-jumping, and in mental hospital work. The program included stories, handwork, and lots of fun. Each one brought his own lunch.

—Sixty-seven of the young men who have attended the Oklahoma Bible Academy are in the country's service. Thirty-three of these are in C.P.S. and thirty-four in the armed forces. The school is again offering training in two departments in 1945-1946: "1. The High School, offering four years of state-accredited academic work, with some vocational training, in which successful completion of one hour of Bible study per day is required, leading to a diploma; 2. The School of Bible, offering: a Two-year General Course, designed to give general and effective Bible knowledge, leading to a diploma."

—A recent bulletin of the Fairfield, Pa. Church showed our national expenditures in graph form. Alcoholic beverages took \$7,100 million; War \$86,000 million; and Churches and Church Charities \$910 million.

—Bluffton College is offering a new two-year Bible course "to train young people who do not plan to pursue a four-year course to take their place of leadership in their home churches."

—First Church, Summerfield, Illinois: La Verne Basinger, son of Rev. Elmer Basinger brought a very helpful and inspiring message to the congregation on the subject of "Forgiveness" on July 8 when he and his family visited at the parental home. Mr. Basinger spoke as a layman.

—Herald Church, Bessie, Oklahoma, observed communion and also a feet-washing service on July 22. Dr. P. A. Penner brought the morning message. The bulletin of this church features an appeal for additional contributions for C.P.S.

—The need for additional gifts to C.P.S. during the present three-month period is strongly emphasized in a letter received from L. J. Horch, Treasurer of the General Conference Peace Committee (all such funds should be sent to Mennonite Headquarters, however). Brother Horsch points out that the M.C.C. budget for C.P.S. is \$68,458.00 monthly for the period of June to November 30. He states that recent monthly quota payments have not reached the \$60,000 a month mark, and that the C.P.S. reserve has declined in the past six months from \$150,000 to \$70,000. So "in the light of this situation it was moved and passed (by Executive Committee of the MCC) to ask the constituency for one extra monthly fifty cents per member quota payment during the quarter July to October."

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

NOTICE TO READERS OF THE MISSIONARY NEWS AND NOTES

Will readers of the **Missionary News and Notes** please note the following:

1. Beginning with the fiscal year of July 1, 1945, single subscription to the **Missionary News and Notes** are thirty-five cents (35c). When sent in bundles to societies, it is twenty-five (25c) a copy.
2. Subscriptions and change of address should be sent to Mrs. Susie Toews, 625 South East Second Street, Newton, Kansas. Mrs. Toews is the new circulation manager and assistant secretary.
3. Please send money for subscriptions to **Missionary News and Notes** also to Mrs. Toews at above address, all other money as heretofore to the treasury of the Women's Missionary Association, Mrs. Frieda Regier Entz, 317 East Fourth Street, Newton, Kansas. Please name your church and society when you write.
4. News letters and correspondence from societies should be sent to Mrs. H. J. Andres, 700 East Fifth Street, Newton, Kansas, who has kindly consented to help us with the editorship.
5. The German section will be discontinued but subscribers to the German copies will continue to receive the paper.

The Executive Committee
Women's Missionary Association of the
General Conference

**FIRST MENNONITE CHURCH
Coffax, Washington**

Fifteen new members were added to our church roll, on Pentecost Sunday. Twelve by confession of faith and baptism and three by letter.

We surely enjoyed the recent visit from Martha Burkhalter. She showed pictures and spoke on Sunday evening. On Monday afternoon the Women's Missionary Society was blessed by the fine answers to questions asked. In response to the need of a Bible school, offerings amounting to a little over \$30 were given.

Nineteen young folks, accompanied by Rev. W. Harley King, attended the retreat at Whitworth College, Spokane.

The Lord has been gracious to us this summer. With the wheat harvest starting this week, we see prospects of a good crop. May we remember that we are "partners" with Him in material, as well as spiritual blessings.—Corr.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, AUGUST 14, 1945

NUMBER 32

History of the New Seminary and Bible School

As given in the Reports of the 1941 Conference Session

(Since many readers of this paper may be interested in the history of the new Conference-sponsored Mennonite Biblical Seminary and Bible School, we herewith quote a brief, historical statement from the Witmarsum Seminary Report as given in the official reports and minutes of the 1941 Conference session.—Editor)

In 1935 the General Conference in session at Upland, California, by resolution No. 51 asked the Board of Education to study the possibility of again offering seminary training under Mennonite auspices. Thereupon the Board investigated different angles of the problem, contacted our ministers, considered the experience of other denominations, and worked toward the reorganization of the former Witmarsum Theological Seminary on a basis of more direct conference representation.

In 1938 resolution No. 58 was adopted by the Conference in session at Saskatoon, which in part reads: "That the Board of Education together with the Executive Committee of the Conference be authorized to work with the Witmarsum Board toward the organization and the opening of a Bible School and Seminary with such modification of the proposed Witmarsum plan as may seem desirable in the light of continued careful study of Evangelical Bible School and Seminary needs of our people."

The proposed plan for the reorganization of the Witmarsum Seminary as originally presented by that Board provided that smaller branches of the Mennonite church participating be entitled to three representatives each on the Seminary Board and the larger bodies, such as the General Conference to six; that the Witmarsum Alumni Association have two and any Mennonite College have the privilege of one representative. All members were to be chosen by the bodies they represent.

To root the proposed Bible School and Seminary more directly in the church as such, the Executive Committee of the General Conference and the Board

of Education recommended that the above plan be modified so as to give the Witmarsum Alumni Association and the Mennonite College representatives on the proposed Board only advisory standing without vote. This recommendation was accepted by the Witmarsum Board on November 2, 1938.

The next step was for the Executive Committee and the Board of Education to choose the six representatives for the General Conference. Since the Seminary is of great importance and in order to secure continuity and make long-range planning possible, this was done with the understanding that any General Conference member be considered eligible irrespective of whether or not he holds any other Conference office; that on the first ballot each member submit six names, from which list twelve should be chosen and from them six should be elected; that in the final election the two receiving the lowest number of votes should serve up to the 1941 Conference session, the two receiving the next highest number of votes serve until the 1944 Conference session, the two with the highest number of votes serve until the 1947 Conference session, and that when these terms expire the Conference will fill said places by electing two members for nine years at its regular triennial sessions.

The first ballot was completed April 26, 1939, which resulted in the listing of 43 names, which list, as above indicated, was reduced by further balloting, and finally on August 1, 1939, six were elected.

The Central Conference, three Mennonite Colleges, and the Witmarsum Alumni Association also having elected their representatives, the reorganization meeting, when the old Witmarsum Board turned over its library of 2,000 volumes, endowment Fund of a little over \$11,000, Alumni Association of 45 graduates, charter and records, as well as everything else pertaining to the organization to the newly created Board in the presence of legal counsel, was held at Bluffton, Ohio, February 13, 1940.

August 26th Is Christian Education Sunday

At present (1941) then, the Witmarsum Bible School and Seminary Board (Now in 1945 changed to the Mennonite Seminary and Bible School Board) is composed of fourteen members. Six of these represent the General Conference, who, pursuant to resolution 58 of 1938, were elected jointly by the Executive Committee of the Conference and the Board of Education, with terms of service according to the number of votes received Three members on the Seminary Board represent the Central Conference . . . two represent the Witmarsum Alumni, . . . and three colleges are represented by one member each . . . Alumni and college representatives, however, have only advisory status without vote. There is also provision for other conferences which later might wish to participate.

In order to secure continuity and to make careful, long-range effort possible in this important and far-reaching work for the future of the Mennonite Church, it is recommended that the General Conference elect its members to the Bible School and Seminary Board, irrespective of whether or not they hold any other conference office, for a period of nine years by electing two members at each triennial session beginning with 1941, and that the other members now on said Board continue as above indicated until 1944 and in 1947 respectively. (This was done. Two were elected in 1941 and two in 1945).

If the Conference approves the action thus far taken the Executive Committee of the Conference and the Board of Education would consider the work entrusted to them by the last session of the Conference regarding the reorganization of Witmarsum Seminary as finished and would expect the Bible School and Seminary Board hereafter to carry forward its work and report directly to the Conference.

May the Lord richly bless our Bible School and Seminary, in its work for Christ's Kingdom and the Mennonite Church.

Respectfully submitted,

C. E. Krehbiel, for the Exec. Com. of the Conference
Ed. G. Kaufman, for the Board of Education

(Since 1941 a Special Committee of the Board has made a prolonged study of the matter, and the Board has had repeated meetings. At its last session in Chicago, as reported in the issue of August 7th, the Board came to the following decisions: 1. To affiliate with Bethany Biblical Seminary and Bible Training School in Chicago 2. To change the name from Witmarsum Seminary to The Mennonite Biblical Seminary and the Mennonite Bible School. 3. To call Dr. A. Warkentin to the presidency. 4. To open the school September 4, 1945. For further information and catalogues write to Dr. A. Warkentin, 3435 Van Buren Street, Chicago 24, Illinois.)

Suggestions for Observance of Christian Education Sunday

on August 26, 1945

Worship Service: A special sermon stressing the place and importance of Christian education in the life of the individual, in the program of the church, and in our nation.

Special prayer for our church schools and for those about to enter upon a year of school work. Ask God's guidance for those who have in their charge the destinies of the school.

Request and stress continued prayer throughout the year for education and for those being educated.

The Sunday School: A special program for the opening exercises of the Sunday School might be arranged, stressing the importance of Christian education.

Special decorations for the day can be arranged, including flowers, posters, and pictures. Catalogs and picture bulletins could be on display.

There could be a farewell service for those going away to school. Our young people need the interest and prayers of the church and need to feel the interest which the church has in them.

Special programs could be arranged in the junior, primary, and intermediate departments for those about to begin another year in public schools. Pupils should be led to appreciate the privilege of education and to see its importance. The relation of education to Christian living and to opportunities for service could be stressed.

Young People's Meetings: Evening young people's societies could select a special discussion topic dealing with the need for and difficulties of Christian education in such a day as this. The need for education of Mennonites in the principles of the church could well be stressed. Information could be given regarding the provisions Mennonites have made for the education of their children.

In the Home: Education Sunday is to be essentially a day of prayer for our educational institutions and for guidance for all connected with them, either as students or as staff members. Parents can give due recognition during family worship to the importance of Christian education.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

SEMINARY AND BIBLE SCHOOL TRAINING under Conference auspices is now available. The Mennonite Biblical Seminary and Bible School will open in Chicago on September 4, with Dr. A. Warkentin as President. This new conference institution is in affiliation with Bethany Biblical Seminary and Bible Training School. The Seminary Board feels that the most practical way at present is affiliation with an accredited seminary. Under this arrangement students can earn the following degrees: Bachelor of Divinity, Master of Religious Education, and Master of Theology. Furthermore, young people with high school training can deepen their Bible knowledge by attending the three-year Bible School, which issues a Bible School certificate. A scholarship of \$150.00 is available to students who are qualified and approved for seminary work. In addition there are work opportunities for earning the rest of the expenses. In arranging for the training of its own leadership, the General Conference, in conjunction with the Central Conference, has taken a very important step. Coming years should show: 1. Leaders with more years of training for their God-given vocation than that generally held in the twenties and thirties. 2. Leaders more free and happy because their education is well-rounded out. 3. Leaders who enjoy working together in Conference activities because they have learned to cooperate in the intimate life of a common schooling.

THE QUESTIONNAIRE which appeared in the issue of July 24 has been partially or entirely filled out by some of the readers and sent in, but the total number received has been comparatively few. We hardly dare believe that the paper is as satisfactory as the small number of returned questionnaires would seem to indicate. Perhaps, we did not make it plain enough that even though readers are comparatively well satisfied with the paper as it is, we would still like to get their best thoughts on what they like in the paper and what they would like to see in future issues. From the questionnaires which have been returned we have already gotten some valuable suggestions, and we thank every reader who has returned his. We still hope to receive some more replies now that the busy harvest season will soon be over.

RECEPTIVITY is the first law of life. Without it there can be no life and no growth. An organism cannot expend more than it takes in. A plant cannot produce flower and fruit before receiving from the soil moisture and nutrition. Take in and give out is the God-ordained way. Blessed are those who feel spiritually poor; blessed are those who mourn; blessed are the meek; blessed are those who hunger and thirst after righteousness. They, and not the proud self-assertive, shall because of their willing receptivity take in the deep, rich truths of life. Self-assertion makes for a spectacular showing, but emptiness is the inevitable result. Receptivity makes for deep roots and luscious ripe fruit.

CHRISTIAN EDUCATION SUNDAY has been set aside as a day on which the churches of our conference can give special emphasis to the importance of "Christian education." The necessity of education is becoming increasingly evident—we mean secular education. Life is becoming more and more complex. Once the man with brawn could turn as many acres of sod with a walking plow as the man with brain. Today mere muscular exertion no longer enables a man to compete. This is a day of "knowing how with the mind." This is acknowledged by the great mass of people in our land and by increasing numbers in such lands as China and India. Education is the magic key for "making a living," which is a fundamental problem that human beings born on this globe must face. Modern education is facing that problem in a wonderful way by providing us with refrigerators, cars, airplanes, radio, television, etc. But there is a second problem that all human beings must face, and that is the matter of living together in a cooperative way. Here modern education is so faulty that we have one world war after another, race riots, strife between capital and labor, and a general protest against being our brother's keeper. Without Him, who is Love, this second problem cannot and will not be solved. We need *Christian education* to solve it. We need God. Pious platitudes of loving God while kicking one's brother will not do. "And this commandment have we from him That he who loveth God love his brother also." We need Christian education that emphasizes love of God and love of neighbor. Christian Education Sunday, which falls on August 26 this year, should be a day of deep thought and prayer.

W H Y

WHY STUDENTS LIKE BETHEL COLLEGE:

"Bethel is large enough to supply fine friends from many communities near and far; it is small enough that we can learn to know them all."

"Bethel is like a big family; the parents sometimes scold, but we know they love us; the children sometimes quarrel, but we enjoy studying, worshipping, working, and playing together."

"The faculty guides, but they make us do some of our own thinking."

"There is intellectual honesty at Bethel. We are not forced to believe certain things. God's spirit is given opportunities to influence us."

"The daily chapel services give us time to meditate."

"I like the sacred music from the Vibra-harp and chimes."

"I miss the Singing Tower when it doesn't play."

"There are a lot of fine recreational opportunities at Bethel."

"Most of the students at Bethel are swell kids. They are Christians, but not 'goody-goodies.'"

"The Bethel spirit of helping others is contagious. Some of the students come with lots of ego, but they usually leave more humble."

"Bethel is fully accredited."

"I like Christian Life Week, Bible Week, deputation work, evening devotions and the numerous other opportunities for spiritual awakening and growth."

WHY PARENTS LIKE BETHEL COLLEGE:

"The moral standards at Bethel are much higher than in our own Mennonite community."

"My children get to associate with choice young people from many communities."

"I'm happy that we have so many well-trained consecrated faculty members at our own college."

"Bethel helps to keep young people from getting one-sided. A wholesome mixture of study, work, and recreation is good. Studying Bible with other subjects keeps the students well balanced."

WHY SOME STUDENTS, PARENTS, MENNONITES AND OTHERS DON'T LIKE BETHEL COLLEGE:

"Bethel students play folk games."

"I didn't get the recognition which I deserved."

"Bethel faculty members are not all premillennialists."

"Students shouldn't hear speakers nor read books which are not 'fundamentalistic.'"

"Bethel is too conservative."

"Bethel is too liberal."

"My boy learned some bad habits when he was in college."

"The professors are not strict enough."

"The deans are too strict."

"My husband said that he saw 'Revolution' in one of the books at Bethel."

"They have shown moving pictures in Memorial Hall. No Christian can go to see a movie."

"I am praying for Bethel...praying every day that Bethel will go bankrupt."

"E. Stanley Jones spoke at Bethel. He is not a man of the Faith."

"I have a letter from a graduate of one of our own colleges which contains heretical ideas."

"Bethel doesn't help the war effort."

WHY MENNONITES LIKE BETHEL COLLEGE:

"Bethel isn't ashamed of her heritage."

"I'm glad that Bethel doesn't train her students to carry the Bible in one hand and a gas bomb in the other. I know one prominent college to which some Mennonites have been very loyal, which advertises its fundamentalistic teachings in the catalogue in which it also announces a course in 'Chemical Warfare.'"

"Our church teaches that faith without works is dead and works without faith are futile. It's good to know that Bethel helps us to keep this light shining."

"I know of no school on earth where I could send my children and feel they were in a more wholesome Christian environment than at Bethel."

"I like Bethel because she welcomes criticisms and is willing to acknowledge her faults."

WHY OTHER FRIENDS LIKE BETHEL COLLEGE

"More conservative in its social life, but not prudish."

"Bethel teaches a meaningful, practical Christianity—not just a lot of pious looks and man-made doctrines."

"You don't see students lighting up cigarettes when they leave their classrooms."

"Teachers who have graduated at Bethel are usually cooperative and dependable."

"Her total influence is positive and Christian."

"Bethel is basically sound. She keeps on the straight and narrow way with God as revealed in Jesus Christ as her foundation. This may make her frequently unpopular, but always a stabilizing influence upon society."

"When the whole world has gone mad with bitterness and strife, I'm glad that I know of a little Mennonite school in Kansas called Bethel College, which has kept the torch of Christian love for friend and foe lighted—even in the darkest hours. Christian idealism is the only realism."

BETHEL FACES THE OPENING OF ANOTHER SCHOOL YEAR WITH THESE THOUGHTS IN MIND:

1. We must work more energetically to preserve, purify, and strengthen our Christian heritage lest God should take the torch from the Mennonite Church—lest we become salt which has lost its savor. To do this we must put on the whole armour of God (Ephesians 6:10-17) and preach the full Gospel of our Lord and Savior Jesus Christ.

2. We shall try to maintain a well-balanced, Christian college with high academic standards.

3. We humbly recognize our many human frailties and must not only repent for sins of thought and ac-

tion, but also for having been too indifferent to the needs of our fellowmen. We pray that we shall become more effective instruments in God's hands to train youth for the tasks of feeding hungry bodies, minds, and souls.

If I Were a Student Again!

By J. D. Unruh

If I were a student of high school or college age and belonged to a Mennonite Church in the Northern District Conference area I would certainly explore all the possibilities offered at Freeman Junior College and Academy. I would, of course, in spite of all the enticing job prospects, lay the foundation for a thorough preparation. I would be somewhat skeptical about "short-cuts." I would rather feel that when the "splurge" is over and people begin to think more sanely that there might be an advantage in being well prepared. By this I would mean all of high school and as much of college as possible—preferably all.

I

I would firstly look to Freeman because it is one of our *own* schools. I know that many people have sacrificed much to make it what it is. Here I would expect an atmosphere that would make me feel most at home.

II

I would look to Freeman because of its spiritual foundation. All faculty members subscribe to the doctrinal statement given in the catalog. All are convinced that without a new life in Christ the best education is incomplete. To this end the College promotes Bible study, prayer groups and meetings (faculty has a weekly prayer meeting), daily devotional



**Harold Gross New
Dean of Freeman
Junior College will
head Educational
Department**

chapel exercises, personal counseling, an intimate fellowship with surrounding churches (there are a dozen Mennonite Churches near Freeman), and above all a deep concern for the personal spiritual welfare of each student.

III

I would choose Freeman for its continued emphasis on the historical and spiritual significance of the Mennonite Church. In these days of compromising morality I would receive much comfort in getting a Biblical interpretation which would point not only to the saving power of the Christ but also to His way of life as revealed especially in the *New Testament* and exemplified by many thousands since the days of the Anabaptists. I would certainly gain strength through the continued emphasis on love as the ruling force in all situations of life—among others, certainly my peace testimony would be strengthened.

IV

At Freeman I would find an adequately prepared, congenial, and spiritually sound faculty—now consisting of twelve full-time members. Four of the group are now in summer school continuing their graduate work. Seven have advanced degrees. All firmly believe in the necessity of Christ-centered education. Half of them have been at Freeman at least eight years or more.

V

Both in the Academy and College there is an increased emphasis on preparing young people to fit themselves more adequately into their own communities. Without losing the value and the balance of the academic courses, I appreciate the larger attention to the practical courses in Shop, Home Economics, Mechanics, and Agriculture.

VI

Lastly, I would look to Freeman because of its physical facilities. Since the College is debt free, constant improvements are being made. New shop machinery is being installed. The number of useful volumes in the library is constantly increasing—two new encyclopedias were added this summer. A new sixteen mm sound film projector is on the way. New



**Miss Bertha Ewert New
Instructor in Commercial
Department Freeman Jun-
ior College**

typewriters have been ordered. A reserve has been set aside to purchase additional needed equipment as supplies will be made available.

—**J. D. Unruh** is President of Freeman Junior College. He has seen the school through drought years up to the present time when it is debt free.

Bluffton College and the Fine Arts

By *L. L. Ramseyer*

Mennonites have long been interested in good music. The congregational singing in our church has been one of the strong points of our services. While our people at one time frowned upon the use of instruments, in recent years large numbers of Mennonite young people have become proficient in their use.

Very early in the history of Bluffton College there was a tendency to reflect this interest of the parent church in music. Almost from the beginning of the college, the music department has been a strong part of the school. The college has long been known for the excellence of the musical organizations which it sent out into the churches. At the time when men's glee clubs were common, Bluffton for a number of years placed high in the Glee Club contest among the colleges of Ohio, even though it was among the smaller schools. Numbered among its alumni are a large number of public school music teachers who have given the college an excellent reputation in that field. Many of these also direct church choirs. Other alumni are ministers of music in the churches, church soloists, and college music teachers.

In normal times Bluffton is represented by a Vesper Choir which makes annual tours through the constituency and sings for the regular vesper services on the campus. Since the war this chorus has given way to a Girls' Choir. Traveling has become difficult and concerts have been limited to those given near home. As soon as travel conditions permit, extended trips will again be resumed.

The annual *Messiah* concert has become a tradition in Bluffton. While this is sponsored by the college and directed by the head of the music department, Prof. Russel Lantz, it is in reality a community product. The common comment of alumni after leaving Bluffton is "I heard the *Messiah* this year at _____ but it didn't compare with the concerts at Bluffton." Outstanding soloists are secured for this event, either from the alumni group or from other sources. The chorus is accompanied by the College Orchestra, which for many years has been under the capable leadership of Prof. Sidney Hauenstein.

Another of the faithful members of the staff of the music department is Mrs. Pearl Bogart Mann, teacher of piano. She has been the friend of many

L. L. Ramseyer is President of Bluffton College. He worked out his doctor's thesis in the field of visual education.

generations of music students and in addition to her work with college students has many pupils of grade and high school age. Prof. Otto Holtkamp has capably served for more than twenty years as Professor of Organ and Theory.

Another area in the fine arts is emphasized at Bluffton which has not been so generally recognized by American Mennonites. That is the area represented by the work of Prof. John P. Klassen. He is really a great artist, and in the more than twenty years that he has been associated with the college he has been able to impart his fine feeling for art to many of his students. Art works by him or by his students adorn many parts of the campus. Among these are busts of Menno Simons and Dr. Hershey, in stone, carved by Prof. Klassen; the Horse and Fallen Rider, in bronze, by Dietrich Remple; the Beavers, in stone, by Rev. Forrest Musser; campus scenes, photo-enlargements, by Paul Soldner; and a number of plaques by Mr. Klassen, such as Swords into Plowshares, Love Your Enemies, and Jesus with the Children, not to mention many others. In recent years much work in ceramics has been done in the art department. Some excellent wood carving has also been made recently.

The Christian theme and the philosophy of the Mennonite church runs through much of this art work. Part of it is drawn from the experiences of the Russian Mennonites in their native land. Last summer Mr. Klassen made a tour of C.P.S. camps, where his work was much appreciated.

Christian emphasis is also strong in the music department. Practically all of the choral work is with religious music. Improved church music is one of the important objectives of this department. Gospel team quartets are coached by the music faculty. Mr. Lantz is assisting in the C.P.S. camp at Tiffin, Ohio.

The art in the college has a lasting effect on the student who spends four years on the campus. It helps greatly in reaching the objective which has been set as one of those toward which the college should strive, to develop in its students "an appreciation of and a desire for the good and beautiful." It has been reflected in the general campus atmosphere and spirit. It has found outlet in the planning of the campus, the beauty of which is the result of years of careful study. The fine arts at Bluffton make unique contributions not only to the campus, but to the community and the church.

The Place of the Liberal Arts College

By P. S. Goertz

Liberal Arts is a concept of long and dignified standing. The liberal arts curriculum served as the basis for the schools as early as the Middle Ages and was the foundation of all our schools and colleges established and organized by the Pilgrim Fathers in our own American Commonwealth. The words are somewhat new in our own fellowship because until rather recently the medium of our expression was almost wholly the German language. Again we have not so long ago emerged from pioneer days when there was little room for the broader aspects of education. Also in one way or another we are sometimes led to associate the term and content of the liberal arts with "liberalism," a concept that carries with it many distasteful and forboding associations. Consequently, there are those among us who look with unfriendly eyes upon the liberal arts ideal, unless the distinctions are made clear so that the truth may prevail. By others the matter is completely ignored as none of their concern not realizing that this kind of education has a vital bearing upon the very existence of the most priceless possessions we cherish.

It is my purpose very briefly to set forth the purpose, meaning, and significance of the liberal arts education as an ideal for young men and women of today in order that it be seen as a means for preserving the best in our heritage and insuring for the future a sane and vital Christian life in our society.

First, the term "liberal," in this connection is not organically related to "liberalism," for it simply means education for freedom. And that in turn means education for understanding. How important it is to understand! Without understanding, people are bound by ignorance, often they are superstitious, and usually we find them beset with fears. Freedom comes only when we understand the function, meaning, and significance of the forces of nature, historical events and social and religious movements with which we come in contact. Thus the purpose of a liberal education is to set a youth free from everything that is frustrating to a joyful and victorious inner life and free him unto that which leads to the full realization of the potentialities that God has laid within him.

Second, a liberal arts education is designed to, and where successful, actually does, train the student to think for himself as well as to know the grounds upon which he bases his conclusions. He comes to see things in wholes rather than in parts, in universals rather than only in particulars. Thus he comes to synthesize as well as to analyze. This kind of an education is distinct from specialized knowledge and

the "cash value" skills however important the skills may be in getting certain things done. Liberal arts training makes for a general and broad education. How impoverished a one-sided, purely specialized training leaves a man over against an education that includes all areas of life. A real education helps a man to see "why" things are and not only "how" things are done. He comes to see all things in their proper relationship.

Men and women with the benefits of a liberal arts education seldom are victims of propaganda, they are not likely to fall for cults that parade up and down the high ways of our land seeking for adherents, and all high powered advertizing is usually critically examined by them. If students have this profounder training we can look forward to a generation which has found its bearing in the bewildering complexity of the problems of our times. And this is necessary in order to give firmness and calmness in a crisis which permeates and threatens to shake the very foundations of all our traditions. They will then better understand that tolerance will not lead to abuses, that tolerance does not mean libertine thinking, and that liberty and rights are not given to be abused.

Special and cash value skills do not supply such understanding and wisdom. Nor does science, as only a science, supply these needs. These do furnish us with means and methods but not with ends.

In the third place, a liberal arts education constitutes the best soil for high type, sane, stable, and profound Christian living. Here we find a place for religion. In fact without religion a true liberal education would be a misnomer. It is not in the liberal arts that the religious and spiritual values are being disregarded. The disregard for religion is nowhere more felt than in the specialized fields because there religion has no "cash" value. Witness our technical schools. What place does the consideration of religion in any form have in their curricula? How keenly do we feel the difficulty of persuading students to make room in their program for Bible courses if they plan to transfer to some technical school at the end of the sophomore year, simply because Bible does not get any consideration at such institutions. No liberal education, on the other hand, can be regarded as complete without a cultivation of this all important area of man's experience, the spiritual, the relation of the human and the divine, man and God. One senses that every liberal arts college faculty even in a secular state institution is much more sympathetic to the field of religion than are faculties of specialized and technical curricula.

More than giving a definite place to religion in a liberal arts education such training can be and often

P. S. Goertz is Dean of Bethel College. Dr. Goertz also teaches in the Bible department. He has studied college curriculums extensively.

is permeated through and through with spiritual consideration. Here facts and figures are important but meanings are more important. Means are valuable but final ends are still more valuable. Immediate causes and effects come in for thorough consideration, but final causes are never lost sight of. Students are taught to face what actually now is but also to look at it in the light of what ought to be. Not only do they consider how things are done but why they are done.

And so it is not surprising that the liberal arts col-

lege is a child of the church. It is well known that our early colleges were organized principally for the training of an educated ministry. Records indicate that of the 40,000 men who graduated from American colleges prior to 1855 at least 10,000 were ministers of the churches. These men were on the whole safe and sane leaders in the religious, political, and cultural life of their times. That may well be the reason for the spiritual greatness of our American past. Would it not be well to encourage that kind of an education also for our lay women and lay men of the future?

The Challenge of Christian Education Today

By Paul R. Shelly

The scriptural background for this meditation is found in Deuteronomy 6: 6-7: "These words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children . . ." As we think of this scriptural background in relationship with the subject under discussion there are three facts that should be pointed out.

I. The Mennonites possess a heritage in the field of Christian education. This heritage, first of all, is one which we possess in common with the whole Jewish-Christian tradition. The Jewish people have always felt that they had to train their children in their way of life. Thus, the synagogue was not only a place where worship was held on the Sabbath but also a place where children were taught during the week. Religious education is still a vital part of the whole program of the Jewish people today.

Our Christian tradition, too, has a similar heritage. The Catholic Church has always been concerned with the education of children, taking the words of Prov. 22:6 seriously: "Train up a child in the way he should go and when he is old, he will not depart from it." Other groups too, as the Lutherans and Friends, had as one of their special concerns the training of their children. We are also reminded that practically all of the first schools of higher education in this country were founded primarily to train Christian leaders.

The Mennonites too have a rich heritage in the field of Christian education. Soon after the Mennonites arrived in Germantown, in 1683, provision was made for the training of the children. The Mennonites participated in establishing a school in Germantown in 1702 with Francis Daniel Pastorius as the teacher. The work of Christopher Dock, the "Pious Schoolmaster of the Skippack" is also well known. He taught both at Skippack and at Salford, beginning his work around 1718 and continuing every year, with the exception of one period, until his death in 1771.

Paul R. Shelly is Professor of Bible at Bluffton College. He wrote his doctor's thesis on a theme dealing with religious education.

The pioneer work in the field of higher education in 1868 at Wadsworth, Ohio, is also a part of our heritage. The permanent institutions of higher education were also established because the Mennonites felt that they had to train their young people in the Christian Faith.

II. This heritage has been seriously threatened in this generation. There is a sense in which the Christian Faith has always been threatened. I am thinking now particularly, however, of the situation in America in recent years. It was when education was taken out of the hands of the church and placed into the hands of the state that this threatening influence began to take form. The whole process has been a gradual one until now much of our education in our public high schools and in many of the colleges and state universities has become identified with our secular way of life.

The problem has been accentuated in the present world crisis. The program of our public schools and colleges is geared to the present. This is evidenced by both curriculum trends and the present extracurricular activities. One writer, in speaking of Christian colleges that have turned over their facilities to the war effort, says: "This means that Christian higher education in cases where such men guide the church-related colleges has been saving its body while losing its soul."

III. The challenge comes to us to meet this need for Christian education. A number of encouraging events are taking place in the Mennonite church in this area. Those of us who attended the recent sessions of the General Conference felt that there was an earnest search on the part of most of the delegates to find ways of transmitting our heritage in the present world crisis. Our colleges too are deeply concerned with this whole problem and are emphasizing our distinctive Christian principles more and more in their total program. The renewed interest by the Mennonites in establishing high schools is another expression of our present concern.

Much more needs to be done, if we as Mennonites—

as Christians—are to meet this challenge today. I will mention a few of these: 1. We must emphasize anew the fact that the Christian Gospel must be at the center of all of our work. 2. We must become acquainted with the facts as they exist in regard to the world situation, our community, the public school system, the program of the church, and the program of our colleges. 3. We must emphasize again the place of intercessory prayer, for this whole program is not ours, but God's. 4. We must emphasize anew the importance of the home in Christian education. 5. We must strengthen the program of our own local churches. I am convinced that if we have an active, dynamic, and vital program for all age groups in our local churches that our young people will be able to put their Christianity into practice in all of their experiences of life. 6. We must support our educational institutions with our prayers, interest, money, and students. Education by itself may do more harm than good. It is Christian education that our young people need. This is the greatest heritage that we can pass on to future generations.

CHRIST AND CHRISTIAN EDUCATION

By Erna J. Fast

A contemporary church leader has said that Christian education is the hope of our world today. To accept this premise means that we must realize the place and importance of the educational phases of our church work. What a challenge and what a responsibility! Too many people limit their conception of the educational work of the church to the work of our colleges or the teaching within the Sunday School on Sunday morning. All areas of activity within the church—worship, study, fellowship, service, and personal relationship to Christ as Saviour—are a part of the educational responsibilities of the church.

Christ must be at the center of such a program of Christian education; without Him it becomes routine religious education. It is He who has given us the great commission to carry on this all-important work within the Church; we remember His words, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19-20) Not only has He given us the commission to carry on this work, but He has provided us with a pattern which we are to follow. He is "The Great Teacher;" He spoke "with authority, and not as the Scribes and Pharisees." His methods were practical, personal, and authoritative. When we desire to learn the best methods for reaching the soul of a child or

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adult, it is the Bible which provides us with these methods. No educational program is valid unless it is founded upon pertinent and comprehensive aims. When Christian education is aimless it is useless. Our Lord Jesus Christ had His aims as teacher while here on earth; His essential purposes were to reveal God as Father and thus to bring men into perfect fellowship with Him, to develop the Christian personality to its highest degree, and to bring men to a satisfying and worthwhile relationship with their fellowmen and all of society. There are no loftier goals than these; it is well for the leaders in the field of Christian education to appropriate them for their own work.

As members of the Mennonite Church it is our desire to follow the example Christ has set for us and to make the educational work of our church truly Christian. Surely, we want to carry on the work of our church in such a way that we will fulfill the aims which Christ has given us. We desire to emulate His methods and to respond to the ringing challenge which He has left us. The degree to which we will be successful in this endeavor will depend upon our sincerity of purpose, our willingness to cooperate and serve, and the greatness of vision which we will manifest. There are agencies within our Conference delegated to deal with the program of Christian education. Let us support them with our interest, our prayers, and our means.

Twenty Years of Retreats

By J. H. Langenwalter

Twenty years is long enough to take a brief look into the past in order to see what has come of the dreams which had their first realization in August, 1925. Small groups had discussed the possibilities of Mennonite retreats for some time. There were the usual misgivings, but there was also the determination to do what would be of real help to the youth in the midst of the trouble-burdened post-war years.

The first experiment worked out so well that it was not long before we had retreats from coast to coast and now we have them in Canada as well. Everywhere one finds that this growth is due to the fact that retreats meet certain needs. They afford opportunities of becoming acquainted under favorable circumstances. For a relatively small group whose people are scattered over wide areas this is a real boon.

The time has been lengthened from mere short week ends, in some cases, to from five to ten days. Different age groups have gradually been provided with opportunities which were at first thought necessary for young people only, even by friends of the movement. The interesting thing is that older folk and younger children all take to the idea of spending at least a few days each year with others of their age.

The programs have always been worthwhile. Lead-

ers, both young and old, took the matter seriously and were willing to learn from other groups who had begun earlier. The desire to make the programs just as valuable as possible has grown with the years. In some ways we have just begun to take hold of the opportunities which retreats offer to Christian groups.

A suggestion made nineteen years ago that local or district conference groups provide themselves with places of their own is being carried out quite rapidly of late. Camp grounds which belong to a group offer opportunities which one cannot expect in leased grounds.

They also add interest through the opportunity to improve such places of retreat. It has widened the in-

terest in that older people have helped in providing for a place of Christian fellowship for youth, for childhood and also for those in the prime of life. Men-O-Lan in Pennsylvania was an outright gift. The retreat grounds at Rosthern and at Swift Current, Saskatchewan, are being paid for through gifts from young and old. Other groups are casting about for suitable places and are being encouraged by young and old.

Aside from the regular programs offered there have been opportunities for the informal discussion of problems. These have had a wholesome influence upon human relationships in the light of the teachings of our Lord and Master, Jesus Christ.

Making the Most of Our Inheritance

By Gerhard Toews

Our Mennonite heritage is at times over-emphasized. Some recipients even accuse it of being too formal and think it should be *replaced* with more vigorous evangelistic activities. This leads to a disregard for the good things in the inheritance.

To minimize the value of it is just as serious an offence. Does not the true Mennonite faith and doctrine subject itself entirely to the way and spirit of Christ our Saviour? Vital Christian living and quiet obedience to *all* that the Master would have us do and be ought to receive our acclaim.

Our Mennonite schools have conscientiously tried to avoid going with either extreme. The Mennonite inheritance has been *exalted* only to the extent that it serves in making Christ's way our way. They have not always succeeded and may have, at times, gone off on a tangent, but today more than ever are they resolved to teach and live the testimony of salvation and peace as found in the gospel of Jesus Christ.

Our inheritance is varied and rich. One part of it is the *initiative* and *industry* of our fathers and the way they taught it to their children. There is much of it in our communities today. But much has been lost. So many have left their home community to find *jobs* elsewhere. Perhaps we are neglecting to stress the value and importance of this desirable trait. We do not intend to sell our inheritance for a mess of pottage or weaken our testimony by internal disruption!

To deal more directly with this problem Freeman Junior College and Academy has introduced courses in *farming* and *industry* to interest and train young people to greater self-reliance and efficiency in home life.

Gerhard Toews teaches industrial arts at Freeman Junior College. He believes that Mennonite young people who want to live on the farm should have the opportunity to learn in school some of the skills which are necessities in farming.

Farming may be a dull and wearisome occupation for some, while it is interesting, exciting and profitable for others. It depends on the purpose, attitude, and training of the people that live on the farm. And so it is in industry.

Our Mennonite communities could and should have more industries owned and operated by its own members. We need factories of various kinds, construction plants, experimental stations, laboratories, power plants, bakeries, etc. And our own people can operate them as well as anyone. These shop courses are designed to encourage such initiative besides emphasizing the advantages of *rural home life*.

There are practical courses in carpentry, mechanics, welding, electricity, crops and soils, animal husbandry and others. Girls may take shop if they wish to do so. They have regular home making courses in their departments.

The first endeavor of Freeman, along the mechanical line was two years ago when a course was given in the city blacksmith shop. Last year an improved and enlarged course was taught in the school shop. For the coming year new power tools and other equipment has been installed, and more pleasant working quarters have been arranged. Most any boy and girl will enjoy this *learn by doing* school work.

Some high school age boys do not care too much for book learning but would greatly profit in practical shop work. This shop could probably fill something important to their life.

One endeavor not to be overlooked is that this training is done under Christian instructors who are deeply concerned to give the student every inducement to accept Christ as Savior and to form Christian habits of living.

This is following up only part of our valued Mennonite heritage. It is an *important part* and we do not want to neglect to offer it with all appeal to our young people.

Sponsored by
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Mennonite Youth

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The Future of Christian Education

By Russell L. Mast

(The following is the talk given by Rev. Russell L. Mast at the young people's session of General Conference. Rev. Mast will soon leave the pastorate of the Deep Run Church in Pennsylvania to become pastor of the First Church, Wadsworth, Ohio.)

To indicate the lines along which I wish to approach this subject I call your attention to a passage in the book of Ezra (7:10) "*For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.*" There is good reason to make reference to this ancient Jewish teacher. As we today, so Ezra stood at the end of an era, and was about to step into a new world. The era of captivity was at an end. Permission had been obtained for the Jews to return to their native land and to rebuild all that had been destroyed. As Ezra faced that overwhelming task he considered thoughtfully what part religion should play in the rebuilding of Jewish civilization. The observation which Ezra made, we ought to make for ourselves in these days. Religious education must play a central role in the rebuilding of civilization.

With the insights of this wise Jewish teacher we face the uncertain future. But we can never know much about the future without some reference to the past and the present. The future can never be fully isolated. Life is a continuing experience. Let me say, then, that the future of Christian education depends on our understanding of three things.

I

First, the heritage of the past. What is this heritage? It is nothing other than the Christian faith rooted and grounded in Jesus Christ, the chief corner-stone. It is mediated to us through the Holy Scriptures which bring us Christ, and it makes our faith an historic faith, not subject to the whims and fancies of idle thought. This is the heritage of the past. I submit, therefore, that unless some things are carried out of the past into the future there will be no future worth having. As I have observed the tendencies among some of the religious educators of our day, I see that they have been too eager to cut themselves from that historic stream. They have tried to be "creative"—

a worthy objective indeed—but they have tried to be creative without a fixed point of reference. Some things do not change, and some things must be carried out of the past into the future.

Among Mennonites the problem has been somewhat different. We have been too much rooted in the past. We have made of the past a hitching post rather than a guide post. We have been too hesitant, especially in our Sunday School procedures, in availing ourselves of the best educational methods. There are those who hope that in the future we may adopt better methods. But that does not alter our plea to understand the heritage of the past and to build solidly on the foundation of Christian faith.

II

Second, the future of Christian education depends upon our understanding of the need of the present. We cannot isolate the future from the past, neither can we isolate it from the present. Sometimes Christian education fails, not because it does not understand the heritage of the past, but because it does not understand the need of the present. It must focus on the specific needs of persons and actual life situations. So much teaching in the Sunday School fails because these specific needs are not realized or understood.

Speaking generally, I would say that one of the needs in our teaching program is to press home to every department of the Sunday School exactly what the claims of Christianity are. Do we know what it means to be a Christian in terms of the specific choices which confront the average young person? Never before have young people been forced to make such momentous decisions at such an early age. At the ages of sixteen, seventeen, and eighteen we are asking mature decisions of our young people, decisions of far-reaching import. Have we at the same time prepared them to make these decisions?

Here is a startling fact revealed in a report made by Ruth I. Seabury. In a questionnaire sent to 4,000 students the following questions were asked: "Do you think there is anything required of you in attitude, conduct or activity because you are a Christian? If so, what?" One thousand students stated that no-

thing was required. Others said that they were required to live by the standards of respectable society. Most of them said that the claim which the Christian religion made upon their lives was to go to church! Now that is a straw which shows you which way the wind is blowing. That is the need which faces us. We are living in a time when the light of the Christian witness needs to burn brighter than ever, and we do not even understand the ethical claims of Christianity. We do not know how to put Christ at the center of all our relationships.

III

Finally, the future of Christian education depends upon our understanding of the task of the future. On the basis of the heritage of the past, and the need of the present, what is the task of the future?

For one thing, we must have a vision. "Where there is no vision a people perish." Where there is no vision Christian education will perish. This is taking place before our very eyes! Everywhere we read of the decline of the Sunday School, of the falling off of attendance. It is not the war that is doing it. It is our lack of vision that is doing it. Give us more people with a vision for this task.

Then, we need to train our leaders. I am not now speaking of professional leaders, though we should encourage our young people to take up the work of Christian education in the Sunday School as a profession. An industry will frequently train its own workers. A church or Sunday School can do no less. Is it any less important to train our Sunday School teachers than it is to train public school teachers? We are told that only eight per cent of the Sunday Schools of the General Conference have teacher training courses.

Again, we need to build a more adequate curriculum. The question of curriculum is a vast study in itself, and we can but mention a few relevant points. An adequate curriculum should take into account the specific needs of each age group. It should consider what the child is really ready for at a given age. It should be systematic, with a thread of continuity running through the years. It should be inclusive, requiring not only a thorough and intelligent understanding of the Bible, but also church history, Mennonite history, and missionary education, to mention but a few. In short, we need to realize that we can do much more in the future than we have done in the past.

This brings us to that ancient teacher who stood at the end of an era ready to rebuild a tottering civilization. There was a man who saw the heritage of the past, the need of the present, and the task of the future.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

By S. T. Moyer

One of the signs of the times in India is the way *Education is going forward* by leaps and bounds.

For example, about a dozen years ago there was started in the city of Jubbulpore a co-educational high school as a private venture. It started at scratch with the primary grades. In ten years time, just a couple of years ago, they had enrolled one thousand students, co-educationally, clear through from high school in spite of many other government, city, and mission schools already in existence, and in spite of the aversion of Indians and Hindoos to co-education.

For instance, a few years ago a Miss Mahanty, a Christian, started a private school for girls in the English medium of instruction in the city of Bilaspur. She started with primary grades and catered only to non-Christians. She uses a staff entirely of Indian Christian Women Teachers, and pays more than mission schools pay their teachers. She runs her school on fees received and, of course, caters only to the rich and the well-to-do gentry of the city. She now employs a staff of some eight teachers, has a crowded school up to high school. All is in English; all is self-supporting. She plans on a branch school in the adjoining city of Raipur—to meet a vocal demand

THE DOOR TO COLOMBIA NOW OPEN FOR OUR MISSIONARIES

This good news came to us a few days ago by a letter from our friend Dr. Seel in Bogota, Colombia. He is a Presbyterian missionary there and has been much interested in helping us get this permission. He now writes that the Minister of Foreign Relations has for about half a year held up all applications of missionaries to enter Colombia, even some of those who had lived there before and wished to return. But now some very important changes have taken place in the higher offices of the government. The minister (whom we here call Secretary of State) has recently returned from the Peace Conference at San Francisco, and has again taken charge of the matter of visas, and has changed his attitude. He has now authorized their consul in Los Angeles to issue a visa to the two missionaries, Bro. and Sister G. B. Stucky, who had made a second application last winter. As soon as their family affairs will permit, they plan to go, and the other four co-workers are to be sent later as soon as their applications have also been acted on. Thank the Lord for answering the many prayers for an open door to Colombia, where mission work is so much needed, although it will not be easy, and prayers are called for continuously.

—P. H. Richert

from the rich and gentry of that city.

For example, Hislop College is the only Christian College under mission and Christian auspices in our province. A few years ago it had 350 students, many of whom were non-Christians. That seemed to be the limit of the demand. Two years ago the number had risen to seven hundred, with another eight hundred turned away for lack of accommodations.

There seems to be a new wild craze on the part of Indian youth and their elders for education, which was unknown twenty years ago. Why cannot mission schools NOW be self-supporting like Miss Mahanty's? She caters to the upper classes. Under God's providence thus far, it has been the province of Christian missions to go to the lost, the down and out, the slum classes of India. We are a salvation army on a nation wide scale.

Another *sign of the times is the rise of hospitals*, in which mission Christian hospitals have generously shared. I can remember twenty years ago when Tilda, Jagdeesphur and Mungeli were not known. The mission hospital in Bilaspur was then an ordinary hospital.

Now to visit any one of these four institutions is an experience to be remembered. People come in droves. Mungeli has hundreds coming daily for treatment, and statistics, whether of operations, cataracts, in-patients, out-patients, and income all reach astounding figures. You ride on the trains and meet people who know some one or another of these hospitals. They may show you pictures of the missionary doctor which they carry in their wallet. Figures no longer run in hundreds and thousands, but in tens of thousands.

The Christian Hospital of the Disciples of Christ,
Bilaspur,
The Christian Hospital of the Disciples of Christ,
Mungeli,
The Christian Hospital of the Evangelical Mission,
Tilda,
The Christian Hospital of the Mennonites, at Jagdeesh-
pur,—
all are institutions which are bulging with activity and growth.

Ten years ago we heard very little of young Christian girls going in for training as nurses. Perhaps this statement is too strong, for Miss Loretta Lehman did some fine work training such some dozen or more years ago. But it is probably true thus it was twenty years ago. Now every possible candidate is snatched up by mission hospitals, welfare agencies, government hospitals, the army. If we think this is a war-time phenomena, without permanence, we might consider the matter more carefully.

The above list is not exhaustive. I hear big things from the Christian hospital of the American Mennonites, at Dhamtari, and elsewhere. Unfortunately, while the mission hospital at Champa has been doing

excellent work, it has been handicapped by not having a missionary doctor during the past few years.

Another *sign of the times is the appearance of "book fairs."* You know what a cattle fair is. In the same way book fairs are being set up over India. Raipur recently had one in which a score of publishers from Raipur, Nagpur, Jubbulpore and perhaps other cities, and book dealers displayed their wares on long tables. The display continued for a week or ten days. Tens of thousands of books must have been sold, and thousands of rupees of income must have been realized. The Christian Book Depot of Raipur, under the auspices of the American Evangelical Mission, had space reserved for their books, and thus Christian books were on display and sale, side by side with the books of modern and ancient India.

What do all these things presage for post-war India? For avenues of service for young Indian Christian men and women? In the battle of books, which book or Book will win out? He who has ears to hear, let him hear and act.

RELIEF

Eighth Worker Arrives in India

Wilhelmina Kuyf, who attempted to get passage to India from various ports in the Mediterranean area for approximately twelve weeks, has now arrived in India. The director of the Mennonite unit in India, J. Harold Sherk, cabled on July 29 that Sister Kuyf had landed and would arrive in Calcutta, August 1. The same cable indicated that O. O. Miller was leaving India, July 31, returning by way of Africa.

Relief Activities in Holland

Akron Headquarters was assured, July 29, that the first contingent of M.C.C. workers, Peter and Freda Dyck, had arrived in Holland and had begun initial relief operations. A previous cable from England had indicated that Bro. and Sister Dyck would be ready to leave England, July 20, to enter Holland. The Dyck's cable from Amsterdam contained the following urgent request:

SEND ALL AVAILABLE CLOTHING, BEDDING AT ONCE. MOST URGENTLY NEEDED SHOES ALL SIZES, MEN, WOMEN, CHILDREN. ADDITIONAL PERSONNEL WANTED IMMEDIATELY. SEND OR BRING TRUCK OR VAN.

Swiss Mennonite Relief Committee Cooperation

M. C. Lehman is now located in Basel, Switzerland. He arrived immediately after the July 4 conference in Paris with Bros. Sam Goering, O. O. Miller, and Henry Buller. Bro. Lehman has had opportunity to meet with the Swiss committee to which Fritz Gerber refers in his letter of June 8, "It is almost with impatience that I am awaiting the arrival of an M.C.C. representative, since our Swiss committee would very much like to have your counsel and direction as to how and where to proceed efficiently."

Bro. Lehman's letter, dated July 18, reports:

"I had a meeting with the Relief Committee of the Swiss Mennonite Conference about relief work in Alsace Lorraine. They have some funds ready for such work, and (Fritz) Gerber has about 6000 Swiss francs remaining of the funds received from the M.C.C. With this money on hand, and the additional amount that we will yet want to put into that work, a sizeable program should be possible for the Mennonites and others in that very needy (Alsatian) region... I believe it is highly desirable to do this work cooperatively with Swiss brethren for they are experienced and know the people there and have able and dependable leadership among themselves. Fritz Gerber and Fritz Goldsmith, both pastors, were appointed to go to Alsace Lorraine with me just as soon as we all have our governments permits to go..."

Serves on Refugee Ships

One of the Mennonite nurses in the Middle East M.C.C. unit, Grace Augsburg, has been assigned to attend groups of Yugoslav refugees returning to their homes. Intermittently she has brief periods of waiting if embarkation schedules are disrupted. The following excerpts are taken from her letter dated July 2, 1945:

"I have spent very little time at El Shatt since May 11, on which date I left on my first Yugoslav flight. The first trip was made in five days. We remained in the harbor of Split, Yugoslavia, twenty-four hours, just long enough to unload our refugees, bags, and baggage into smaller boats which took them to their various villages up and down the coast. On our return trip our ship let us at Taranto, Italy, ... from there we proceeded up to Bari, where after a two-day stay, we returned via air to Cairo.

"The second flight is one which shall go down in flight history as a most difficult one. We took sixty-nine tuberculosis patients on this trip, eleven chronic medical patients, and 1300 refugees. Our working hours were long, we had many new difficulties and problems arising continually. After an eight-day journey we cast anchor in the harbor of Split.

"Flight teams, as you probably know, are composed of the following: an officer in command, an adjutant, a doctor, and two or three nurses, depending on the number and kind of refugees taken."

C. P. S.

The Winstead Bill

The Winstead Bill as amended and recommended for passage by the House Committee on Military Affairs is as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that no point system shall be applied in the release of men assigned to work of national importance under civilian direction pursuant to section 5 (g) of the Selective Training and Service Act of 1940, as amended: Provided, That nothing herein shall prevent the release of such men because of undue hardship."

The original Winstead Bill had asked that C.O.'s be demobilized on the same point system with the same point values as are applicable to the discharge of men from the Army. The Winstead Bill as amended was not acted upon before the adjournment of Congress but had the effect of postponing the plans of Selective Service to release C.O.'s by the point system at least until Congress convenes in October.

Firefighting

Word from Missoula informs us that C.P.S. parachute firefighters are having a part in combating the large fires which raged in several parts of the Pacific Northwest during the past two weeks. The biggest fire the C.P.S. smoke jumpers have ever fought occurred recently in western Montana. This fire, known as the Meadow Creek fire, was brought under control after a week of fighting and more than 150 jumps from the air by C.P.S. men. Army paratroopers and civilian recruits were also used to fight fire in this region.

C.P.S. Briefs

John Byas, C.P.S. assignee, disappeared from the Elkton, Oregon, camp on July 20 after leaving a note indicating suicidal intentions. On July 24 his body was found in a river at Portland. His death is the first suicide in C.P.S. and the twentieth death.

Camino Camp, since July 25, has been under quarantine for scarlet fever.

D. H. Richert, retired Bethel College instructor, has been touring the camps in Colorado, South Dakota, Nebraska, and Iowa, giving a lecture on astronomy, entitled, "The Heavens Are Telling."

JOTTINGS

The Mennonite Biblical Seminary Chicago, Illinois

President A. Warkentin reports on August 11: "The first students of the Mennonite Seminary have arrived; others have asked for transcripts for the Mennonite Seminary. A. Warkentin.

—**Herold Church**, Bessie, Oklahoma, has \$872.50 in cash and pledges for the building of a church basement.

—**Rev. and Mrs. Orlo Kaufman**, Paso Robles, California, are the happy parents of a baby daughter.

—**Rev. and Mrs. Gerald Stucky** and their fourteen-month-old daughter Judith may possibly leave during August for South America to open the mission work there. The long awaited permission to enter Colombia for this purpose has been received. It is expected that the visa will also be issued. The missionary couple will go to Medellin, Colombia, to study the Spanish language. Rev. Stucky is now serving the Berne, Indiana, Church as assistant pastor. Since Rev. Suderman left, he has been in full charge of all pastoral work. Rev. Olin Krehbiel, the new pastor, is to take up the work by November 1. Miss Mary Becker, Miss Janet Soldner, and Laverne Rutschman, who had also intended to go to South America

about a year ago are reported not to have made their second appeal for entry. However, it is expected that their appeal would also undoubtedly be granted. Miss Janet Soldner is at Wheaton College, Miss Mary Becker in the M.C.C. office at Akron, Pa., and Mr. Rutschman has been attending Central Baptist Seminary in Kansas City.

—**Fifty-nine** boys and girls took part in the Western District Intermediate retreat which was held on the Bethel College Campus, August 6 to 10. This was the first one of its kind.

—**Fairfield Church, Fairfield, Pa.**, has its C.P.S. quota paid up to May 1946 and also its conference dues up to that date. The conference treasury shows that the church has contributed \$1,035.38 for War-Sufferers Relief.

—**Pennsylvania churches** recently gave to Bluffton College \$3,143 in cash, pledges, and old pledges.

—**Bedminster, Pa.** Thirty-nine people from the Deep Run Church attended retreats this year. The membership is about 190.

—**Letters from members** are a unique feature of the newsletter of the Gnadenberg Mennonite Church, Whitewater, Kansas. From this same news letter we glean that at the last General Conference session a total of 9,347 people were served, an average of 1,245 per day. The noon meals ranged from 183 to 1,250.

—**Registrations for the young people's retreat of the Western District** were up to 175, full capacity before the retreat ever opened.

—**First Church, Burns, Kansas**, is giving thought to building a new church.

—**Rev. and Mrs. Ellis Graber** returned to Souderton, Pa. this week after a "harvest-vacation" in South Dakota. Rev. J.N. Smucker filled the pulpit during their absence.

—**Bethel Church, Mountain Lake, Minnesota**, has one Sunday School class that has raised over \$700.00 for relief to our suffering brethren in Holland.

—**Married:** Miss Evelyn Regier of West Zion Church Moundridge, Kansas, to Loris A. Habegger of Berne, Indiana, on August 9.

—**Rev. Homer Leisy** is to conduct evangelistic services in the Berne, Indiana, Church in October.

—**Mountain Lake, Minnesota:** Rev. Andrew R. Shelly will be the guest speaker at the annual young people's retreat, August 19-22.

—**The Sunday School service** as well as the regular worship service appears on the August 5th bulletin of the First Church, Nappanee, Indiana. The Souderton, Pa., Church has this as a regular feature.

—**First Church, Reedley, California**, holds regular offerings for the work of Publication and Education. Rev. B. H. Janzen from Lehigh, Kansas, brought the message in the First Church, Reedley, on July 22, and Professor B. Borgen of North Newton, Kansas, on July 29.

—**"How we need to humiliate ourselves that we have sinned against the most holy God!** How we need to repent for our sins and to confess them, so the gracious God can pardon them. How we need to believe that Christ took upon Himself our own sins and died on the cross to atone for them... In our church life

we are endeavoring to preach and teach this truth and to make Christ pre-eminent."—Rev. P.P. Wedel in a letter to church members in the service of the country.

—**Rev. Hugo Mierau** is serving the Bethany Church, Freeman, South Dakota, during the summer months. He writes that the church has a wonderful young people's choir of thirty-two voices.

—**Ted Schmidt**, principal of the Mennonite Bible Academy, North Newton, attended the Nebraska University Summer School.

—**Henderson, Nebraska:** Two hundred gallons of lard for C.P.S. and Relief, 336 quarts of beans for C.P.S., and \$83.00 for Christmas packages to be sent to families in Europe, all constitute evidence of Christian activity in the Bethesda Church.

—**Donnellson, Iowa:** Dr. E.G. Kaufman, president of Bethel College, has accepted our request for a week of Bible lectures in October. It is planned to have Dr. Kaufman with us for a full week closing his lectures with our Harvest Festival on October 21.

—**Burrton, Kansas:** Rev. Marvin Dirks filled the pulpit on August 12, and Rev. Karl Friesen will fill it on August 19.

—**"Personal Interviews with Jesus"** is the title of a series of sermons which Rev. Edmund Miller of Lind, Washington, is presenting.

—**Dean J. S. Schultz** of Bluffton College has been visiting C.P.S. camps, giving a series of discussions on the Christian Home.

—**Rev. J. M. Regier** writes from the C.P.S. camp at Colorado Springs that he and Mrs. Regier are enjoying the climate, the fellowship, the work, and the scenery. Rev. Regier, who has served this camp as visiting minister this summer, spoke on "The Changeable and the Unchangeable" on July 29. He sends a "church" bulletin from this camp, which puts one out every Sunday.

—**Wadsworth, Ohio:** On the evening of July 28 the youth group had a singspiration. Rev. Boehr led the singing and played several selections on his musical saw.

—**Miss Bertah Fast**, relief worker is to be transferred from Egypt to Rome, Italy.

—**Bethel Church, Mountain Lake, Minnesota**, recently sent about two hundred chickens to the Hill City, South Dakota, C.P.S. camp. Rev. Erland Waltner and family attended a Bible conference at Winona Lake recently.

—**Rev. Walter Gering**, who visited Puerto Rico last fall, has shown his slides taken at that time to fourteen churches in the past eight months.

—**Delvin Kirchofer**, M.C.C. relief worker, has transferred from Egypt to Rome, Italy.

—**Nappanee, Indiana:** Twenty boys and girls came to church on a recent Friday for a "fellowship" day. Their handwork results included a miniature mental hospital unit, Smoke Jumpers unit, soil conservation, and a dairy testing unit. Rev. Jacob Enz spoke at the Iowa Retreat as the representative of the Middle District Y.P. Union.

—**Rev. Donovan E. Smucker** is to hold protracted meetings in the Goessel High School, Goessel, Kan-

sas, from August 26 to 31. These meetings will be sponsored by the Tabor, Goessel, and Alexanderwohl churches. Rev. Smucker, who is touring C.P.S. camps in Montana, Utah, and California, visited the Smoke Jumpers unit at Missoula, Montana, and wrote from there, "The Smoke Jumpers have a very spectacular project with marvelous public relations. A total of 213 men are here from almost every base camp. It is a thrill to see them speed down the runway with a load of C.O's laboring for the common good." Brother Smucker was invited to preach in the Provo Community Church in Provo, Utah. The pastor of the church is very sympathetic to the C.P.S. cause.

—**Rev. Henry Harder** writes the following from Aberdeen, Idaho, where he just recently assumed the pastorate: The many readers of **The Mennonite** will perhaps appreciate to know that Mr. Michael Wenger, the father of our missionary Paul Wenger, passed away and was buried July 23. We arrived here safe and well on Wednesday night, July 18. The parsonage was all ready for us and we slept the first night in what is to become our new home. The first morning we were reminded of the fact that in this world joy and sorrow go together: the first telephone call was a death message, saying that Mr. M. Wenger had died. My first service in this church was a funeral service. On July 20-22 the young people were in a retreat in the mountains one hundred miles from here. Here I also spoke to them. On my fifth day in Aberdeen I had already spoken four times. So you see there will be no dull moments here.

—**Winnipeg, Manitoba:** Various conferences, retreats, mission and song festivals, and special public meetings of Mennonites have convened in Manitoba and the other western Provinces of Canada during June, July and August. All were well attended. Dr. J. H. Langenwaller and Prof. Hohmann, both of North Newton, Kansas, visited Mennonite churches, retreats, conferences and educational institutes in Manitoba and Saskatchewan during the month of June and part of July. Their services were appreciated very much. During July Rev. A. J. Neuenschwander, Secretary of the Home Mission Board of the General Conference, also visited our Mennonite churches, conferences, retreats, missions, and institutes in Western Canada. He has been at different places in Manitoba, Saskatchewan, Alberta and British Columbia. Especially is he here in the interest of home mission work, which is done here under the auspices of the Home Mission Board of the General Conference. During August he stops over at several places in Ontario, from where he intends to return home.—**Benj. Ewert**

—**"The M.C.C. is urgently in need of two persons** to give full-time Christian service at the Akron Headquarters. A brother is desired for service in the clothing center who could assist in the preparation of clothing for shipment to foreign countries and also help in maintenance work. Either a brother or a sister is desired for work in the laundry at the living quarters at Akron. Both of these positions are with remuneration. Anyone feeling a call to such

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

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service should correspond with Ernest Bennett, M.C.C., Akron, Pa."

—**Rev. John Franz** is visiting Camp Downey in Idaho this week.

—**Wilhelmina Kuyf** has been able to travel as far as Cairo since leaving Lisbon early in June. Correspondence from Cairo, dated June 17, states that Sister Kuyf pleasantly surprised the Mennonite workers there by attending their devotional service. She remained long enough to tour the refugee camps where the Mennonite workers are serving. Mass migration of refugees and to the complications of procuring passage to India.

—**Eleven members of the C.P.S. unit at Alexian Brothers Hospital** will be able to add "R.N." after their names as soon as they pass state board examinations. They have recently completed the three-year course for registered nurses at the hospital in which they are serving.

—**A program** is being inaugurated by the M.C.C. whereby Mennonites in America will be able to **contribute durable tools and utensils** for distribution among the Mennonites in Holland and France. Investigations reveal that Western Europe has literally been combed of metallic tools and utensils during five years of war. Relief workers report that hammers and nails, for instance, cannot be found within a radius of many miles in quite a few areas. The absence of spades, forks, sythes, hoes, and rakes is a major hindrance to farm work since European farms are operated almost entirely on a small-tool basis. Instructions will be released soon with regard to the types of tools and utensils to be collected and shipped to headquarters at Akron, Pa.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, AUGUST 21, 1945

NUMBER 33



Scene near Murren in the Bernese Oberland—Courtesy Official Information Bureau of Switzerland

THE MOUNTAINS TEACH SIMPLICITY AND SILENCE

A Meditation by Rodolphe C. Petter

The above picture of Swiss alpine scenery was taken near Murren, Switzerland. The foreground shows us a high alpine pasture which seems to reach to the very foot of the three giant snow peaks. However a very deep and long valley (Lauterbrunnen) extends between them, in the middle ground, some two thousand feet lower than the foreground. This view of the majestic grandeur of God's handiwork stirs the soul, making us long to wander and wonder thru meadows, passes, peaks and glaciers, breathing the pure, cool and bracing air of that high mountain world, and feasting on the great silence all around us.

In the long ago Job was inspired to say, "Hast thou entered the treasuries of the snow?" Then Psalm 104:13 says, "He watereth the mountains, He causeth the grass to grow for the cattle." These chambers of

God and the treasuries of the snow are not only a panorama of sublime beauty to feast on but also an immense reservoir of spiritual and physical strength, a wonderful place of retreat for those who yearn after it.

The alpine pasture in the foreground is called an alp. Such regions lie between the belt of forests and the snows. It is a high summer grazing ground for cattle and horses, sheep and goats. Much higher up are also smaller grazing places, but accessible only to sheep and goats, while the lower grass lands are used for hayfields. You see scattered on this alp some chalets (mountain dwellings). Rather than stay in the village in one of the hotels crowded with tourists, we rent one of these chalets where clean, simple accommodations can be had and one can enjoy to the

Rodolphe C. Petter, veteran missionary who was born in Switzerland and who loves the beauty of its Alps, gives us an intimate description and meditation which together with the picture ought to revive wilted spirits on a hot August day. Dr. Petter viewed again the mountains of his native land when on a visit to it in 1939. He writes, "It is impossible to describe to others the tremendous tableau spread before one in this alpine high world; one can only say, 'Go and see.'" Perhaps, the coming air-age will enable a goodly number of the readers to do this.

full the ideal retreat for body and soul and hear the small voice of God.

From here we can make many excursions as we please in to the surrounding alpine world. Such quiet spots in the high pastures are well known and sought after by mountain lovers, who leaving the noise, toil, heat, worries and weariness of the crowded life in cities and plains, long for silence, full relaxation of body and mind in the chambers of God, surrounded by impressive grandeur, drink in the invigorating air of the heights, feasting on the matchless beauty spread all around, in the deep green grass, the many flowers of brilliant colors and penetrating fragrance, the white snowfields and the tremendous glaciers issuing from them, while above them the chain of peaks in dazzling white pierce the blue sky, as if pointing to us the higher blessedness and blissfulness of the "Everlasting hills" of which Jacob spoke. The alp stretched before us is criss-crossed by radiating paths that start out but lead nowhere. Where the cattle have not browsed the grass may be tall and the flowers in profusion. Then it feels good to wander in every direction and from every place. Downward lies the vista of the forest and valleys, while ahead of us tower the white giants. We sit down gazing and feasting on the indescribable alpine world around us. How the mind becomes disencumbered and the soul deeply impressed by it all! Here is the retreat "par excellence," needed by body and soul.

From our chalet we can leisurely ascend from grass to snow by means of paths or passes, which traverse from one mountain to another, affording one of the finest opportunities for contemplating the impressive scenery of the mountains. Those who have walked or gone with "Postautos" over the high passes know how much such trips contribute to the enjoyment and knowledge of the alpine world, for those passes lead generally thru grand scenery, far more so than what is commanded from flanks or peaks of high mountains.

When it comes to high peaks, like the Jungfrau (which is seen at the right top of the picture), it was the privilege of only expert mountain climbers, provided with reliable guides and the necessary outfit to ascend the steep slopes of snow and ice. Now the electric railway system has made the ascension of

high and dangerous mountains possible for any one who can stand a high altitude. Here the train starts far below in the valley, reaches the summit of a pass of 6300 feet altitude, climbs higher towards the foot of the giant peak (left top side of the picture) and there enters the five-mile tunnel pierced thru this mountain (Eiger), then thru the next (Monch) and finally lands at the Jungfraujoch, at the east of the Jungfrau peak. There we step out of our train, walk a short distance and face the tremendous panorama of snowfields, glaciers, peaks, domes, fearful declivities, all covered with the pure, white masses of snow and ice, accumulated there for scores of years. The actual summit of this mountain is 1600 feet higher, but the ascent of it, in fair weather and with a good guide is not very hard or dangerous, and is rewarded with an indescribable view of the alpine world all around and far below the meadows, forests, valley, and plains. The view became so overwhelming to the great naturalist Agassiz, that he burst into tears.

On such heights are the treasuries of the snow which turns into hard blue, deep ice. The latter gradually forms a tremendous body which moves imperceptibly down declivities of thousands of feet, at times falling over precipices, then reforming below, resuming the slow march downward into the high valleys, where it ends in a "snout," from under which a river of whitish water bursts forth. It is delightful to follow the course of a glacier, for it exhibits much that is not seen elsewhere in nature.

In wandering over pastures, passes, peaks and glaciers we find out that not a few wild animals, birds and insects live among them. Even on the glaciers which provide no means of food and shelter, there exists the so called snowflea (thirty-nine hundredths of an inch). At night, under thirty subzero they freeze shut in the glacier, but hop out of their ice beds, as soon as the sun frees them the next morning! The marmots cut and dry their hay, dragging it into

(Continued on Page 8)

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to
MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

THE END OF THE WAR brings abundant cause for thanksgiving. Soldiers at the front have come to that glorious moment when they need not kill or be killed. They can think more hopefully of returning to home and loved ones. Those at home feel very much more confident that their loved ones will return. The war is over. Thanks be unto God that a different pattern of human behaviour shall have more of a chance once more.

But war's end is not erasing the fact of over 1,068,216 casualties with more than 250,000 of them killed, on the part of the United States alone. We know there are many in whose life there is a painful emptiness because someone did not come back. We know that many face life with terrible handicaps. We know that some of the best doctors, scholars, and research workers that this generation would have possessed have been lost in war. No, the end of the war does not change many sad facts.

What a wild demonstration of joy there would be in this world on the part of all peoples if they could know for sure that there would be no more war in all the years to come! The end of this war has not brought that guarantee.

The war's end means an emphasis upon construction rather than upon destruction. For that we rejoice. But how much more cause for rejoicing we would have today if we would look back upon four years in which \$300,000,000,000 has been spent for promoting good will with all the peoples of the world and better food, clothing, housing, medical care, education, and recreation in our own country. How much more we would rejoice if some of the same wealth and effort had been utilized to carry on the work of the Christian Church more effectively than ever, so that millions in our own land and in other lands would have been saved from the grip of sin.

War's end is bringing many different reactions from men and women. In a Kansas newspaper we found the following two views expressed: The first, an editorial, declared: "The United Nations cannot afford to allow sentiment to influence cold judgment and the administration of a harsh justice upon the instigators of World War II. To do so would lay the foundation stones of a third world war—something to be avoided at all cost." The second view expressed in an advertisement made this plea: "Give us the courage to write a just and equitable Peace, that we may spare mothers of the future the fears, the anxieties and the loneliness they have felt . . . Give us the strength of God's Love that we may

work together in building a better and happier world." We rejoice that not all express the first view but that there are those who pray "Give us the strength of God's Love . . ."

NOT TO RESIST EVIL WITH EVIL but to overcome evil with good lies at the basis of the nonresistant faith. The United States is today rejoicing in a "victory" over evil achieved by fighting bullets with more bullets and bombs with more bombs. The U.S. has outdone Japan in war. It has resisted evil. It claims that it has overcome evil with evil. That it has won a great military victory is true. But should Christians hold that the United States has overcome evil by resisting evil with evil? Does it not rather stand to reason from Paul's words "Be not overcome of evil, but overcome evil with good" that since we have not tried to overcome evil with good, we may in the process have been overcome by evil? Have we won the peace as well as the war? Or has our armed resistance to Japanese aggression only served to intensify that aggressiveness in the long run? To be sure, that aggressiveness is to be thoroughly suppressed for all time to come, but history seems to show that those who sit on the lid eventually topple off their seat in one way or another. Consider that after 1918 the Allies were in a most favorable condition to keep Germany from re-arming, and yet it built up a military machine greater than that before the first World War. Theoretically the most powerful nation of any moment ought to remain ruler of the world for all time to come, but history tells another story. Power is said to corrupt; it has decay in it. All the signs of history seem to indicate that America cannot depend upon its atomic bombs to keep peace. There is one way out for America, and that way is the way of overcoming the present hatred and despair in enemy minds and hearts with genuine goodwill. The Bible insists that peace on earth can only come to men of goodwill. Will America choose to overcome evil with good or will it continue to resist evil with evil? What will the answer be? We know that one of the hardest things in life for an individual is to keep from resisting the evil within himself or in others and to overcome it by emphasizing the good. The same holds true of multitudes of people, such as nations. One of the hardest truths for a human being to have faith in is that one must choose to let go that which seems absolutely essential if one is to have any real chance at all of receiving that very same blessing. God help America to lose its life, for only in that way can it ever find the truly blissful life.

OUR MINISTRY OF EDUCATION

By J.H. Langenwalter

A GOOD SCHOOL YEAR

We wish a GOOD school year to those who are who, for the first time, fare forth from their homes into the beginnings of a new way of finding out things. We wish it no less for those who stay at home and feel a new kind of tug at their hearts as they realize that their little ones are no longer babies.

We wish a GOOD school year to those who are looking forward to finishing the work of the grades, whether that be in any one of the years of work before them, or the last. However, we think especially of those who are beginning to wonder about the high school a year away, if there is to be high school or academy for them. We think of these also with thoughts of responsibility.

We wish those in high school and academy a GOOD school year. During these days of uncertainty they are subject to experiences which seem too heavy for them. In too many cases the work of this level of schooling has been seriously disrupted by the major quarrel of human history. They deserve our sincerest interest.

We wish those who are in colleges a GOOD school year. They cannot help but wonder about many things as they return. We are not unmindful of those who would gladly enroll this fall. We know the eagerness with which they look forward to the day when that may happen again. "That will be the happiest day of my life" is heard often about two possible events, the return home and the return to school. That is worthy of careful consideration on the part of us as parents, teachers and maybe or should be fellow students.

We wish those who dare to go forth into graduate work a GOOD school year. It takes courage to do this at this time in the face of all of the discouragements and allurements which confront this group. May they not lose sight of the services to be rendered.

We also wish a GOOD school year to all of those who teach. They will learn more than any of their pupils or students, if they are real teachers. Unfortunately, history will repeat itself. We will find many turning to the schools, in order to have a job, to whom domination means more than service. To such the schools do not exist for the sake of helping youth prepare for the life to be lived in the coming generation. Such will not have a GOOD school year, wishes or no wishes.

Schooling and education are not the same. Schooling is meant to be a help in the acquiring of an education. Education is the leading out from a lower level of thinking, feeling, deciding and living in accordance with the orderly arrangements of God for the good of all mankind. May He bless all of you whether you are in some formal school or in the School of Life.

FORTY-SIXTH ANNUAL SESSION OF CENTRAL CONFERENCE

The forty-sixth annual session of the Central Conference of Mennonites was held at Meadows, Illinois, August 7-9. With a goodly attendance despite the busy season in some localities and travel restrictions, with ideal weather, and above all with an evident unity of mind and heart, it proved to be an outstanding occasion in the entire series of Central Conference sessions.

The 22 churches and missions reported a total membership of 3,185. The financial report for the conference year, ending June 30, showed the following total contributions: church running expenses, \$37,461.98; home and foreign missions, \$27,353.83; institutions (Mennonite Hospital, Bluffton College, Old People's Home) \$14,548.83; civilian public service, relief, and other benevolences, \$18,057.66. Grand total contributions for all purposes, \$97,422.30.

A principal item of business before the conference was the question of the proposed affiliation of Central Conference with the General Conference of Mennonites of North America. After extended consideration of the matter and special prayer for God's guidance, the delegate body by almost unanimous action voted to accept a recommendation from the Unity and Executive Committees of the conference, which provided:

"(1) That Central Conference make application for an affiliation with the General Conference on the basis of the 'Findings' of the joint meeting of conference representatives, held at North Newton, Kansas, it being understood that any modification of or deviation from such basis of operation shall be mutually satisfactory to both groups; and (2) That when such application is made, it be accompanied by a letter setting out the concern of our people for the undisturbed functioning of our conference mission board, Congo Inland Mission, the *Christian Evangel*, and other interests we have, some of which are in cooperation with other groups of Mennonites."

This action of conference is now being referred to the churches for their ratification. When such ratification is consummated, formal application will be made.

In the reorganization all conference officers and the Unity committee were retained for another year. Dr. A. Warkentin, president of the new Mennonite Seminary and Bible School, was a conference visitor and presented the need of and plans for the work of that institution. It is anticipated that the 1946 session of the conference will be held in Indiana. (R.L. Hartzler, Field Secretary, Central Conference).

The Church of the Brethren

(Since the Mennonite Biblical Seminary and Bible School has affiliated with the seminary and Bible school of the Church of the Brethren readers may find the following facts about The Church of the Brethren of special interest.—Editor)

The Church of the Brethren, frequently called Dunkers, had its origin in Schwarzenau, Germany, in 1708. After much Bible study Alexander Mack, his wife and six others "covenanted together to walk in all the commandments and ordinances of the Lord," making the New Testament the guide of their life and emphasizing especially the teachings of Jesus Christ. Up to the present day the Church of the Brethren has adhered to the New Testament as its creed.

Within a few years the church gained many followers, but soon severe persecutions broke out and they were driven from place to place. Under this pressure they decided to leave their beloved homeland. Encouraged by the Mennonites in Crefeld, Germany, with whom they had much in common and upon invitation of the Mennonites who had settled in Germantown in 1683 practically the entire membership emigrated to Pennsylvania between the years 1719-1729.

The first American congregation was organized in 1723 at Germantown, Pennsylvania, with Peter Becker as first minister. The membership of the church grew rapidly. According to Dr. Rufus D. Bowman, President of the Bethany Biblical Seminary, and one of their historians, their membership of one hundred seventy-nine thousand is scattered now in thirty-eight states.

The Brethren made an initial important contribution to the spreading of Bibles in America when one of their members, Christopher Sauer, in 1743, printed the first Bible in a modern tongue in our country. Some copies of this esteemed publication are still in existence.

As the Mennonites, so the Brethren seek to follow the Biblical principle of peace as taught in the New Testament. Being one of the three Historic Peace Churches, the Brethren support the Civilian Public Service program and are engaged in extensive foreign relief work. Their headquarters are located at Elgin, Illinois. The leadership in their 1,019 churches is consistently being supplied out of their church institutions. The Bethany Bible School opened its doors for the first time on October 3, 1905. "In 1931 the name of the school was officially changed to 'Bethany Biblical Seminary,' which is more in keeping with the educational standing Bethany has attained. In 1940 Bethany Biblical Seminary was granted accreditation as a standard theological seminary by the American Association of Theological Schools."

(For information about the Mennonite Biblical Seminary and Bible School address Dr. A. Warkentin, 3435 Van Buren Street, Chicago 24, Illinois.)

Extracts from the Latest Statistics from India

The number of villages in our territory is a little more than 3,000. A total of 169 villages in the territory have Christians residing in them. There live scattered 72 Indian helpers in the evangelistic work. Brother P.W. Penner writes, "From the above it can be readily surmised how well our Lord's request still holds, 'The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest. Not only can the Lord send, but He will equip, provided the labourers are regenerated and dedicated to His cause!'"

There are at present 23 missionaries, 10 men and 13 women. The number of Indian workers is 180, 111 men and 69 women. Besides the above, a goodly number are on half-time schedule. Every phase of work is focused on evangelism, the major aspect in all mission enterprise.

There are 6 main stations occupied by missionaries and 30 stations occupied by Indian co-workers. A total of 478 villages have been visited.

The number of established churches is 15. On March 31, 1945, the total church membership was 3,150. The total Christian community, including unbaptized children, number 5,168.

In the medical field, there are two hospitals, one at Champa and one at Jagdeeshpur, and six dispensaries. The number of treated cases that have been registered is 21,194, and the number of in-patients is 1,543.

In the industrial work, more than 150 acres of land were cultivated or partly so. On this land are raised rice, wheat, linseed, pulses, soy beans, the last named largely for fertilizing. Then there are orchards for oranges, custard apple, guava, and vegetable gardens.

About \$2,510 was given by the Christians in offerings. \$12,147.00 has flown into the mission treasury from various sources, as sale of literature, government grants, medicines and industrial sources.

Bro. Penner concludes, "When observing the preceding report, our hearts are lifted up with praise to our heavenly Father like Psalm 148 does. Nevertheless there is need to pray the Lord of His field to endue all missionaries, Indian workers and Indian Christians with a stronger desire to lead a life close to the Saviour, having a greater zeal winning and establishing souls for the Master. These prayers are constantly solicited.—P.H. Richert, Secretary, Foreign Mission Board.

THE BOOK REVIEW

SEVENTY TIMES SEVEN. By Rufus D. Bowman. Brethren Publishing House, Elgin, Illinois, \$1.50.

Seventy Times Seven, as the author suggests "gets its name from the eighteenth chapter of Matthew, which has probably been the most outstanding Bible chapter of the history of the Church of the Brethren." The 158-page book gives a concise survey of the position of the Brethren regarding war and the relationship of the church to the state; the Biblical basis for peace; and a suggested procedure for peace education.

Matthew eighteen speaks of unlimited forgiveness which the author holds to be the center of the peace doctrine. Bowman reveals that so "far as the official pronouncements are concerned, the Church of the Brethren has kept its teaching clear." Actually, however, he shows that approximately 80 per cent of the Brethren men drafted have gone into the armed services, 11 per cent have taken noncombatant service, and only 8.5 per cent have gone into C.P.S. (July, 1944) From various statistical data it is shown that "propaganda, the economic problem, and the influence of friends and community have been stronger in motivating action than the program of the church." Bowman contends that in the Church of the Brethren there is a "strong minority group holding firmly to her peace principles. This group includes the majority of the outstanding church leaders." All of this, of course, reminds one painfully of the striking similarity to the situation obtaining in our own church.

The second portion of the book deals with the Biblical basis for peace and church-state relationship. While this is largely a condensation of Bowman's larger work, *The Church of the Brethren and War*, it does give a fairly complete summary of the somewhat generally accepted (by the historic peace churches) Biblical basis for non-resistance. It does seem to the reviewer, however, that sooner or later it will become imperative to give increased emphasis to the economic implications of the peace doctrine. The discussion on the Christian's relationship to the state leaves one not "dissatisfied" but somewhat "unsatisfied," as though something else should be said—not entirely adequate! Personally, I find this same void in Guy Hershberger's very excellent *War, Peace, and Non-Resistance*.

The last three chapters suggest a program of procedure for making the peace testimony more effective. No one can find fault with this concrete and concise program of education. It gives in outline form what the various agencies of the church can and should do. Here one finds suggestions for the Conference as a whole, the local churches, the Brethren Colleges, the Seminary, the Board of education, and even the home. Epitomized, it amounts to this: let's make clear we know what we really believe, then let's use all the ingenuity we possess, collectively and individually, to get it across to our people—young and old.

While the book is written primarily for the Brethren it certainly would make effective reading for our own church people—especially for our church leaders for

whom, in the light of recent developments relative to the Mennonite Seminary, it resolves itself into a "must read" book. I rather feel that with all we say about our own heritage, likely it will be best retained and transmitted if one follows Bowman's admonition to the Brethren:

"Our Brethren heritage will be transmitted by the church losing itself in world service. This means missions and Brethren Service. This means genuine Christian service in the communities in which we live. It involves Christian attitudes and relationships to other races and nations. It includes giving money sacrificially to send young people as missionaries of the cross and to the various countries of the earth as ambassadors of good will. It means sharing the bread from our tables so that the hungry may be fed." (p. 140).—J. D. Unruh

(The book, *Seventy Times Seven* may either be procured from the **Brethren Publishing House, Elgin, Illinois**, or from the **Mennonite Publication Office, Newton, Kansas**.)

QUOTE

John E. Mott said forty-five years ago:

"Japan is so ripe for the Christian message that if we would send them 10,000 missionaries we could practically sweep the country for Christianity. If we do not, we may some day have to send 100,000 bayonets."

Gould Wickey, General Secretary of the Council of Church Boards of Education, before Committee on Post-war Military Policy as later reported in "College and Church."

"Gould Wickey proposed "that of the billions which would be spent for compulsory peacetime universal military training, only 25 per cent be used annually in scholarships for exchange students and messengers of good will and neighborliness between the United States and the hypothetical enemy country or countries. Within five years, he believed, this plan would assure and guarantee that millions of citizens of this country and of the possible enemy countries would know one another better and would be willing to discuss calmly and constructively international problems. Then we would be assured of a spiritual basis for the democracy of America and of the world of nations.

Dr. C. Horace Hamilton, a professor of rural sociology:

"The philosophy of modern materialism says in effect that the main business of life is the production and distribution of material goods. This materialistic philosophy implies that man's greatest need is for physical comfort and pleasure; and that this need can be satisfied by constantly increasing the consumption of material goods."

Dr. L. L. Ramseyer, President, Bluffton College:

"The purpose of a college education is not primarily to increase one's ability to earn, but rather one's ability to serve. It is exceedingly important for our own good and the good of our children that our leaders, both in secular and church life, secure their education with a Christian emphasis. When you give to a church college, you invest in that type of leadership."

IN MEMORIAM

MRS. MARTHA H. BAER, daughter of Anthony and Catherine Harpstrite, was born near Trenton, Illinois, March 8, 1875, and died July 16, 1945. In 1898 she was united in marriage to Benjamin D. Baer, who preceded her in death in 1944. As a youth she had united with the Methodist Episcopal Church at Trenton, but after her marriage she regularly attended the Mennonite Church at Summerfield. Children who mourn her are: Katherine and Russell of the home; Stanley of Bassett, Wisconsin; Howard of New York City; and Malcolm in the armed forces.

JOHN P. SCHUTZ, forty-four, Pandora, Ohio, died at his home here, June 26, 1945. He was associate general secretary of the Y.M.C.A. of Orange, New Jersey for thirteen years, and in January had been given a leave of absence to regain his health. He was formerly a member of Grace Church. He is survived by his wife; two children, Barbara and John; two sisters, Mrs. Reuben Schumacher, Miss Elizabeth Schutz of Pandora; and three brothers, Rev. Walter Schutz of Sierra Leone, West Africa, and Edward E. and Albert of Pandora.

HENRY G. JANZEN, son of Heinrich and Magdalene, nee Penner, Janzen, was born near Beatrice, Nebraska, December 24, 1889, and passed away July 26, 1945. In addition to district school he also attended the Mennonite parochial school. He was baptized in 1911 by Elder Gerhard Penner and received into the First Church. In 1922 he married Anna Penner, who now with two children, Theodore Fred and Margaret Ruth, survives him.

HENRY J. KREHBIEL son of Henry and Barbara (Galle) Krehbiel, died at his home in Donnellson, Iowa, July 22, 1945, at the age of sixty-nine years, eleven months and three days. He was a lifelong member of the Zion Church. He is survived by his wife, three sons, Nelson H., Ottumwa; Harold L., Salem; and Kenneth in the U.S. Navy, and two sisters, Mrs. Anna Weber, Donnellson; and Miss Barbara Krehbiel Keokuk, Iowa.

DANIEL BERGER, son of Henry and Elizabeth Berger, was born in Buffalo, New York, December 11, 1867, and died June 16, 1945. He grew to manhood at Trenton, Illinois. In 1890 he married Katherine Hearting who died in 1895. In 1902 he married Caroline Miller with whom he shared life until 1930 when she passed away. Most of his life he lived at Halstead, Kansas, where he was a member of the First Church.

ELIZBETH ESAU LORENZ was born to Mr. and Mrs. Dietrich Esau March 22 1885, in Mountain Lake, Minnesota, and passed away on August 5, 1945. She was received into the Bergfelder Mennonite Church in 1905. In 1922 she married P. G. Lorenz, who passed to his reward in 1939. Children who mourn her are: Elizabeth Francis, Peter P., Paul, and Mrs. Ben Goertzen of Mountain Lake; Jacob and Silus of Portland, Oregon; and Mrs. Jack Ingram of St. Louis. Rev. John Esau, Bluffton, is a brother.

MRS. CHRISTINE MILLER RUPP was born in Neuhof Austria, on June 24, 1853. In 1866 she was baptized and received into the Mennonite Church. She was mar-

ried to John Rupp in 1870, and after thirteen years they migrated to America. For twenty-one years they lived on a farm near Butterfield, Minnesota. She departed from this life on August 2, 1945. Children who mourn her are: Mrs. Arnold Kintzi, Mrs. Rudolf Linscheid, Mrs. Gust Miller, Mrs. Herbert Linscheid, and Edward and John.

PETER W. SCHROEDER was born December 7, 1864, in South Russia. In 1874 he migrated to Goessel, Kansas, with his parents, Peter and Helera (Voth) Schroeder. He and Helena Isaac were married in 1886. During different times of his life he belonged to these three churches: Alexanderwohl, Tabor and Goessel. He passed away July 11 1945, his wife having passed away six years ago. They celebrated their Golden Wedding anniversary in 1936.

MICHAEL WENGER, son of Abraham and Sarah Geil Wenger, was born November 12, 1853, near Edom, Virginia, and died July 19, 1945. When fifteen his parents moved to Morgan County, Missouri, where he became a member of the Bethel Church. In 1879 he married Rosina Welty, with whom he lived sixty-three years until her death in 1943. Four years they operated the Bethel College dining hall. After that they farmed near Aberdeen Idaho. Children who survive are: Ira J. and Frank L., Sadie C. of Aberdeen, and Paul A. Wenger of Korba, C.P., India.

MRS. ANNA W. ENNS was born March 14, 1889, near Inman, Kansas, and died July 3, 1945. She was baptized in 1904 and received into the Mennonite Church. In 1910 she was married to John H. Toews, who died in an accident in 1912. In 1913 she was married to Geo. J. Enns her now bereaved husband. She is mourned by him and the following children: Edward, Meade; Mathilda and Mrs. Harvey Thiessen, Wichita; Mrs. Martha Lemen and Mrs. Anna Volkland, Hutchinson; and Stella and Arnold of the home.

PETER STEFFEN was born May 5, 1861, in Berne, Indiana, and died at the age of eighty-four. When he was very young his parents moved to Wayne County, Ohio, and when he was sixteen they moved to Oregon. Here he became a charter member of the Emmanuel Church Pratum, where he served as Sunday School superintendent and teacher for many years. He was also a deacon for a number of years. In 1892 he married Rosina Liechty. His wife and two daughters, Lena E. and Ellen F., and two sons, Daniel A. and Oliver E. mourn him.

MARIA A. SCHMIDT, daughter of Jacob A. Schmidt and Anna (Unruh) Schmidt, was born October 1, 1881, near Goessel, Kansas, and died August 10 1945. She was baptized in 1901 and received into the Alexanderwohl Church. Later she became a member of the Tabor Church. She worked in the Goessel Hospital and in the Old People's Home and spent some time in mission work in Montana. She is mourned by two brothers: John U. of Hutchinson, and David of Aberdeen, Idaho.

LAVERE D. THUT, thirty-nine, died at the Bluffton Community Hospital August 3, 1945. For ten years he was affiliated with the Economy Clothing Store of Bluffton. His parents, Mr. and Mrs. Amos Thut, two sisters and one brother survive. Rev. Paul Whitmer officiated at the service, and burial was in Ebenezer cemetery.

NEEDS and CONDITIONS in EUROPE

III. NEED FOR FOOD

By M. C. Lehman

The destruction of all sources of food supply in every territory is a systematic effort of all warfare. All food-producing and food-processing agencies are the objects of attack. The more complete the destruction, the better from a military viewpoint. After over five years of war in Europe, this process has been effective.

Some of the thirty million displaced people have sufficient food; the majority certainly do not. In addition to these there are many millions who are definitely undernourished. About one-half billion Europeans are now suffering because of the war, the National Planning Association asserts.

The requisitioning of food by strong nations in Europe has made equitable distribution exceedingly difficult. The demolition of transportation systems has made any kind of distribution well-nigh impossible. Breached canals and broken railway systems are in evidence in all but the few neutral nations. Nations depending for food on transportation systems from the outside, as many do, suffer severely. No country, with the possible exception of Portugal, is getting the same food as before the war.

Latest reports of the United States Department of Agriculture indicate that decrease in manpower and machinery, crop failure in some areas, flooding and otherwise destroying crops, and loss of transportation facilities have drastically reduced the availability and consumption of food of large population centers in occupied Europe. "For the first time since the outbreak of the war, there is also an imminent prospect that the impact of military operations upon general production and transportation may have significant repercussions upon the output, distribution, and utilization of food supplies during 1944-45. Unless weather conditions are unusually favorable, these factors may well operate to reduce agricultural production and the subsequent supply of food in continental Europe to a level below that of any preceding war year." (Foreign Agriculture)

The Present Situation

This is not an encouraging outlook. It becomes deeply dismal when one observes what the present situation is. This is to be seen from a country like France.

The National Planning Association in *Relief for Europe* records that from November, 1940, to April, 1942, the caloric value of the average French adult diet decreased from 1307 calories daily to 1116. In view of the fact that 2500 calories per day is the minimum allowable for health for an ordinarily active adult, this means that the average French adult is getting less than half the nourishment he needs daily.

People so fed can survive but can do little active work. They grow weak and apathetic and have no interest in improving their own or others' welfare. They cannot stay well. The resistance of the body is reduced under such conditions and the individuals soon succumb to some weaknesses that otherwise are dormant. Epidemics become more virulent than when people have their normal supply of food. The vital statistics of Belgium and France indicate also that in areas where food is scarce the death rate has increased by 12 per cent.

Farmers fare better in nearly all areas than town and city dwellers. No emergency feeding on a large scale will be necessary for farmers. In some European countries, however, the rationing of food is applied as rigidly to what producers of food may retain for themselves as it is to the consumption of food by non-producers. In Germany such strict police supervision of all kinds of food-producing agencies is practiced that farmers in many cases are undernourished.

The Mountains Teach Simplicity and Silence

(Continued from page 2)

their holes for the winter. Then there are the chamois and steinbok, besides others which all know where to go for feed and shelter.

Our Lord Jesus liked to go into mountains "to rest apart" and commune with the Father in prayer. It was on Mount Horeb that Elijah was comforted by the "still small voice," he heard there.

We leave the alpine world with two great lessons learned there. The first is *Simplicity*. On the heights one separates himself from the conventional, artificial, fabricated by man's vanity. It is in coming down from the mountains that we realize how far we have been the slaves of the stupid exigencies which deform us and rob us of the best we have. On the heights we came in touch with simplicity and naturalness which refreshed our physical and spiritual health. The other lesson the mountains taught us is *Silence*, the great silence of the alpine regions, i.e. the absence of all noise, voices and tumult which unavoidably surrounds our ordinary life. On the mountains, the silence of the high regions becomes impressive, an inner ear is opened to what was inaudible, and we become aware that God has called us here "Over the tumult of our life's wild restless sea," in which we are unable to hush the blare of the world, the worries, cares, business, politics, war, pleasures, plans for the future, overactivities and whatnots which ever tug at us, leaving us no time, no freedom, no chance, no place to hear the still small voice of God, sitting at Jesus' feet for that "One thing needed."

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

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Vice President
North Newton, Kan
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Secretary-Treasurer
North Newton, Kan

The Saskatchewan Retreats

By A. J. Neuenschwander

Two committees planned and directed the Saskatchewan retreats. The Northern, or Rosthern, Committee is composed of Rev. J.C. Schmidt, Rev. Is. Epp, and Mr. H.W. Friesen. The Southern, or Swift Current, Committee consists of Rev. Is. Derksen, Rev. V.E. Nickel, and Rev. Hans Dyck. Others may have assisted, but I learned to know these best.

These two groups work together in the development of the Christian Youth work in Saskatchewan. When it comes to faith in God and courage to undertake great things for the Lord, these men stand well in the ranks of the heroes of Bible times.

The 1945 retreat in the Rosthern district was the fifth held on the grounds of the Mennonite Youth Farm near Rosthern. The sessions were held in a large implement shed which was prepared for the occasion. The girls had their quarters in the roomy hay mow of the horse barn while the boys had a convenient place in the loft of the cow barn. The hay on which they spread their blankets was fragrant, the room was spacious, and the early twitter of the sparrows was a great aid to the rising bell. The meals were served and prepared in a large granary.

The evening meetings were open to the public, and many came from the neighboring communities by truck, automobile, wagons and on foot. The shed was large and easily able to accommodate the retreat-who numbered more than one hundred, but in order to accommodate the large audience a public address system was installed. There was special need for this on Sunday.

The Spirit of the Retreat

That many earnest prayers had ascended to God on behalf of the retreat was evident in each session. The young people entered into the plan and purpose of the whole program with great devotion. Sunday School teachers rejoiced when some of their pupils told them of their decision to accept Christ as personal Saviour, and pastors were deeply moved when life-work decisions were made. Every leader had frequent personal conferences.

The Program and Speakers

The following boards and organizations were represented on the program. The Gretna, Manitoba and Rosthern, Saskatchewan Academies were represented

by Rev Paul J. Schaeffer and J.G. Rempel, the Foreign Mission Board by Verney Unruh, candidate for India, the Board of Home Missions by Rev. Chas. B. Dirks and Rev. A.J. Neuenschwander; the Education and Publication Boards by Dr. J.H. Langenwaller; Bethel College by Prof. W.H. Hohmann, and of course the members of the youth organization. The Abbotsford, British Columbia, Bible School was represented by Rev. J. Nickel. Rev. David Toews delivered an address. He cannot be claimed by anyone of these organizations, because he is interested in all, and all claim him as friend and helper. There was a varied and wide range of speakers, but each one represented some definite phase of work in the Kingdom of Christ as carried on by the General Conference.

The Mennonite Youth Farm

The farm, with its more than five hundred acres of good land, promises to be a rich source of income for Christian work in years to come. It is also the seat of the Invalid Home. More than a dozen guests are now being cared for, and others are on the waiting list.

The recreational program consisted of long hikes, a study of various plants and flowers, of which there are many more than is anticipated, and softball games. If one might judge by the cheering, the games were enjoyed as much by the spectators as by the players.

There was a wholesome spirit of fellowship and cooperation throughout the retreat days. The weather was good altho we had a few showers, but even these were enjoyed because of the need of rain for the crops.

The climax of the program was reached on Sunday afternoon, July 8, in the well-rendered and well-attended song festival.

Elim Gospel Beach, Swift Current

Approximately eighty young people from southern Saskatchewan gathered at this place, which was dedicated to the Lord on June 24. Dr. J.H. Langenwaller was the speaker. From this it is quite evident that this was the first retreat held at this place, located on Lac Palletier, eighteen miles south and eight miles west of Swift Current. The Committee

had conducted two retreats on a smaller scale at other places in previous years.

Naturally much is yet to be done to develop the physical possibilities of the camp, which are promising. Each retreat from Pennsylvania to California and Canada has its own unique feature; the distinctive one here was that the tables were arranged for the meals among the tall, graceful swaying, poplars on the shore of the lake. Naturally swimming and boating were main features on the recreation program, but volley ball drew a good share of interest.

The retreat was planned by and for Mennonites, nevertheless served about twenty young people that belong to the Norwegian Lutheran Church. This cooperating group fitted well with our Mennonite principles, since they are not liturgical but strongly evangelical in spirit. The parents of these young people have manifested their interest by contributing time, effort, and money to develop the retreat ground. Old time residents, that live in the neighborhood and use the lake as a vacation spot, are loud in their praise of what the Mennonites have accomplished in transforming an erstwhile dance hall into a place of definite Christian inspiration and prayer. The fact that other people than retreaters occupy some of the cabins and camp sites may precipitate administrative problems that will require judicious handling.

The Speakers and Leaders

Since the retreat ground is used as a Summer Bible Camp during July and August, it is naturally to be expected that varied speakers would be secured. Since the retreat is our first interest, we will withhold comment on that phase of the work. Retreat workers and leaders were: Rev. Daniel A. Toavs, Wolf Point, Montana, and his sister Rosella, now from Denver, Colorado who shared their Mennonite convictions with the young people; Rev. and Mrs. Harold Reeves, friends of the Toavs, who made definite impressions on the retreaters—Mr. Reeves in his personal problems class and Mrs. Reeves through her chalk talks encouraged many to nobled Christian living—Rev. Charles Tourney, representative of the Sudan Interior Mission, Africa, who presented the call of foreign missions as a life-service for Christ.

Rev. A.J. Neuenschwander brought three messages on the work of the Home Mission Board and also delivered two gospel messages. Prof. W.H. Hohmann was the musical leader. We feel certain that the young people will long remember his leadership in the singing of chorals and worshipful hymns as well as his emphasis on devotion to Christ if their message in song is to reach the hearts of the hearers. The musical program on Sunday afternoon of July 22 brought an impressive climax to the retreat. In order to accommodate the large number that came from the surrounding communities, a public address

system was installed for Sunday. The main building on the ground, thirty-eight by sixty feet contains a fine auditorium and kitchen and dining room for a small number.

It is the hope and prayer of the committee and the leaders that the churches might profit greatly in the future because of the decisions and commitments that were made and the inspiration that accumulated in the hearts of the hearers for Christ and His work.

YOUTH JOTTINGS

—Betty van der Smissen, a high school graduate of Buhler, Kansas, and daughter of Rev. and Mrs. Alvin van der Smissen, was awarded honorable mention for her 750-word statement of "The Case Against Peacetime Military Conscription" in a nationwide essay contest sponsored by The Forerunners a national high school youth organization. Hundreds of young people competed in the contest, the winner of which was given a free trip to Washington with three days entertainment. Twelve prizes were awarded. Senator Arthur Capper was one of the three judges. In her winning statement Miss van der Smissen says, "If we want peace, we must prepare for peace . . . If the money, training, effort and sacrifice put forth for war would be put forth for peace, there would be no more war . . . By inaugurating a policy of peacetime conscription, the sacrifices of this war would be in vain, because the very thing which we are fighting against—the militaristic policies of the Axis—we would not only condone but establish as our own."



YOUNG PEOPLE RUN GARDEN

Beatrice, Nebraska: Young people of the First and Second Mennonite Churches and the Church of the Brethren, Holmesville, are again working a garden this year. They have planted lots of beans, beets, carrots, onions, and corn. Already they have picked twelve bushels of beans. These were divided between C.P.S. camps and the local Mennonite Hospital. Besides providing vegetables for C.P.S. and the local hospital, the project furnishes wholesome fellowship and recreation to the participating young people.

Idaho Young People Have Successful Retreat

Friday morning, July 20th, found about forty-five young people from the Young People's Christian Endeavor Society of the First Mennonite Church, Aberdeen Idaho, anxiously awaiting their trip of some seventy miles into the mountains for their annual summer retreat.

With food for three days, swimming suits, bedrolls, and a happy bunch of faces, the group left from the church at about 11:00 A.M., after being led in prayer and singing by our new minister Rev. H.N. Harder.

The trip was made in two large trucks. We arrived at Lava Hot Springs early in the afternoon, and with a car full of young people from Filer, Idaho, enjoyed a swim in one of the local hot water pools.

From there we went about twelve miles into the mountains, to a spot known as Weston's Ranch. The group arrived just in time to start K.P. duty for supper, and to get their respective sleeping places located either in one of the four cabins, or under some large pine tree.

The theme of the retreat centered about the words, "THE CHANGELESS CHALLENGE," Matt. 16-24-25. Friday evening began with a Fun Hour, which was followed by a half hour of hymn singing led by Arthur Isaak. Closing Moments led by Orlando Wiebe, and Lights Out, closed the evening among the beautiful hills and mountains of Idaho.

Saturday morning came early, especially for those on breakfast K.P. Rising Bell was 6:30 A.M., followed by the Morning Watch at 7:15.

Our breakfast devotions were led by the group from Filer, after which we all enjoyed a large breakfast for our large appetites, sharpened by the mountain air.

From ten until eleven was spent in our first Bible Hour. In the absence of the scheduled teacher, Rev. Leisy, Miss Alice Lehman took over the hour. The group studied the book of Ephesians, Chapter one through three.

Dinner at 12:00 noon, and then the entire afternoon for hiking and recreation. Soon after dinner the groups broke up into small parties, to visit the Beaver Dams, high peaks and other scenic beauty spots.

The group was fortunate in having Miss Ruth Ewert, Secretary-Treasurer of the Young People's Union, with us for the retreat. She led our Saturday evening vespers, after which Rev. Harder brought the opening of a series of three messages, "Come unto Me."

After this service, we again had our evening Bible Hour, followed by a Fun Hour and Closing Moments led by Wilma Harder.

Saturday evening saw the arrival of about ten people from the Downey C.P.S. camp, which is not far

from where the camping grounds are located.

Sunday saw another group of young folks and some more campers and their wives from Downey arrive, bringing the total number of the group to about ninety persons.

The same routine was followed for Sunday morning as Saturday, with the exception of there being the Sunday School hour at 10:00 and the morning worship service at 11:00 led by Rev. Harder, the message on "Follow Me."

The afternoon was again set aside for hiking and exploration.

Four thirty was set aside for an Open Forum during which the group learned more about the function of the Y.P.U. of our conference.

Special music by the quartet from Downey, a message on the theme "GO YE," and a final Fagot service concluded the program of the retreat.

Without exception those who attended felt a spiritual renewal and refreshment. The inspirational setting combined with the inspirational messages were a blessing to all.

The group hopes to soon have enough money to buy a retreat ground of their own. An offering was taken for this purpose at the retreat.

Miss Alice Lehman served as Dean of Women, and Orlando Wiebe as Dean of Men.—Orlando Wiebe

AN APPEAL

AN APPEAL TO RETURNING VETERANS TO SEEK A CHRISTIAN COLLEGE EDUCATION

The knowledge of atomic energy will be suicide for men and nations without the Christian motive in the hearts and minds of its users. H. G. Wells wrote some years ago that civilization is a race between education and catastrophe. Many today see that the real choice is between Christian education and Chaos. The "knowledge is power and power is success" philosophy has brought us brilliant men with the lust for power. The "child-centered curriculum" has turned out college and university graduates on a wholesale basis. Too many of these have had no inner, spiritual controls for their egocentric skills and ambitions. The world needs men and women who have surrendered their lives to the Prince of Peace and who will dedicate their talents to the business of rebuilding what has been destroyed.

Some will feel called into agriculture, some into scientific research, and others into business. All will be serving the Lord if their primary motive in living is the extension of His Kingdom on earth.

To live and work most effectively, we suggest that you accept Uncle Sam's offer to give you additional education. But as you make your plans, remember that an accredited Christian college education is an ideal foundation for every worthy vocation. Many "short cuts" will come to your attention: technical training that will put you on the inside track to lucrative government positions or into the "big-pay" industries—plastics and atomic energy for this and that. If you are deeply con-

cerned about the welfare of all mankind seek **basic training** for this business of living abundantly. This is the purpose of a Christian liberal arts college.

The world needs food for body, mind, and soul. It needs well-trained Christian doctors, chemists, teachers, farmers, and social workers; therapists, engineers, architects, technicians, and secretaries; hospital attendants, ministers, and counselors. One trains to destroy under pressure methods. We believe that a thorough education for constructive work should be sought in a Christian atmosphere which is conducive to wholesome habits of living. It is this kind of spirit which church-related colleges seek to develop and maintain.—Willis E. Rich

RELIEF

Canned-Food Shipment Arrives in Holland

A cablegram sent by Peter Dyck from Rotterdam on August 3 is a favorable report on the arrival of M.C.C.'s first shipment of glass-canned foods to Holland. This shipment of donated foods had left the States June 27: **THIRTY-SIX CASES FOOD ARRIVED TODAY GOOD CONDITION, NOT ONE JAR BROKEN. SEND ALL RESERVE SUPPLIES AT ONCE. DISTRIBUTING PRESENT SHIPMENT MENNONITES ROTTERDAM, AMSTERDAM, ARNHEM. SOAP NEEDED URGENTLY. MANY GREETINGS AND THANKS FROM ROTTERDAM, REV. GORTER.**

There is much reason for prayerful thanks that this shipment has arrived with such promptness and success. Additional European shipments are being planned as soon as arrangements can be made.

It is suggested that the sugar or syrup, which our people wish to contribute to the relief canning program from their personal allotment, be used in making jams, preserves, and butters. Fruit canning for relief may be done without sugar, as unsweetened fruits keep satisfactorily. All kinds of fruits and vegetables are now acceptable in the relief program, and all that can be spared and preserved for relief will be useful in Europe for the coming winter.

Northwest Europe Personnel Increased

Recent letters verify earlier reports that Ellen Harder, a Mennonite nurse who was serving in England, left there July 19 to join Henry Buller and Vernon Toews in the French relief program.

The announcement of George Neufeld's arrival in London, August 2, was followed by a cable announcing the safe arrival of Susie Peters and Evangeline Matthies on the same date.

Cattle for Relief

Young men with farm background and experience with dairy cattle are needed to accompany shipments of herds to relief areas in Europe. UNNRA has tagged more than 50,000 head for shipment within the next eighteen months. To care for the cattle en route 1,000 men are desired as attendants to water, feed, and care for the herds. Each attendant will have the responsibility to care for about twenty-five head.

The Brethren Service Committee has been given the responsibility to provide attendants during 1945, and already over one hundred young farmers have sailed with

cattle to Greece and Yugoslavia. The B.S.C. has extended an invitation to Mennonites, as well as other groups, and any young Mennonite farmer desiring to serve as an attendant should correspond with the Director of Relief, M.C.C., Akron, Pennsylvania. Attendants must be sixteen years of age or over and must secure permission from a draft board if in draft age. The trip usually involves a period of sixty days.

Memorial Service for Relief Worker

The Mennonite Central Committee staff, friends, and guests gathered in the United Zion Church at Akron, Pennsylvania, August 5, to participate in a service held in the memory of Marie K. Fast, the Mennonite relief worker lost at sea on May 2. Sister Fast was appointed for relief service in the spring of 1944 but war conditions prevented her leaving the States until the latter part of July. A year ago, August 3, Sister Fast arrived in the Middle East and began her service under UNRRA as a nurse among the thousands of refugees who had arrived from Greece, Yugoslavia, and other Balkan areas. P. C. Hiebert, chairman of the M.C.C., and J. N. Byler, director of relief, presented brief messages at the memorial service.

C. P. S.

Firefighting Activity

A more complete report on the activities of C.P.S. smoke jumpers in connection with recent fires in the Pacific Northwest has been received. Hundreds of jumps were made on more than fifty fires. Several of the fires were large ones and the men had to spend long periods of time in the mountains. One crew of eighteen was out nine days before they were relieved. This activity has brought considerable favorable publicity to the smoke jumpers. Several of the men sustained serious injuries. Two men caught their chutes in trees and after pulling out hit ground without their chutes re-opening. One of these men had two chipped vertebrae and two sprained ankles and the other man a sprained back. Another jumper dropped onto a snag and gored his leg; another hooked a snag and toppled with it breaking his leg. To bring assistance to these injured men an Army doctor and stretcher man jumped to provide first aid and carry them out.

Congress and C. O.'s

In a recent letter to all C.P.S. men, Paul Comly French, Executive Secretary of the National Service Board for Religious Objectors, pointed out that recent trends in Congress indicate a growing restriction of liberties for C. O.'s:

"I have the feeling that the changing attitudes in the Congress as reflected in retaining the Starnes amendment prohibiting foreign service and in the House Committee approval of the Winstead bill on demobilization, is an indication of a tightening circle around conscientious objectors. It seems to me that we can face this trend by a greater understanding of our spiritual nature and the strength that comes to us from God. Without that, I think we can expect a sense of frustration and unhappiness."

An example, in many ways quite exceptional, of one

Congressman's attitude toward C.O.'s was revealed in a letter Representative Donald O'Toole, New York, sent to Secretary of War, Henry L. Stimpson. Criticizing as ludicrous the idea that C.O.'s be discharged on a point system, O'Toole wrote:

"Rather than discharge these conscientious objectors, many of whom are fakes, I would suggest that you send them en masse as occupational troops to Europe now, and to Japan when the time comes . . . they can no longer object to shedding another's blood. And I would further most emphatically suggest no discharge be given them until every last man who has seen service has been returned home."

Staff Appointments

The following appointments were recently made by the M.C.C. Executive Committee on August 7, 1945

Lena Pauls	Dietitian at Denison
John A. Hostetler	Education director at Hagerstown
Leland B. Sateran	Assistant and educational director at Medaryville
Delbert J. Schrag	Administrative assistant, Camino
Gerhard R. Buhr	Assistant and educational director at Fort Collins
Mrs. Gerhard R. Buhr	Dietician at Fort Collins
Robert S. Eby	Acting business manager, Powellsville

CONFERENCE ORGANIZATION

ORGANIZATION OF GENERAL CONFERENCE BOARDS AND COMMITTEES

Conference Officers

President—J. N. Smucker, Bluffton, Ohio
 Vice-President—Homer Leisy, Dallas, Oregon
 Secretary—Walter H. Dyck, Beatrice, Nebraska

Executive Committee

Chairman—J. N. Smucker, Bluffton, Ohio
 Vice-Chairman—Hofer Leisy, Dallas, Oregon
 Secretary—Walter H. Dyck, Beatrice, Nebraska
 Members—A. E. Kreider, Goshen, Indiana
 —J. M. Regier, Hillsboro, Kansas
 —H. J. Andres, Newton, Kansas
 —E. G. Kaufman, North Newton, Kansas
 —H. A. Fast, North Newton, Kansas
 —C. H. Goering Moundridge, Kansas

Conference Treasurer—P. A. Penner, Newton, Kan.
 Statistician—Walter H. Dyck, Beatrice, Nebraska

Business Committee

Chairman—J. S. Schultz, Bluffton, Ohio
 Secretary—Walter Gering, Moundridge, Kansas

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Chairman—A. E. Kreider, Goshen, Indiana
 Vice Chairman—Howard G. Nyce, Allentown, Pa.
 Secretary—P. H. Richert, Newton, Kansas
 Candidate Secretary—D. J. Unruh, Newton, Kan.
 Treasurer—P. A. Penner, Newton, Kansas

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Chairman—J. M. Regier, Hillsboro, Kansas
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 Secretary—A. J. Neuenschwander, Quakertown, Pa.

Board of Publication

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 Vice Chairman—C. Henry Smith, Bluffton, Ohio
 Secretary—J. M. Suderman, Newton, Kansas
 Treasurer—E. W. Barmgartner, Berne, Indiana

Board of Education

Chairman—E. G. Kaufman, North Newton, Kansas
 Secretary—A. S. Rosenberger, Dalton, Ohio

Emergency Relief Board

Chairman—H. A. Fast, North Newton, Kansas
 Vice Chairman—I. W. Bauman, Bluffton, Ohio
 Secretary—J. C. Mueller, Freeman, S. D.
 Treasurer—D. C. Wedel, Halstead, Kansas

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Chairman—C. H. Goering, Moundridge, Kansas
 Secretary—J. E. Regier, Newton, Kansas
 Treasurer—K. A. Richert, Newton, Kansas

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Chairman—A. S. Rosenberger
 Secretary—J. N. Smucker
 Treasurer—E. W. Baumgartner

Committee on Doctrine and Conduct

Chairman—Donovan Smucker, Wadsworth, Ohio
 Secretary—Willard Claassen, Freeman, S. D.

Placement Committee

Chairman—Freeman Swartz, Norristown, Pa.
 Secretary—P. K. Regier, Reedley, California

Peace Committee

Chairman—H. T. Unruh, Hillsboro, Kansas
 Acting Secretary—Albert Gaeddert, Akron, Pa.
 Treasurer—L. J. Horsch, Ontario, California

Church Unity Committee

Chairman—Benjamin Ewert, Winnepeg, Manitoba
 Secretary—W. F. Unruh, Moundridge, Kansas

Women's Missionary Societies

President—Mrs. A. M. Lohrentz, McPherson, Kan.
 Vice President—Mrs. W. C. Andreas, Beatrice, Nebraska
 Secretary—Mrs. W. C. Voth, Newton, Kansas
 Treasurer—Mrs. Frieda Regier Entz, Newton, Kan.

Young People's Union

President—Elmer Ediger, Akron, Pa.
 Vice President—Verney Unruh, Bloomfield, Mont.
 Secretary-Treasurer—Ruth Ewert, North Newton, Kansas

—Submitted by Walter H. Dyck, Conference Secretary

Seventy-five Protestants, Jews, and Roman Catholics:

"Land is a very special kind of property. Ownership of land does not give an absolute right to use or abuse, nor is it devoid of social responsibilities. It is in fact a stewardship. It implies such land tenure and use as to enable the possessor to develop his personality, maintain a decent standard of living for his family and fulfill social obligations. At the same time, the land steward has a duty to enrich the soil he tills and to hand it down to future generations as a thank offering to God, the giver, and as a loving inheritance to his children's children."

CORRESPONDENCE

LORRAINE AVENUE MENNONITE CHURCH Wichita, Kansas

This year the church has supplied the smaller Sunday School children with "pictoscript." It contains colorful pictures of Bible stories and also other good stories in picture. This paper is to take the place of the colorful pages in the Sunday newspapers. The church has had supply ministers since the resignation of Rev. P. M. Frantz. Rev. J. H. Janzen from Waterloo, Ontario, brought the sermon on Conference Sunday.

In March our church received a letter from the Home Mission Board of the General Conference stating that an out-right gift would be coming from that source. This became a realization when recently we received a gift of \$1,000.00 from the General Conference for our new house of worship. On July 29 Dr. C. E. Krehbiel, who is a member of the Home Mission Board, presented this gift to us officially. In a short talk he told us that the bringing of a Mennonite church to Wichita had first been mentioned fifty-six years ago and then again thirty-two years ago. Those present showed their appreciation for this gift with a thankoffering of \$170.16. Dr. Krehbiel was instrumental in bringing the present church here, and he has also served as pastor in this church.—Marie M. Dyck, Corr.

FIRST MENNONITE CHURCH Berne, Indiana

On July 29, this church bade farewell to Rev. J. P. Suderman and family, as they left the next day on their return journey to the mission field at Orabi. After a year and a half of ministry in this church, these friends have proved themselves as true servants of God, and have won the esteem and love of the church for their faithful and humble service, as well as their Christ-like walk and ministry in the church. At noon a farewell carry-in dinner was given in their honor in the Lehman Park after which a brief farewell program was given in the Park Pavilion. In this service Rev. and Mrs. Suderman each spoke brief words of farewell, and a brief message in words of appreciation was given by one of the church members. Choruses were sung by a children's group, and there was special music by the Male Chorus, of which Rev. Suderman was also a member during his stay here.

The parsonage is at present undergoing some renovation on the inside, preparatory to the coming of Rev. Olin Krehbiel and family on November 1. During the interim Rev. Gerald Stucky, Assistant Pastor of the church at present, will have full pastoral charge.

On this same Sunday Miss Gladys Neuenschwander, member of the church, was ordained as a missionary to the children in the Ozark region, under the "Go-Ye" Mission. Rev. Solomon Moutett of that Mission preached the sermon, and Rev. Suderman performed the ordination ceremony assisted by Rev. Moutett and Rev. John Kauffman of Whitewater, Kansas.—Corr.

HALSTEAD MENNONITE CHURCH Halstead, Kansas

On Sunday evening, May 20, we enjoyed seeing the

slides which Dr. Cornelius Krahn of Bethel College showed in our church. The pictures depicted early Mennonite life in America.

The women of the church have been doing a good deal of mending for relief. Much clothing has also been given to send to the many needy and suffering people in war-torn Europe.

At the morning service on May 27 a good audience listened with interest as Ernst Harder, our assistant pastor, told of his own experiences and of those of the Mennonites in Paraguay. This being his last Sunday with us, the noon meal was eaten in the church basement as a church family in observance of a farewell to him.

We were fortunate in being within easy driving distance of the General Conference. So many of our congregation were able to attend frequently. On June 3 we also considered ourselves fortunate in having Rev. Donovan Smucker as our guest minister.

This year again as in former years our church has united with the Methodist and Presbyterian churches in Halstead for union Sunday evening services during the months of July and August.

On July 29 the congregation enjoyed a fellowship meal in the church basement following the morning worship service. This was held in honor of our pastor, Rev. D. C. Wedel, and his family who have now served us nine years. A short program followed the meal during which a gift was presented to them as a token of appreciation.—ERM, Corr.

Oklahoma Convention to Convene at Medford, Oklahoma, on Sept. 7, 8, 9, 1945

Convention Theme: That He in all things might have the preeminence Col. 1:18.

Friday afternoon 2:30 p.m. Sunday School discussed on Friday.—chairman—Medford S.S. supt.

1. Song Service—Dan Eck—Medford.
2. A word of Welcome—Rev. H.P. Fast Chairman Orienta.
3. Devotionals—Rev. Albert Schmidt—Medford.
4. Song by S.S. Meno.
5. Topic—20 min. The psychological approach to the pupil. Rev. Homer Spurling. O.B.A. Meno.
6. Discussion of topic 20 min. Rev. August Schmidt O.B.A. Meno.
7. Song by S.S. Juniors—Medford.
8. Topic—Child Evangelism—20 min. Hulda Grace Thomas Ringwood.
9. Discussion of topic: John Voth—Orienta.
10. Announcements—Rev. Albert Schmidt.
11. Closing.

Friday night

Chairman: Deer Creek S.S. supt.

1. Song Service—C.J. Thomas, Ringwood.
2. Devotionals—Rev. Albert Unruh, Ringwood.
3. Song—Primary Dept—Deer Creek.
4. Message—Rev. Waldo Kaufman—Hydro. 20 min.
5. Song—Enid S.S.
6. Round table discussion presided by Ernest Voth, Orienta.
7. Closing and offering.

Sat. Morn. (Business)

1. Song Service—Rev. J.W. Bergen—Goltry
2. Devotionals—Rev. Herbert Miller—Deer Creek.
3. Convention Address—Chairman.
4. Song—In charge of Rev. C.B. Friesen—Bessie.
5. Appointment of committees.
6. Reading of minutes.
7. Report of Church Workers Com.
8. Closing and offering.

Sat. afternoon (Business cont.)

1. Song Service—Rev. Homer Spurling.
2. Devotionals—Rev. H.U. Schmidt—Meno.
3. Song—Oklahoma Bible Academy.
4. Messages—"Salvation" convention speaker to be arranged—30 min.
5. Song: O.B.A.
6. Reports of the O.B.A.
7. Reports of the "Go Ye Mission"
8. Report of Convention Treasurer.
9. Question of the entertainment of next year's convention.
10. Election of officers.

11. Closing and offering.
- Saturday night Womens Mission program
- Chairman—Medford's Choice.
1. Song Leader—Ruth Neufeld—Monnoville Enid.
2. Devotionals—Chairman.
3. Song—Menno Society.
4. Roll Call—Each society answer with a Bible verse.
5. Mission playlet—Deer Creek society.
6. Song—Inola Society.
7. Missionary Message—Rev. P.J. Boehr—Pandora, Ohio.
8. Song Enid—Grace Men. Society.
9. Song and offering.
10. Closing prayer—Mrs. H.P. Fast, Orienta.

Sunday Morning.

- Chairman—Rev. Albert Schmidt.
1. Song Service—Rev. Ben Rahn—Enid.
 2. Devotionals—Rev. Rudolf Schmidt—Ft. Cobb.
 3. Announcements.
 4. Song—Goltry.
 5. Message—"Separation" Convention Speaker.
 6. Song—Men's Chorus—Meno.
 7. Closing and offering.
- Sunday afternoon—Song Festival.
- Chairman—Rev. Henry Hege—Cordell.
1. Devotionals—Rev. Menno Killewer—Cordell.
 2. Each church is responsible for the rendering of two numbers.
 3. Missionary Message—Rev. P.J. Boehr.
 4. Closing and offering.

Sunday night (young people's)

1. Chairman—to be appointed.
2. Song Service—Waldo Kaufman—Hydro.
3. Devotionals—Wm Unrau—Inola.
4. Announcements.
5. Resolutions.
6. Song by retreaters of 1945—J.W. Bergen leader.
7. Testimonies.
8. Message—Convention speaker Glorification.
9. Closing.

This is notice to the various ones on the program, and the pastors of the various churches are asked to announce the same.—Ernest Voth, Secretary.

JOTTINGS

—**Dr. A. M. Lohrentz**, who is serving as eye, ear, nose, and throat specialist under the M.C.C. in Paraguay, examined 4,852 eyes in a six and one-half day visit to the Menno Colony. About 2,600 people live in this colony. Recently he sent to the United States for a pair of bifocal lenses. The workmanship on lenses in Paraguay is reported as fairly satisfactory, but it takes very long to get the lenses. The order for them is sent in to Ascunson with such products as eggs, etc. The lenses then come back packed into the empty egg cases along with other purchases that the Mennonite buyer in the capital has made for the colonists. When school recessed for a short period recently, Dr. Lohrentz had to perform many tonsilectomies.

—**An unusual number of Canadian students** have inquired about attending Bethel College, reports Dean P. S. Goertz. Twenty have sent inquiries, and six married ministers from there are planning to attend. Bethel enrollment prospects are about 25 per cent higher now than at the same date last year. School will open September 4th.

—**Emmanuel Church, Galva, Kansas:** Our regular foreign mission offering for August 12 amounted to \$144.75. In the evening Rev. and Mrs. Lester Wuthrich told us of their internment experiences in the Philippines.—*Corr.*

—**Zion Church, Elbing, Kansas:** Rev. Lester Wuthrich was with us for morning services, August 12.

—**Great swarms of grasshoppers** have been vexing the Mennonite farmers in Paraguay. Since the end of February. Not one Mennonite village in the Chaco has escaped the partial or total destruction of precious crops. The repeated swarms that have come into this territory

have laid their eggs, thus continuing the plague.

—**Dr. Rodolphe Petter** wrote from Lame Deer, Montana, July 26: "We are having very warm weather these days together with hordes of grasshoppers. How delightful it would be, could one spend a week or more in the Swiss Alps, close to glaciers and snow!"

—**Married:** Paul Schmidt, Director of the Colorado Springs C.P.S. Camp and Cathryn Erffmeyer in Kansas City, Missouri, July 19.

—**Selma Bartel** from Goessel, Kansas, is the new nurse at Colorado Springs C.P.S. Camp.

—**Rev. J. M. Regier** is serving as pastor of the above camp for the months of July and August.

—**Total enrollment at the Oklahoma Young People's Retreat** this year was 105.

—**Dr. Cornelius Krahn** is working out a Mennonite history test, which when completed is to be used by those C.P.S. men who desire college credit for a study of Mennonite history made in camp. On his way to the Cultural Problems Conference at Bluffton, Ohio, Dr. Krahn paid visits to the Mt. Pleasant, Iowa, and Ypsilanti, Michigan, units in the interest of working out the proposed test.

—**We have in our home a 200-year-old hall clock** that is still keeping perfect time. The old clock was entirely hand-made and, according to a local jeweler, is still good for another 200 years or so. Sometime ago a sister from the local hospital called to see this clock. She had remarked to the jeweler that the modern hall clock in their hospital was so very beautiful, and he had said that in his estimation the only beautiful clock in this community was the one above referred to, which had faithfully served its purpose for so many years. Old age is beautiful when the purpose in life is being faithfully fulfilled.—W. C. Andreas, Beatrice, Nebraska

—**Perkasie, Pennsylvania:** Deacon Clayton F. Myers has suffered a cerebral hemorrhage. He has been a pillar in the Perkasie Church, one of the smallest congregations in the East. The pastors of this church have been absent several Sundays this summer, ministering at other places, but our schedule has been carried out. We are somewhat disturbed to hear of some of our strongest ministers going west, but we also recall that they were from the Middle West.—Fannie E. Landis, *Corr.*

—**Quakertown, Pa.,** Rev. A. H. Schultz recently spoke to the C.P.S. unit at the Allentown State Hospital. On August 23 he will be the speaker at the Quakertown Inter-Youth Fellowship Meeting.

—**Seventy-four relief Christmas boxes** were packed and sent by the Salem-Zion Church, Freeman, South Dakota. These are sent to needy Europe.

—**Bluffton, Ohio:** The missionary society of the First Mennonite Church has sent forty Christmas boxes to Akron to be sent to Christian families in Europe. Rev. J. N. Smucker and family retruned to Bluffton August 17 after a month's vacation in the East.—*Corr.*

—**First Church, Upland, California:** Mrs. Rollin Moser, who is a graduate of Bluffton College with a Bachelor of School Music Degree, has been secured as director of music. The new carpet in the foyer and on the steps to the basement promotes quietness. The S. O. Circle sent 13 Christmas boxes to the M.C.C., the Carita Girls

filled two boxes. The women's missionary society is packing a number of boxes to be sent to the relief clothing center in Newton, Kansas. They are also canning for C.P.S. Ella Schmidt is at Akron awaiting order to leave for her field of relief work under the M.C.C.

—The Bethel Mennonite Church, Dolton, South Dakota, plans to commemorate the twenty-fifth anniversary of its new church on August 26, 1945. The program includes a thank and praise service in the morning, a song festival in the afternoon and mission festival in the evening. All are cordially invited.—J. A. Tieszen

—Rev. and Mrs. JacobENZ of Nappanee, Indiana, motor-ed to Ypsilanti Michigan, on August 12, to speak to the C.P.S. unit at the state hospital there.

—Dr. D. H. Richert of Bethel College is touring C.P.S. camps and units in Colorado, South Dakota, Nebraska, and Iowa. On August 16 he left New Raymer, Colorado, for Hill City, South Dakota, where he was to stay three days. His last engagement is September 6. Dr. Richert shows slides on astronomy and gives his lecture on "The Heavens Are Telling." He also leads in devo-tions, conducts informal studies of the heavens in the evenings, and goes out on project with the men. At Colorado Springs the men requested his technical lec-ture on astronomy. Mrs. Richert reports that he dis-likes the travel part but is enjoying the men in camp just very much.

—Seven students had enrolled by August 18 in the Men-nonite Biblical Seminary and Bible School, Chicago. Four had enrolled in the seminary and three in the Bible School.

MENNONITE MINISTER IN HOLLAND WRITES TO FRIEND IN AMERICA

Five years ago I received a letter from a Mennonite ministerial student in Holland who inquired what the possibilities were for him to come to this country. Reason: He wanted to marry a Jewish girl and Hitler was about to invade Holland. I replied immediately and re-ceived his answer now, five years later. Meanwhile the student has become a pastor and relates about his ex-periences as such. He is "hungry for contact with peo-ple abroad," especially since they are hardly able to con-tact each other in Holland. He writes that traveling is done by foot. Great tiredness must have overcome the people. The help which is coming is greatly appreciated. But the craving for spiritual contact is immense. Per-haps there are some readers who would like to write to this young minister in English or German. He would greatly appreciate hearing from you. This is his address: Ds. P. J. Lugt, Wieringen, The Netherlands.—Contributed by Cornelius Krahn

MENNONITE LIFE

A New Periodical

Ever since the Bethel College Monthly was disconti-nued there has been a need for a similar periodical. Some time ago a plan for a new periodical was worked out and presented to the Bethel College Board of Directors. Its approval, a budget allowance and the willingness of a large staff of contributors made it possible for this plan to materialize on a much broader basis.

In general Mennonite Life will cover the religious, cul-tural, social, economic, and other phases of the Menno-nites everywhere. Problems and findings concerning the

Mrs. Franz Albrecht
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Mennonite Publication Office
Newton, Kansas

Mennonite churches and communities will be presented by an expert staff in semi-popular, well-illustrated art-icles. Special emphasis will be given to literary and artistic contributions by or on Mennonites. The Scrip-tural basis of Mennonite principles and attitudes and their development in various countries and under dif-ferent conditions will be presented. Reports and sum-maries of the present status of the Mennonite churches all over the world will inform the reader about the inter-national situation of the Mennonites. —Mennonite Life will aim to present Mennonite life as it was, is, and should be.

The Executive Committee that sponsors this magazine consists of Ed. G. Kaufman, P. S. Goert, H. A. Fast, and J. F. Moyer. This committee has appointed the Editorial Board with Cornelius Krahn as Editor-in-Chief and the following Associate Editors: C. H. Smith, A. Warkentin, J. W. Fretz, and Melvin Gingerich. B. Bar-gen was appointed Production and Circulation Manager and J. F. Moyer, Treasurer.

Various Mennonite writers are being selected and asked to serve as contributing editors. The following have been approached and have consented to make regular con-tributions: H. S. Bender, Walter Hohmann, C. E. Kreh-biel, P. E. Schellenberg, J. D. Unruh, Menno Schrag, Reynold Weinbrenner, A. Dyck (Canada), J. H. Janzen, M. C. Lehman, Don Smucker, Robert Kreider, and oth-ers.

The first issue of Mennonite Life which is to appear before Christmas will consist of about 50 pages. This magazine is being started as a semi-annual publication with the subscription rate of one dollar per year. Ad-dress your subscription to B. Barga, Bethel College, North Newton, Kansas.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, AUGUST 28, 1945

NUMBER 34

THE ATOMIC AGE

By L. C. Kreider

It is with great hesitation that I write on this topic for there has been very little authentic information available during the past five years outside of secret government circles about the transformation of matter to energy. However, a brief review of facts that seem fairly well established is in order that our people may gain orientation after coming through the whirlwind of popular newsprint and radio accounts.

History of the Atomic Age

The atomic age really began forty-nine years ago when the French scientist, Becquerel, discovered the phenomenon of radioactivity which simply means the spontaneous release of energy from within the atoms of certain heavy elements. In the next decade his students, Pierre and Marie Curie (French and Polish) succeeded in isolating radium which became the most famous of the radioactive elements. In 1905 Einstein (German), through mathematical considerations, made the guess which has since been borne out by experiment that the tremendous energy released in radioactivity came about by the annihilation of a portion of the matter of the atom and its reappearance as energy. In 1919 Lord Rutherford (English) produced the first controlled atom transformation when he changed a few atoms of nitrogen into oxygen. In 1932 Chadwick (English) discovered the neutron and Urey (U.S.) discovered heavy hydrogen, which yielded the deuteron, both of which provided the tools for Fermi (Italian), the Joliet-Curies (French), Lawrence (U.S.) and many others to produce artificial radioactivity in most of the common elements. In 1938-39 Hahn (German), Meitner (German), and Bohr (Danish) discovered and correctly interpreted an experiment where the heaviest known atom, uranium, was bombarded with slow moving neutrons and thereby split nearly in half with the change of a sizeable portion of its matter into energy. Realizing the possibility in this of a powerful military weapon the leading governments started to develop this field of knowledge with great secrecy and lavish outlays of money. The British and U.S. Governments, teaming together, won the race to produce the atomic bomb. The evidence is good that the German, Russian and Japanese governments were not too far behind. Its discovery seemed inevitable.

Atomic Energy For War

The strict censorship of the past five years has been relaxed only enough to release such knowledge which other competing nations must surely know from their own efforts by this time. The raw materials for the atomic bomb seems to be the relatively rare and expensive uranium. The manufacture of at least one type of bomb involved large outlays of electrical energy. Its manufacture is attended by great danger to those who produce and process the materials for it. Its explosive force is estimated to be nearly 20,000 times as destructive as TNT. The secrets of its manufacture will probably be known to other governments within the next five to ten years through the efforts of their own scientists or through "leaks" of vital information. As expensive as the bomb is to produce, its cost will still not be prohibitive to most of the governments of the world.

Atomic Energy For Peace

It is one thing to use dynamite to blast stumps and quite another to use it as a fuel for automobiles. If atomic energy is to become an industrial power source, entirely new types of engines must be invented to use it. Even though a pound of some new atomic fuel, used in a new type engine, may yield 10,000 times the amount of energy as would the burning of a pound of coal, it will still not be profitable to use it if it costs 100,000 times as much to produce it as it does to mine the pound of coal. It is possible that atomic power may become economically profitable to use but that is by no means assured as yet. If it does become profitable, the best guesses seem to be that it will be transformed into electrical energy in desolate parts of the country and then wired to the consumer as low cost electricity.

What of Future Possible Wars?

If another war should come within a generation it is very possible that most of the nations will be able to produce and use atomic bombs. Defenses against such attacks may be forthcoming but are probably not now known. It is possible that atomic bombs will not be used in future wars. One must remember that air raids with poison gases that would have caused a horrible, tortuous death to the peoples of whole cities

By J.H. Langenwalter

WHAT ABOUT OUR SUNDAY SCHOOLS?

were possible in the war just ended and that all combatant nations were abundantly prepared to use them but that no nation did. If atomic bombs are used, they will have a great leveling effect on the military might of nations; in fact, many say the time will soon pass when any two or three of the most powerful nations could possibly rule the rest of the world according to their will. Some see hopes that this will stop all war, but many more see no hope in any change of weapons, however great, but only in a change in the hearts of men. It is likely that a war in which atomic bombs are used could see the annihilation of all the cities of the earth, but wholesale destruction of rural populations is not probable from this weapon.

The Christian and the Atomic Bomb

Christianity is far older than modern science yet many feel that in this day man has become, through science, the possessor of forces which are beyond the power of Christianity to direct to worthy channels. If that idea were true, it would be a terrible indictment of the Christian Church as the servant of Christ. The knowledge of natural things, which is science, is in itself neither good nor evil. It becomes good or evil only as the hearts of those that use its powers are good or evil. To me, the atomic age is an awesome challenge and responsibility of ever increasing intensity for individuals, and through them for the larger society, to take most seriously the power that lies in them through Christ Jesus to walk humbly in the way He made so plain. Through Him all knowledge can be put to good use and without Him all knowledge is dangerous. Truly, in our time, the hope of the world is still Christ and His way.

The days are rapidly approaching when annual efforts toward a better Sunday School will be put forth again. One sometimes wonders why so much of the Sunday School effort should be in the nature of an anticlimax. We begin with high hopes and appeals in October and end up with a summer slump. That gives occasion for seriously raising the question whether, after all, the Sunday School has not lived its day.

Robert Raikes started his work in order to meet a need. There were neglected and under-privileged children who could neither read nor write. He taught them on Sunday, hence the name. It was not a matter of religious training at first, but it was for the good of the children. There were difficulties and mistakes, but the work grew. The Bible was substituted for elementary school books. The International Lesson idea was promoted. It captivated the minds of many by the thought that "millions of people all around the world were studying the *same* lesson each Sunday."

Then came the graded lessons. It was realized that simply studying the same lesson was not enough. Children and adults are not the same in their needs or their understandings. This was especially true because the lessons were selected with a tendency toward divisive discussion more than toward constructive education. Too often the children received partial and misleading impressions. They lost interest, even with the baits which were used in order to induce them to attend. Too many of them did not see why there should be Sunday schools.

Another problem has been the fact that too many teachers were not prepared for their task and either did not know about opportunities for better preparation, or did not care to use them.

The foregoing is not the whole picture, of course. There are churches which offer real training for the good of their members from the youngest to the oldest. They have well prepared teachers and they use the Bible as though it really were a book of life which can be used with understanding and in keeping with the Spirit of the Christ whose Name we bear. They seek earnestly to prepare people for the Way of Life for all mankind. They are fully as deeply interested in the children of their community as they are, or think they are, in the children across the seas. They seek to give to each according to his needs. That very interest opens the doors of opportunity to better Sunday Schools—better in the sense that they offer real education toward Christian living.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan. Editor Reynold Weinbrenner, North Newton, Kansas Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

THE NEW MENNONITE BIBLICAL SEMINARY AND BIBLE SCHOOL is opening at a time when there is an increasing emphasis upon a thorough preparation for the ministry and other areas of Christian work. Twelve years ago we knew of only about two General Conference men who were attending seminary. Today we could perhaps name more than a dozen who plan to attend this coming year. During the last years it has been taken more and more for granted that a seminary training for ministers is of great importance. Young men with an eye upon the ministry are planning their school years accordingly. Young women from our conference are showing an increasing interest in the field of religious education. Churches want well trained workers. Outside of the religious realm, men are emphasizing the increasing complexity of civilization with the resultant need for ever more education. Leaders in the field of religion are insisting that the Christian Church must be just as much up on its toes. The best training is none too good for those who would engage in the spiritual ministry, they point out. Against this background the Mennonite Biblical Seminary and Bible School doors will open on September 4. This new conference institution presents a very real opportunity. Just before writing these lines, one of the students, already enrolled in the new school, declared her enthusiasm for it and her faith that expenses will not be hard to meet. A nearby church plans to take an offering for this work next Sunday. The General Conference is showing increasing earnestness in the training of its leadership.

THE RESULTS OF THE QUESTIONNAIRE, which appeared in the July 24th issue, have now been tabulated. They show: 1. A strong demand for C.P.S. news items and articles and for articles on "non-resistance" and "peace." 2. A distaste for preachy articles full of pious platitudes. Of the recent articles most appreciated, the one on "Your Hands Are Full of Blood" was mentioned most often. The article dealt with the moral aspects of the then current liquid fire bombing of Japanese cities by the United States. 3. Appreciation for the column "Meditations on the Mennonites." 4. Appreciation for the "Our Ministry of Education" series. 5. That the "In Memoriam" section and the "Daily Devotional Messages" are the least read features of the paper. The great majority replying did not want the obituaries any longer than they now are, and some wanted them shorter. 6. That correspondence should be up-

to-date, not too preachy and pious, not full of items that have little more than local interest, and not lengthy. 7. That the majority of articles should not be longer than one page. 8. A substantial demand for book reviews. 9. A strong demand for articles on "Problems in Rearing Children." 10. A very strong demand for articles on "Mental Health." 11. An even stronger demand for articles on "Community and Church Problems." 12. The majority of readers are more conscious of the paper's motto now than formerly. 13. The great majority of readers do not notice mistakes of spelling and punctuation in most issues of *The Mennonite*. 14. Practically all answering enjoyed the "Quote" column. Heartiest thanks again to all readers who filled out and sent in the questionnaire.

LABOR SUNDAY is suggestive of the fact that the laborer is worthy of his pay and that in general he is a person of worth, one who is to be respected and not exploited. In Jesus' day there must have been those who resisted the proper evaluation of the laborer and his work. Along with the ability to hire seems to go the temptation to exploit the man who has to depend upon the work offered by others for his livelihood. The power that resides in the ability to hire has not always been used for the welfare of the worker, and as a result we today have a counter power, the power of organized men who can deny an employer the labor that he may sorely need. Labor, through organization, has turned the tables. It is not strange that there should be some misuse of power at times on the part of labor. Capital's misuse has called it forth. "The laborer is worthy of his hire." He is worthy (has worth) in general. This is becoming more and more evident in labor's program. Organized labor has vitality today because it is tackling the problems which are vital for millions of men and women who earn their bread in the sweat of their brow. It is seeking to say something about brotherhood, however clumsy its words may be. To many the program of organized labor has something religious about it. The things it represents are some of the highest values of life to millions of men and women. This is evident from the leftist movement throughout the world. Once men and women flocked into the Christian church. It was radical. It emphasized brotherhood. It was for the common man. Today millions of men are caught in a very complex industrial world. Has the Church learned to know that world and through it the problems that weigh upon many a laborer's heart?

C. P. S.—“ IN HIS NAME ”

By J. S. Schultz

On my five-weeks visitation tour through C. P. S. camps and other units I am learning a great deal more about what these young men are doing than I had ever had opportunity of learning in any other way. Not nearly all C.P.S. men in forest service, for instance, are fighting fires;—or irrigation projects under soil conservation are digging and closing ditches;— in mental hospitals are attending to patients, etc.

Men in mental institutions Provo, American Fork, Utah, are looking after the dairy herd, picking, fruit and canning it, baking bread and other products, repairing shoes, laundering clothes, caring for lawns, and many similar types of general institutional work in addition to assisting doctors and nurses and being attendants. Men in park service at Glacier National Park, I found building roads and trails and lookout towers on the very peak of some of the highest mountains, cutting wood, destroying plants that harbor tree pests, fighting fires on the ground, etc. In soil conservation units, concerned with irrigation such as Terry and Downey, only a relatively small number of men are actually on the field directing the water onto the flax and corn field, but I am told by the management, 75 per cent of the men are engaged in skilled and semiskilled labor including welding, sharpening plowshares, repairing intricate mechanisms on caterpillar and other power machines. On the Hill City project the Deerfield Dam is under construction. This involves a great variety of labor, much of it highly skilled. Smoke jumpers, too, are not all in the air, on the fire, or even standing ready at camp to take the next plane to respond to the next fire call. While these men are more keyed up to excitement than these in base camps, they are occupied with building landing fields and runways, preparing ground for new quarters and other general forest service at intervals as I saw them in Missoula and McCall. In agricultural units, (Lincoln) they plant and care for nurseries, survey and grade for contour farming, fill gullies, etc.

This is a fair sampling of basic activities carried on in these several units visited. Be it remembered that about 15 per cent of men in each unit are detailed to so-called overhead which includes office, kitchen, and dining room, building and grounds maintenance.

Should we list all the things CPS men do on their off-duty time, more space would be required than is justified. Let a brief survey suffice. Regular church services, Sunday school, daily devotions, and other religious programs are provided for in the camp unless it is too small, in which case the men are urged to ally themselves with churches in town. Ball

games, sports of many sorts, and social gatherings are common. Wood, leather crafts, weaving, and even plastics engage many men in their spare time. One man was building a large motor boat, another a well-constructed complete bedroom suite, as examples, and many of the smaller articles compare very favorably or surpass commercial articles. Libraries with well selected books and a surprisingly good number of well-chosen periodicals are provided and used by many, though not always as generously as leaders wish. Usually some form of publication comes occasionally or periodically from CPS units. Formal study should not be omitted from the list of activities men engage in on their off-time.

While the above is illuminating to readers, the reason for the analysis goes even deeper. The question that has grown on my mind in these weeks is, “How does all this contribute to the young men’s peace testimony or better, to their total witness for Christ?” Just what they make it as individuals and as groups; very much as our witness at home is effective or ineffective according to our words and lives in relation to others about us. An important difference may be that they are being observed much more closely by the public. Repeatedly I have heard it said by camp leaders, “These men are much like they were at home; the fact of their coming to a CPS camp does not change them very much as individuals.” That makes food for very sober thought for us as parents and church leaders back home under whose influence these young men grew up. That fact we at home need to reckon with now and especially when they return home for this and the next generation. Now back to the witness of the boys in camp.

It is often said that we as Christians cannot be neutral. When there is social contact there is bound to be some form of influence. These men—and in many cases their wives, whom the public puts into the same class—are at work under someone’s supervision, whether on farms, in mental institutions or under government foremen. What they accomplish and the spirit in which they work under their supervisors seems frequently to be used as the first measure of their worth. What impression they leave on their patients or fellow employees or on those for whom they do odd jobs on off-time also is often spoken of in favor of C.O.’s.

Their contact with church folk of the community in which they live, their casual association with people on the street or on the highway while on furlough offer opportunities for a peace testimony, which the men in camps mention. The way they keep alive their own spiritual life by devotions and participation in the best of camp life, means much towards the broader Christian influence. “Blessed are the peacemakers” in every sphere of influence. This

should become more and more true of not only the men in C.P.S. camps but of all who labor "in His name."

And now that peace is here, how will we in our Mennonite churches in the coming months—church

folk at home, C.P.S. men, and men returning from regular service—purify and strengthen our peace testimony and our total Christian witness in a world just relaxing from the most terrible carnage in history?

Diseases Incident to War-Suffering

By M. C. Lehman

The diseases which usually follow in the wake of war are vastly increased because malnutrition, the breakdown of normal health facilities, and sudden, mass population movements are all effective agents in the production of an increased volume of sickness. Infectious diseases spread rapidly because of unsanitary and congested living conditions. In Warsaw in 1940 I visited many half-underground apartments of only one room occupied by an average-sized family of seven. These rooms were usually of concrete and entirely without heating facilities except a single gas-plate stove on which a little rice and spinach were cooked with gas turned on by the municipality for an hour twice daily. Until the water system of the city was repaired after the bombardment of the city, each such family was allowed one large basin of water daily for *all* purposes. Laundering and bathing were suspended under such conditions.

Typhus

Because of this unsanitary and cold living, lice were abundant and spread to every one because people slept tight against each other to keep warm. The inevitable typhus was virulently epidemic. This effected mostly the Jews who had assembled from all parts of the town in a newly-arranged ghetto in the center of the city. The mortality rate for this disease alone was sixty-four per cent. Typhus occurred also in Russia, Croatia, Rumania, Bulgaria, France, and Spain.

Tuberculosis

Tuberculosis also has increased immensely since the start of the war. "In Warsaw there were 300 per cent more cases in the first half of 1941 than in the same period in 1940." (*Relief for Europe*). People who have weak lungs or are otherwise predisposed to tuberculosis easily succumb to it under living conditions as described above. The segregation of such patients is frequently impossible because hospitals and sanitariums are non-existent or overcrowded. Children are the main victims of this disease. In some parts of Europe children are not admitted to school without medical certificates showing that they are not suffering from tuberculosis.

Retarded Growth

Most children living as above described soon de-

velop bad teeth or rickets. To see the pinched faces of smaller and adolescent children lacking proper and sufficient food begging at railway stations from passengers is heartrending. The results of under-nourishment among children are graphically portrayed in the following:

"Malnutrition and under-nourishment have resulted in the general undermining of physical resistance. Children show serious loss of weight. According to the reports from Belgium published by Dr. Bugwood at the beginning of 1942, town children, and even country children too, were steadily losing weight. Later enquiries in Belgium led to the conclusion that more than 80 per cent of the boys and girls had lost between eleven and thirteen pounds in weight, whereas before the war adolescent between twelve and eighteen years old normally gained from nine to twelve pounds a year . . .

"Examination in October, 1941, of more than two hundred French children, mostly from the occupied zone, who were given hospitality in Switzerland, showed that even at that time these children were backward in height and weight. Their weight fell short of the normal by an average of 4.6 kilograms (10 pounds) and their height by 8.4 centimeters (3.3 inches); in other words, they were over a year behind children of normal development. The reports of the American Friends' Service Committee in France, relating to a large number of children cared for by the Committee, also showed general backwardness in growth and weight . . . It was noted that children who usually had their meals at one of the Committee's canteens lost between one and three pounds in weight during the fortnight of the Easter holidays, when they returned to home conditions." (*The Health of Children in Occupied Europe*).

Drugs Lacking

People who regularly require certain drugs to keep up normal health, such as diabetics, suffer severely and soon die when supplies like insulin are exhausted and can no longer be obtained locally. Codliver oil, quinine, glycerine, lanolin, and caffeine are other drugs without which some people suffer. Dr. Henri Bouquet of Paris told journalists later connected with the American Embassy in Berlin that the death rate in France has increased by 18 per cent since the beginning of the war and that much

of this could be prevented if necessary drugs were available.

Malaria

Malaria, a disease spread by the Anopheles mosquito, becomes epidemic in war-devastated areas. This is because the mosquitoes breed in neglected water receptacles and in stagnant water which is found in pools resulting from breached canals and the choking of drains from ponds and small lakes. Although not resulting in immediate death, an attack of malaria will so seriously deplete the strength of farmers that they cannot work their land.

Diphtheria

Diphtheria cannot be guarded against under war conditions. Serum for inoculation is often not available for civilians and medically skilled personnel is not adequate to cope with epidemics. In the Low Countries, the increase in mortality from this scourge is 180 per cent.

Venereal Disease

It can be taken for granted that there is an increased amount of venereal disease; there is after every war.

"It is practically certain that an increase in venereal diseases will occur, not only in areas occupied by troops, particularly if they are victorious, but also with the return of demobilized soldiers to their home areas. This is particularly serious in rural areas where no systematic treatments may be available owing to the general chaos and breakdown of the local medical machinery. In several parts of Europe, such as the Uzorod Pass between Poland and Czechoslovakia, Eastern Bulgaria, etc., syphilis has remained permanently in the rural areas, not only from the last war but from the passage and bivouacking of troops as far back as the campaign of the Chimea." (*Medical Relief in Europe*).

Space will not permit a detailed description of other infectious and contagious diseases which frequently accompany and follow war, such as cholera, plague, dysentery, smallpox, cerebro-spinal fever, influenza, and typhoid fever. Even rabies sometimes become prevalent because foxes and wolves, which can infect humans by biting, are not destroyed.

Relief Implications

Preventive and curative measures need to be taken to help individuals and communities suffering from war-induced diseases. Methods of removing causes and medicinal measures for sure are available in booklets and manuals on relief procedures. Huge quantities of medical supplies of all kinds are necessary. Soap for distribution with clothing and food is needed in large quantities. Medical supplies totaling about 50,000 tons are needed (*Relief for Europe*). Medically trained personnel are necessary to fit into relief units for a program of meeting such needs. Via M.C.C. Headquarters, Akron, Pa.

Letter of Appreciation to Dr. Rodolphe Petter

(The following letter, sent by Missionary Alfred Habegger to Missionary Rodolphe Petter upon the occasion of the latter's birthday, helps one to sense something of the great work that Dr. Petter has done in the field of the Cheyenne language.)

Busby, Montana, February 14, 1945

My dear Brother Petter:

We want to send to you our best wishes for a very happy birthday, and want to wish you many more happy returns of the day.

As we labor with the Wengers day after day, in the study of the Cheyenne language, we are better able than most of your friends to appreciate the value and the enormity of the work you have done. We count it a privilege to use the copious linguistic material and translations you have made available to your fellow workers, and native helpers. The more we master the use of the Cheyenne language the better we become acquainted with the full significance of your arduous labors. You have successfully scaled the heights of the various "Mountain Peaks" of linguistic difficulties and have viewed the rare vistas of unique thought-forms as they are found in the Cheyenne language, and made them easily accessible to him who wants to follow in your footsteps and also master them.

Your presence has been like that of a guide well-versed in all the linguistic panorama before us, giving us positive information of all the unusual thought-forms lying before us.

Your work has been carefully done, like that of men of science. Every page shows great care and determination to do the task right. You have put in a great variety of forms and shades of meanings, as an artist who delights in bringing out a colorful picture.

But more than that, the messages contained on those pages are living messages, breathing the spirit of the living God, so that they are alive with meaning and beauty as a beautiful live flower is full of fragrance. I like to think of you as of Luther Burbank, who to his old age found rare joy in finding new forms of beauty in nature, in developing new and useful plants by applying the knowledge of nature he had. So you have been bring forth new and useful things in the Cheyenne language for those who appreciate them.

Lives like yours carry a manifold blessing with them. In the first place you have reached many an Indian with the precious Word of God. They who have received it have deeply cherished your friendship and gratefully used the Word of God. Their lives have been transformed by its power. Furthermore you have placed the finished translations into the hands of your fellow-missionaries, who in turn have reached many more precious souls. All these are grateful to you and to God for the Word of God that speaks

Cheyenne plainly and understandably. As long as there will be Cheyenne-speaking Indians and people interested in the Cheyenne language these translations will bring life-giving and soul-saving messages to all who are willing to receive them. Thus your work will continue to bless and inspire.

We are indeed grateful that the Lord of heaven and earth has permitted you to be with us in health and mental vigor to this day. And so rejoice with you on this your eightieth birthday, as only they can rejoice, who love and admire because they are in a position to know well the one they thus love and admire.

May the Lord grant you much joy and peace in the remaining years of your life. May it please Him to spare your health and life so that you can still be a living witness of the grace of God and inspire many

ANNOUNCEMENT OF ORDINATION

The Lord willing, our new missionary to Arizona, Sister Anna Berg, is to be ordained September 9, a. m., in her home church at Frazer, Montana, where Rev. J. L. Hoffman is the leader. He will make the introduction and Rev. A. P. Waltner, member of our Board, will serve with the ordination sermon and the ordination, and Missionary J. P. Suderman will also be present to bring a mission message. Whether other services will be held there on that day, is left for the local church to decide.

All mission friends are invited to participate with intercession that the Lord may richly bless the ordination service, and his servants.

P. H. Richert

more to serve the Lord whom you have loved and served so well all these years.

STATEMENT OF DOCTRINE

The following statement of doctrine, approved by the General Conference of the Mennonite Church of North America in session at Souderton, Pennsylvania, August 17-22, 1941, as recorded in the minutes of said session on pages 37 and 161, is the official doctrinal statement of the Mennonite Biblical Seminary and Bible School.

“Accepting the full Bible and the Apostolic Creed:

1. We believe in one God, eternally existing and manifest as Father, Son, and Holy Spirit.
2. We believe in the Deity of Jesus Christ, ‘the only begotten of the Father full of grace and truth,’ born of the Virgin Mary, in His perfect humanity, His atoning death, His bodily resurrection from the dead, and His personal triumphant return.
3. We believe in the immortality of the Soul, the resurrection of the dead, and a future state determined by divine judgment.
4. We believe in the divine inspiration and the infallibility of the Bible as the Word of God and the only trustworthy guide of faith and life.
5. We believe a Christian is one saved by grace whose life is transformed into the likeness of Christ by His atoning death and the power of His resurrection.
6. We believe that Christ lived and taught the way of life as recorded in the Scriptures which is God’s plan for individuals and the race, and that it becomes disciples of Christ to live in this way, thus manifesting in their personal and social life and relationships the love and holiness of God. And we believe that this way of life also implies non-resistance to evil by carnal means, the fullest exercises of love, and the resolute abandonment of the use of violence, including warfare. We believe further that the Christian life will of necessity express itself in non-conformity to the world in life and conduct.
7. We believe in prayer as fellowship with God, a desire to be in His will, and in its divine power.
- 8.

We believe that the Christian Church consists of believers, who have repented from their sins, have accepted Christ by faith and are born again, and sincerely endeavor by the grace of God to live the Christian life. 9. We believe in the brotherhood of the redeemed under the fatherhood of God in Christ.”

DOCTRINAL STATEMENT OF THE BETHANY SEMINARY

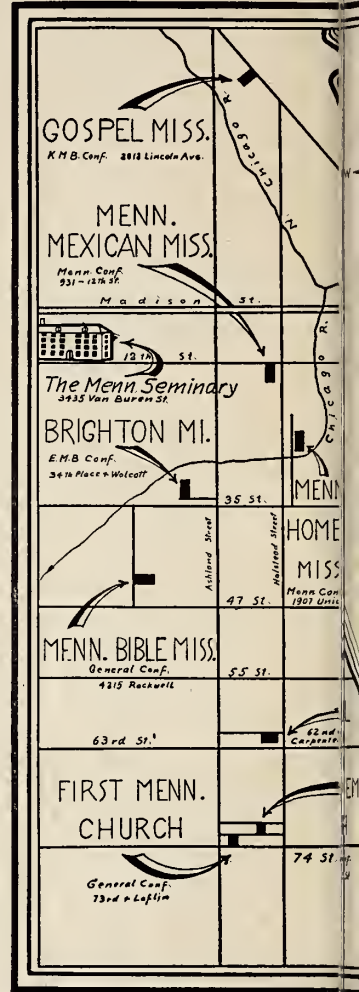
Taken from their 1945 catalog, page 6

The Board of Directors have determined the following as doctrinal tenets of the school:

1. The personality and eternal sovereignty of God, the Creator and Upholder of all things.
2. The deity as well as humanity of Jesus Christ our Lord.
3. The personality of the Holy Spirit.
4. The divine inspiration and absolute trustworthiness of the Bible as the Word of God.
5. That all men have sinned and must be regenerated in order to enter the kingdom of God.
6. The doctrine of justification by faith through the love of God, the atonement of Christ, the forgiveness of sins, the enduement of the Holy Spirit, upon the co-operation of man through obedience.
7. Sanctification, in active obedience and Christian service, through the power of the Holy Spirit.
8. The personal and visible return of our Lord.
9. The resurrection, final judgment and eternal destiny of all men.

Scenes at Bethany Biblical Seminary, Chicago, with Whicher

Map Shows Location of Mennonite Seminary



“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

KEY TO PICTURES

- Upper Left: Main Building of Bethany Biblical Seminary.
 - Lower Center: General View of Bethany Biblical Seminary and Bible Training School.
 - Upper Right: Fireplace in the parlor.
- The map shows the location of the Mennonite Biblical Seminary and Bible School at 3435 Van Buren Street and also the eight Mennonite churches in Chicago.



General Conference Seminary and Bible School Are Affiliated and of Mennonite Churches in Chicago



"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."



FACULTY

Dr. A. Warkentin, President of the Mennonite Biblical Seminary and Bible School, announces that the following men have promised to do part time teaching during the first two years. They are: Dr. C. Henry Smith, A.B., A.M., Ph.D.; Dr. C. E. Krehbiel, D.D.; Rev. Harry Yoder, A.B., B.D.; Rev. Jesse N. Smucker, A.B., B.D.; Dr. Ed. G. Kaufman, B.D., Ph.D., LL.D.; Rev. Arthur S. Rosenberger, A.B., B.D., A.M.; Dr. A. Warkentin, A.B., A.M., Ph.D.



Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Verney Unruh
Vice President
North Newton, Kan
Ruth Ewert
Secretary-Treasurer
North Newton, Kan

Western District Young People's Retreat

By Helen A. Mueller

Truly inspiring messages and opportunities for commitment, consecration, and dedication were offered to 182 young people who, together with a faculty and staff of twenty-six gathered at Camp Wood for the twentieth annual Western District Young People's Retreat, August 11-16.

The retreat was opened on Sunday morning with a communion service. This set the tone for the entire week and let each person feel that these days were to be days of serious thinking and conscientious study.

Daily Program

Each day began at 6:30 with a morning devotional service on the lake shore. The classes met from 8:30 to 11:30 each forenoon. Dr. Langenwalter conducted a study in the Psalms, using a different Psalm each day and explaining it. Miss Helen Nickel, missionary on furlough from India, gave inspiring missionary messages, speaking on the missionary call, stressing the need for more missionaries, and relating moving experiences she has had in bringing the gospel to the people of India. Rev. Arnold Funk led the group in a study of the Gospel of John. The music hour was under Professor Hohmann's direction. He was also in charge of the evening camp fire meeting. The sunset service was directed by Dr. Langenwalter. At this time he spoke on the Ten Commandments, translating them into terms which can help all young people to observe these rules in their every-day lives.

Rev. Herbert Miller, director; William Juhnke, Mrs. Henry Fransen, camp nurse; Mr. Jake Friesen, recreational director; Mrs. Willis Rich, girls' counselor; and the cabin leaders, did much to make the retreat a worthwhile Christian experience for the young people present.

Plans for Own Retreat Grounds

The regret of the retreat committee is that it was impossible to accommodate all those who wished to attend. With plans underway for a retreat ground of our own, we hope that within a year or two all young people will have the opportunity to spend a week of inspiration with those who are like-minded. Genuine interest for this project was shown by the retreaters when they gave the Sunday School offering Sunday morning for the retreat fund which has been started

by the C. E. Convention. The offering amounted to \$69.14

The Oregon Young People's Retreat

Ninety-six young people enjoyed themselves at another very successful retreat at Twin Rocks, Oregon.

The theme of the retreat was "Christ Our Hope," Col. 1:27, and Titus 2:13, on which all the instructors based the subjects for their classes.

"Christ Our Hope for The Individual," was the theme for the class of the high school group with Rev. Paul Roth of Canby, as instructor.

At the same time a class was being taught for the college age group, by Rev. Clyde H. Dirks of Portland, on "Christ Our Hope for the World."

Two general assemblies were held each day, one by Miss Catherine Niswander of Philadelphia, Pa., who taught missions, and one by Rev. Wilbert Regier of Pratum, who conducted a class on "Christ Our Hope for the Future."

Chapel services were under the direction of the different church groups.

Rev. P. A. Klierer of Albany was in charge of the campfire services each evening. The pastors and instructors conducted the vesper services.

Other retreat instructors were Rev. Homer Leisy, Dallas, Camp Dean; Mrs. Homer Leisy, Dean of Women; Miss Dorothy Leisy, Music; Mrs. R. F. Larsen, Albany, Camp Nurse; and Mrs. William Zehr, Portland, Recreational Director, who had the recreational part of the retreat planned wonderfully.

Mrs. Hilding Anderson of Portland was the president of the retreat committee for the past year, Mrs. Ted Toews, Dallas, was vice president; Elaine Widmer of Albany, secretary; Miss Alma Stauffer of Pratum, treasurer; and Mrs. Gladys Heyerly, Barlow, was the program chairman. The retreat committee for next year remains the same with the exception of Mr. William Zehr of Portland who is taking the presidency.

Mention should be made of the good cooks for the many well-balanced meals. They served 165 with a delicious chicken dinner on Sunday.

A large number of guests visited the camp on Sunday, and all services were well attended. Rev. Leisy gave a very impressive service in the evening.

The aim of the retreat was to make possible a vital experience with God, to provide Christian fellowship and recreation, to foster spiritual growth and to challenge retreaters to consecrated Christian living and service.—Elaine Widmer, Albany, Oregon

Western District C. E. Convention

By Helen A. Mueller

Important issues were discussed by delegates representing twenty-seven societies from twenty-five churches at the fifty-third annual Western District C. E. Convention held August 4 and 5.

The fact that last year's projects had received the enthusiastic support of the young people, no doubt helped them decide that larger tasks could be undertaken for the future. The total income during the past convention year, as reported by the treasurer, amounted to almost \$4,000. This was an increase of approximately \$1,500 over last year's receipts. All four of the five hundred dollar projects "went over the top" in their receipts. Contributions for relief were also good.

Outstanding among the resolutions which were adopted at the business session Saturday evening, was one authorizing the executive committee of the C. E. Convention to investigate the possibilities of acquiring our own retreat grounds, to set up a fund for this purpose, and to enter negotiations if it seems advisable. In view of the fact that retreat registrations this year had to be closed early because of the extraordinarily large enrollment, and many young people were disappointed because they were not able to attend retreat, the interest for this particular project ran high. It is the hope of the young people that some person who has the interest of youth at heart will be inspired to donate a suitable piece of land for this purpose. Funds which are to be raised could then be used for making necessary improvements.

Sunday's sessions were on the inspirational side. In the afternoon Miss Erna Fast spoke on the subject "Forward with Christ in Christian Education," and Mrs. S. F. Pannabecker spoke on "Forward with Christ in Christian Missions." Simultaneously with this afternoon program, which was held in Memorial Hall, a junior program was held in the college chapel. Following this program, junior sponsors joined in an informal discussion period. They elected Mrs. Henry Goossen as their chairman for the coming year.

The Sunday evening meeting was held in Memorial Hall. The resolutions, adopted at the business session the previous evening, were read by Helen Hiebert Mueller. Dr. Orville S. Walters of Buhler, Kansas spoke on the convention theme, "Forward With Christ." He stressed three points: "One thing is needful"; "One thing thou lackest"; and "This one thing I do," indicating that the portions of scripture from which these verses are taken describe (1) an

unintegrated life, (2) a life integrated in the wrong direction, and (3) an integrated life. He then named the elements in the formula for Christian living: (1) The supreme sacrifice (forgetting those things which are behind and counting all things but loss); (2) the incentive (reaching forth, or motivation); and (3) the supreme effort (pressing toward the mark; putting Christ at the center).

New officers elected are: Roland R. Goering, McPherson, president, for one year, to fill the vacancy left by Verny Unruh's resignation; Ronald von Riessen, Walton, vice president, full two-year term, to replace Alvin L. Reimer whose term expired; Ruth E. Krehbiel, Deer Creek, Oklahoma, program committee member, for one year to fill the vacancy left by the resignation of Orlando Schmidt; Frieda Claassen, First Church, Beatrice, Nebraska, YPU representative, elected for two years, to replace Ruth Ewert who resigned. Helen Hiebert Mueller was re-elected secretary-treasurer. Mrs. Willis Rich and Rev. Henry Hege replace Alvin J. Reimer and Rev. Herbert Miller as members of the Retreat Committee.

RESOLUTIONS ADOPTED BY THE WESTERN DISTRICT C. E. CONVENTION

August 4, 1945

RETREATS:

1. We resolve to support and encourage retreats again for the next year.

2. Whereas we feel the need for more time for retreats than is allotted to us by Camp Wood, be it resolved that we authorize the executive committee to investigate the possibilities of acquiring our own retreat grounds; that they set up a fund for this purpose; and that they enter into negotiations if it seems advisable.

STUDENT AID:

1. Be it resolved that we continue our student aid fund for students of other races at Bethel College.

YOUNG PEOPLE'S TREASURY:

1. Whereas the Y.P.U. of the General Conference has transferred its funds to the central treasury at the General Conference Headquarters, be it resolved that all contributions for Y. P. U. work and for General Conference causes, i.e., any phase of foreign missions or relief work be sent by the local society directly to General Conference Headquarters, and only contributions for district projects be sent to the Western District C. E. Convention treasury.

2. Whereas the Y. P. U. of the General Conference is striving to realize the United Youth in Christ, be it resolved that we give them our whole-hearted support and encourage each member to contribute at least 10 cents to the fund.

C. P. S.

Whereas the statistics put out by the M.C.C. show that a very low percentage of all conscripted young men in the General Conference are in C.P.S. camps,

be it resolved:

1. That we as the Western District C. E. Convention reaffirm our historic peace principles as held by our forefathers and as taught in the Scriptures.

2. That we urge our young people approaching conscription age to consider the matter prayerfully, to consult their respective pastors and to stand firm on the Biblical basis of non resistance, irrespective of social pressure or criticism from without.

3. That we support the C.P.S. work financially.

MISSIONS:

Although much of our missions activity has now been suspended due to closed doors resulting from the present war, we resolve:

1. That we continue to help build up the mission fund to carry on the work when the doors are reopened.

RELIEF:

1. Whereas there is an urgent need for relief all over the world be it resolved that we continue our support of relief activities.

RESOLUTIONS OF YOUNG PEOPLE'S DIVISION MIDDLE DISTRICT CONFERENCE

Pulaski, Iowa, May 26-29, 1945

1. Resolved that we thank the people of Pulaski Church for their kind hospitality and reception during the conference.

2. We recommend that the young people put forth greater effort to attend the Middle District Conference and suggest that each of the nineteen societies be responsible in sending at least one delegate.

3. We encourage our General Conference young people, in accordance with our Mennonite principles, to support prayerfully and financially our C.P.S. camps. Also, that we put forth our united influence against peacetime conscription.

4. Resolved that we remember those of our number in the Armed Service by our letters and in our prayers.

5. We urge each person to support relief and rehabilitation work to the utmost ability and opportunity.

6. We recommend that Mennonite Youth cooperate

ate with our denominational schools.

7. Further, we recommend the executive committee to continue to publish the Vine Press, and that each society support the work of the field secretary with contributions, both financially and editorially

8. Resolved that we dedicate anew our lives by more consistent Christian living and by closer fellowship with all Christians.

—Submitted by Evelyn Nunemaker, Secretary

THOUGHTS EXPRESSED IN C.P.S.

(A mother who has insight into the thoughts and feelings of men in C.P.S. has submitted the following letter from a C.P.S. man for publication because she feels that it "expresses a concern that is quite general among our boys.")

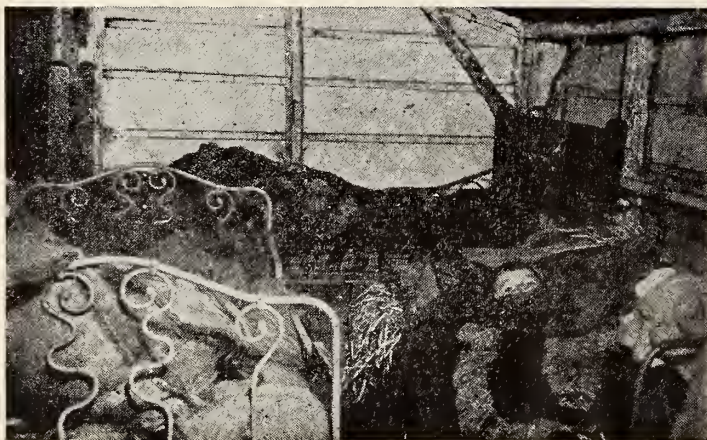
July 7, 1945

Dear _____,

It is indeed with pleasure that I write this letter of appreciation to you folks in regard to the supplies you sent us in the line of soap, tea towels, aprons, etc. To receive supplies so directly from our own folks carries something more than just the current value. It brings us to the realization that our thoughts and prayers are in a measure being realized. Especially now is such a deed very meaningful. C.P.S. has reached its climax and demobilization is not a dream any more. Men are looking toward their future home life with anticipation and yet, a little doubtful. Discussions like—Does your Dad have a farm for you to go to? Are you going to put out your own wheat this fall? How did it feel to be home on furlough? Were they glad to see you home? Or, was it just "That guy home again?"

Do you think they want us home again, now that they have found out that they can get along without us and make more money doing it? These thoughts and many others are coming up daily; and I must say in many localities they are real problems. So let us say it again that just a kind deed like sending us that soap is a wonder worker in erasing many tainted thoughts. Thank you all very much.

In gratitude,



Improved living quarters in a stable for some European war sufferers. Such conditions foster the spread of diseases. See story on pages five and six.

—Official Netherlands Photo

DAILY DEVOTIONAL MESSAGES

By Oswald Schrag, Hartford, Connecticut

Romas 12:3 *"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith."* To take a sane view of oneself is the beginning of wisdom. Here we can see that Paul was right in line with the wisest Greeks. However Paul's approach to "know thyself" was a different approach than that of the Greeks. For Paul it was not man, but the Divine Will was the measure of all things. Today much emphasis is placed upon personality. Everybody wants to have a pleasing personality, but an attractive personality should not be the aim or ambition—it should be a by-product of a right relationship to God and to man. The question should not be how I stand or rate before men, but how do I stand before God in my relationship to my fellowmen.

Romans 12:4-5 *"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."* We need to remember that society is as one body. If one of the members of the body suffers then the whole body suffers. If the hand becomes infected then the whole body burns with fever. Even though Paul didn't use the term he emphasized that society is a "social organism," in which cooperation, (not just tolerance) must take place. The apostle makes this more pointed in his letter to the Corinthians where he writes, "if the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I'm not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" Regardless as to creed, color or culture we can all constitute the body of Christ.

Romans 12:6 *"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."* It is interesting to note that every individual must excel in one thing or another to have a feeling of security or prestige. This may be anything from being a good president of some big company to being a good checkerplayer. All of us have some gifts or talents which can be cultivated. It may be that some of these talents are still latent and that they need to be tapped just as one taps an oil well. According

to Paul whatever special talent a member of the church may possess it is a gift of God, and should give no claim to dignity or pre-eminence in the community.

Romans 12:7 *"or ministry, let us wait on our ministering or he that teaches on teaching."* Let us wait! This is a hard saying in this streamlined age of 1945. When everything seems to be done in blitzkrieg fashion it's not easy to wait. To be practical in this day and age it seems you have to act first and do your thinking afterwards. But how often have we ministered in haste and then discovered that we have neither the equipment nor the tact to minister efficiently. How often have we taught in haste and then discovered that we have either the authority, nor the knowledge, nor the direction, nor the sincerity in our teaching.

Romans 12:9 *"Let love be without dissimulation. Abhor that which is evil: cleave to that which is good."* When Paul speaks of love he is not speaking of the kind of love one hears on the radio, sees on the screen, or reads about in the modern magazine. Love in the Greek is "Agape." This form of love excludes jealousy found in the other forms of love. Any form of egotism and selfishness or self-seeking is excluded. According to Paul it is a gift of the spirit. It is of divine nature, but it must find expression towards the neighbor.

Romans 12:10 *"Be kindly affectioned one to another with brotherly love . . ."* When will mankind learn that there is but one world, one people, and one God. We have heard much about tolerance, but it's not more tolerance that religious bodies need; it's more conciliation. By tolerance we mean to "grin and bear it" which is yet far removed from the Christian attitude. Tolerance means getting along without making concessions or giving up anything. We need more conciliation in which parties or individuals in conflict are both willing to make concessions.

Romans 12:11 *"Not slothful in business: fervent in spirit: serving the Lord."* How often we become despondent in our daily routine of work! Our tasks often seem so insignificant and the results so intangible. To know how to do our tasks or to have directions in our work is not enough; we need to have the zeal and the fervor to do them.

RELIEF

Mennonite Worker Enters Italy

The first of the six M.C.C. Middle East relief workers, selected to serve with UNRRA in Italian relief projects, has now arrived in Italy. Delbin Kirchofer informed Akron Headquarters that he had arrived in Rome on August 4. At the time of writing UNRRA had released Grace Augsburg and Bertha Fast from their roles of service in the Middle East refugee camps, and the two women were waiting for passage to Italy. UNRRA had not as yet released the three other Mennonite workers. Delvin Kirchofer has been chosen to act as director for the Mennonites in the Italian mission.

Passport for Germany

Samuel Goering, as director of M.C.C.'s Northwest European relief program, has received passport validation to enter Germany. He is advised to travel directly from London to Frankfurt. Bro. Goering has requested entrance in the interest of displaced Mennonites now located in Germany.

Appointments for Northwest Europe

By the end of December, 1945, the M.C.C. hopes to have sixteen workers actively engaged in relief work in Holland, twenty-three workers in France, and three workers in Switzerland. The M.C.C. Executive Committee met on August 6 and made the following appointments for various areas of the Northwest European relief program:

Personnel for Holland include Siegfried Janzen, Vineland, Ontario; John Fretz, Kitchener, Ontario; Ruth Hilty, Pandora, Ohio; and Welma Graber, Wayland, Iowa.

Personnel for France include Delmar Wedel, Aberdeen, Idaho; Charlotte Regier, Whitewater, Kansas; Fred Peters, Vancouver, British Columbia; and Mrs. M. C. Lehman, Akron, Pennsylvania.

Emma Loewen, Kitchener, Ontario, has been appointed for Switzerland, and Cornelius Dyck, Laird, Saskatchewan, has been selected as an additional worker for the England unit.

Dietitian Enters Relief Service

Pearl Kauffman left Akron Headquarters on August 10 and flew from Miami to Puerto Rico on August 13. She has joined the Mennonite unit at La Plata to serve as dietitian for the unit and for the Mennonite hospital.

C. P. S.

Continuing C.P.S. Canning Program

Shall canning for C.P.S. camps continue, in view of the fact that the war has now come to a close? In

answer to this question it is strongly urged that canning for the camps continue, with the understanding that any food not needed for the camps will be transferred for use in relief feeding. The food needs in the relief areas during this coming winter will be extremely severe, and the amount of home processed food that can be used is practically unlimited. All canning sugar points issued from M.C.C. must be accounted for in terms of food canned for C.P.S. Any arrangements for transfer for relief must be made with the ration boards who issued sugar **after the sugar has been fully accounted for** in terms of C.P.S. canned food contributed and on hand.

C.P.S. Conferences

During the coming weeks several conferences related to the administration and work of C.P.S. will be held. The annual conference for directors of Mennonite camps will be held at the Colorado Springs camp, September 9 to 16. The first half of this period will be given over to a study of effective counseling.

The third annual conference for educational directors in Mennonite camps will be held on the Bluffton College campus, August 18 to 23. A conference of the leaders of western Mennonite C.P.S. hospital unit leaders will be held at Goshen College, October 7 to 10. A conference for eastern leaders will be held sometime later at Grantham College, near Harrisburg.

The work done and business transacted at these meetings is a very important part of the on-going C.P.S. program, and the prayers of the constituency are desired for the Spirit's guidance.

C.P.S. Man Held on Charge

A C.P.S. man serving at the State Hospital Norristown, Pennsylvania had the unfortunate experience of driving a truck which got out of control crashed into a tree, and fatally injured one of the twenty-five patients riding in the vehicle. Because of the death involved, Benjamin Bontrager at home at Haven, Kansas, driver of the truck, is being held on a charge of involuntary manslaughter.

C.P.S. Reaction to Atomic Bomb

The announcement of the use of the destructive atomic bomb in the prosecution of the war brought this reaction from the C.P.S. unit at Beltsville, Maryland:

"News of the atomic bomb has been a subject of considerable discussion. Great concern and a reaction of horror is expressed by all. One of the men, while listening to a radio commentator describe its destructive possibilities, took so seriously its implications that he broke down and cried like a child. One becomes more confirmed than ever that Christ is everlastingly right. It is Christ and not the militarist that is a realist. We are sorry that it takes the atomic bomb to verify this fact."

QUOTE

Department of Superintendence of the National Education Association:

"We must teach our pupils to make the passage from love of country to love of mankind, love of humanity, a transition which civilization teaches us to make, but which the spirit of military drill cannot make, but rather tends to prevent."—Peace Time Inscription

Edward Yoder, deceased Old Mennonite writer:

"No one is ready to meet fellow men or face difficulties in life with courage and confidence until he has seen God face to face in sincere confession and self surrender to His will."—The Trailmaker

Sir Isaac Newton, who formulated the law of gravitation:

"I feel like a small boy walking along the beach, picking up a bright pebble now and then while the great ocean of God's truth lies unexplored before me."

Chester E. Shuler, member Church of the Brethren:

"Real humility . . . affects our thought life, and some scholars state that the original word translated 'humble' signifies 'having a low opinion or esteem of ourselves in comparison with others.'"

Dr. L. Meyer describing condition of 50,000 Finnish refugee children in Sweden:

"Try to visualize the following: 8,000 children huddling up with their little tin plates in their emaciated hands, walking on legs that look like thin sticks, bodies with distended stomachs, wan-drawn faces, and big, hollow blue eyes. A fourteen-year-old girl breaks off a piece of bread and chews it into a soft pulp and gives it to a little three-year-old to eat . . ."—American Lutheran

IN MEMORIAM

FLORENCE RICHTER, born September 5, 1900, and died June 20, 1945. She united with the Mennonite Church of Trenton, Ohio, in her youth. She is mourned by her devoted mother, one sister and three brothers.

PETER KENNEL, born December 12, 1894, and died July 27, 1945. In his youth he united with the Mennonite Church. He is survived by his wife; one daughter, Doris Jean; and six sisters and one brother.

P. WALTER BURI, son of Chris. and Elizabeth Kaufman Buri, was born at Colfax, Washington, September 13, 1895, and passed away June 29, 1945. Baptized upon his confession of faith, he was received into the First Mennonite Church of Colfax in 1924. In 1923 he married Mary Aeschliman, who now with the four children, Florence, Lucile, Dale, and Earl, survives him.

JOTTINGS

—**Salem Church Freeman, South Dakota:** Hazel Senner and Florine Waltner are spending interesting months at the Ypsilanti, Michigan, state hospital, and Belva Waltner is working at the Cleveland State Hospital. The three girls are enrolled in the summer units sponsored by the M.C.C. Seven girls from this church plan to attend Bethel College this coming year.

—**Reedley, California:** Some men helped the ladies can for C.P.S. The result: 150 quarts of pears and 300 quarts of peaches. Also some grapes have been canned. The church also provides fresh fruit for the nearby C.P.S. camps.

Berne, Indiana: On August 26, Rev. Sylvan Lehman of the Lima (Ohio) Mennonite Church (mission) brought the message in behalf of Home Missions. The offering went for the Lima Church Building Fund. It is expected that Rev. Don Smucker will bring the message on September 9 and that Rev. Marvin Dirks will speak on one of the other Sundays in September. Rev. Homer Leisy will speak at the annual young people's week, October 7 to 14. The Berne Church will have no resident minister during September and October. Rev. Gerald Stucky, who has been serving as assistant pastor, is leaving for South America in the near future and Rev. Olin Krehbiel, the new pastor, is not expected until the end of October. The church has over 150 names on the service list. Two of these have been killed in the war.

—**C.P.S. Camp, Belton, Montana:** Dr. Arthur E. Morgan, educator and former head of the TVA, spoke July 28 to 30. He pointed out that Christian character can be developed best in the small community. Another outstanding recent event was a lecture on birds and their habits by Charles Albert Harwell, formerly park naturalist of Yosemite National Park and now Western Representative of the National Audubon Society. Mr. Harwell showed a technicolor movie reel of Yosemite Park. The camp now has a religious counselor. It is hoped that this will help solve the problem of adequate pastoral service.

—**Not a single church, labor, farm, or educational organization of any importance** testified in favor of universal military training at the hearings of the Woodrum Committee declares A. J. Muste.

—**Dallas Voran** has become assistant and educational director at the Gulfport, Mississippi, C.P.S. unit.

—**Rev. and Mrs. Lester Hostetler** spent part of the summer in New York City, taking seminary courses. While there they had many interesting experiences, one of which is described as follows by Rev. Hostetler: "Sunday evening we visited a Puerto Rican family that moved to New York recently. They had invited us to dinner and we had a grand time together even though there were language handicaps between us. This family formerly lived in Cayey where they became well acquainted with the Mennonite C.P.S."

unit and speak in highest praise of our boys in the unit. After our meal, which was distinctly Puerto Rican, we went with them to their church where we met the minister and his wife and a number of their members. The service was all in Spanish, except my part in it. I was introduced to the audience and asked to give a short talk, which I did. Over 200,000 Puerto Ricans live in this community on Madison Avenue. Many of them are Roman Catholics, but the family we visited are Baptists. Their church numbers 300 members but with the present rate of growth they expect it to increase to a thousand or more within the next five years. They come here to improve their economic conditions."

—**Burns, Kansas:** A gift of \$200.00 for our Church Building Fund was received this week from the West Zion Church, Moundridge Kansas. The new church building is to be thirty-six by fifty-six feet in size and built on our four-acre plot of ground.

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** In spite of the busy threshing season many attended the V. J. Day services that were held in the evening. Our church was happy to have a share in sending chickens to the C.P.S. camp at Hill City, South Dakota, and in filling up a goodly number of the relief Christmas boxes.

—**Correction.** In a recent issue we stated that the Bethel Church, Mountain Lake, Minnesota, had sent about two hundred chickens to the Hill City C.P.S. Camp. This was incorrect. Other churches in the Mountain Lake area cooperated in this shipment.

—**East Swamp Church, Quakertown, Pa.** Dr. H. Frammer Smith will be at the Bible Conference, September 18-25.

—**Bethel Church Mountain Lake, Minnesota,** sent off 120 Christmas parcels for Europe.

—**Oklahoma** people interested in the program of the coming Oklahoma Convention may refer to the issue of August 21, page 14 for the complete program.

—**The Western District Minister's Conference** will be entertained in the Walton Church this fall.

—**Eden Mennonite Church, Moundridge, Kansas:** Joseph Byler former M.C.C. relief worker in Europe, will speak at the harvest festival to be held on August 31. Brother Byler will speak in the afternoon. The morning program will begin at 10 a.m. and the afternoon program at 1:00 p. m.

—**Correction:** Miss Mary Becker has not been working in the M.C.C. office at Akron in the recent months as stated in a recent issue. She has been attending Biblical Seminary, New York City, where she was to receive her M.R.E. degree this summer. Miss Becker has made an extensive survey of the young people's program of the Western District for her thesis. She touched upon the areas of: worship, study, recreation, service, and personal commitment.

—**Deep Run Church, Bedminister, Pa.** "We have been richly blessed during the five years of ministry of Rev. and Mrs. Mast. We are sorry to see them leave but wish them God's richest blessings in their new field of labor for the cause of Christ."—*Corr.* (Rev. and Mrs. Mast expect to be in their new pastorate at

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

APPEAL FOR CONTRIBUTIONS

The General Treasury of the General Conference needs one offering from each of our churches per year to meet expenses such as the printing of reports to conference, conference minutes, travel, postage

and other secretarial expenses of conference officers and the Executive Committee.

All pastors are urged to see that offerings for this purpose are regularly scheduled in their congregations.

Any contributions for this purpose should be sent to Mennonite General Conference Headquarters, 722 Main Street, Newton, Kansas. Be sure to designate "For General Treasury."

General Conference Executive Committee
Walter H. Dyck, Secretary

Wadsworth, Ohio, by September 2.)

—**Rev. and Mrs. Orlando Goering** are serving the First Church, Geary, Oklahoma, this summer.

—**Rev. J. J. Voth** who keeps very busy as pastor, superintendent of buildings and grounds at Bethel College and manager of its print shop, recently took a week's trip into Nebraska to speak in the various C.P.S. camps and units.

—**The last issue of the "C. E. Reflector"** (Inman Church, Inman, Kansas) looks as though it should be just very interesting to church members home and absent. It is full of short, newsy letters written by absent members. Undoubtedly, this is an excellent means for keeping strong the tie that should exist between all members of a church.

—**"The Missionary Aaron Jantzens** have arrived in America from India according to a recent report received here." Bulletin, Mountain Lake, Minnesota.

—**Rev. H. J. Brown** writes: "For almost two years we have more or less lived in the Bethel College community. We thank everybody for kindness shown. Now we let everybody know that we are moving to Freeman, South Dakota, so that is hereafter our address even when travelling among the churches." Rev. Brown is to visit churches in the Northern District and Canada.

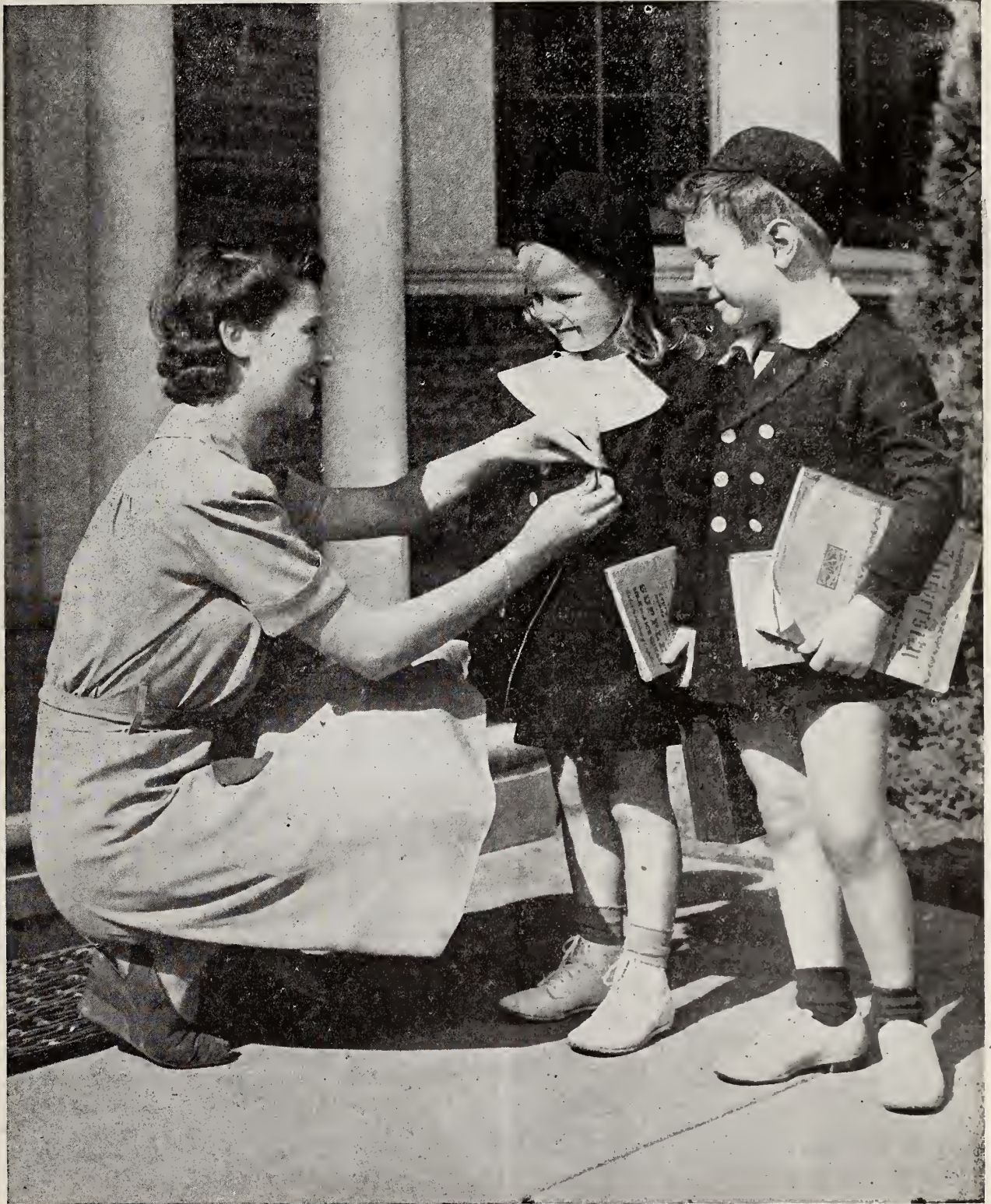
—**Thousands of Mennonites** in the Kansas area last year enjoyed the Memorial Hall series sponsored by Bethel College. Undoubtedly, the whole-some entertainment of the 1945-46 series will also be much appreciated. The first program, to be held at eight o'clock, Friday evening, October 19, will feature Roland Hayes, renowned negro singer.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, SEPTEMBER 4, 1945

NUMBER 35



AMERICA'S ATOMIC ATROCITY

Something like a moral earthquake has followed the dropping of atomic bombs on two Japanese cities. Its continued tremors throughout the world have diverted attention even from the military victory itself . . .

The atomic bomb was used at a time when Japan's navy was sunk, her airforce virtually destroyed, her homeland surrounded, her supplies cut off, and our forces poised for the final stroke . . . Our leaders seem not to have weighed the moral considerations involved. No sooner was the bomb ready than it was rushed to the front and dropped on two helpless cities, destroying more lives than the United States has lost in the entire war.

Perhaps it was inevitable that the bomb ultimately be employed to bring Japan to the point of surrender. (This, however, is contradicted by the astonishing report of the past few days that General MacArthur conveyed to President Roosevelt last January and the President summarily rejected peace terms essentially the same as those finally accepted.) But there was no military advantage in hurling the bomb upon Japan without warning. The least we might have done was to announce to our foe that we possessed the atomic bomb; that its destructive power was beyond anything known in warfare; and that its terrible effectiveness had been experimentally demonstrated in this country. We could thus have warned Japan of what was in store for her unless she surrendered immediately. If she doubted the good faith of our representations, it would have been a simple matter to select a demonstration target in the enemy's own country at a place where the loss of human life would be at a minimum.

If, despite such warning, Japan had still held out, we would have been in a far less questionable position had we then dropped the bombs on Hiroshima and Nagasaki. At least our record of deliberation and ample warning would have been clear. Instead, with brutal disregard of any principle of humanity we "demonstrated" the bomb on two great cities, utterly extinguishing them. This course has placed the United States in a bad light throughout the world. Our future security is menaced by our own act, and our influence for justice and humanity in international affairs has been sadly crippled. We have not heard the last of this in Japan itself . . . Our widespread use of the diabolic flame-thrower in combat, our scattering of millions of pounds of blazing jellied gasoline over wood and paper cities, and finally our employment of the atomic bomb gives Japan the only justification she will require for once more seeking what she regards as justified revenge . . . The terms of the surrender rightly strip from Japan the empire which she has acquired by force

in the past half-century. But the British, French, Dutch, Belgian and Portuguese empires, each created by the same methods Japan has attempted to employ, stand intact. Undoubtedly, Russia will recover some of the rich concessions in the Asiatic mainland which Japan gives up, and it appears likely that China will return to the condition of civil strife which made Japanese economic relations with her a constant source of intolerable confusion. American might, it will seem to Japanese, is re-establishing this state of affairs in the interest of white imperialism. From that view it is not a long jump to the conclusion that any people which plots successful revenge against a nation that uses such methods to serve such ends is rendering Asiatic humanity a service . . . The story of the bomb will gather to itself the whole body of remembered and resented inconsistencies and false pretensions of the conquerors . . . The outlook for the reconciliation of Germany with world civilization is ominous enough, but the outlook for the reconciliation of Japan is far more ominous.

The future is further complicated by the fact that the Christian Church, which holds in it the only power of radical reconciliation, has also suffered a heavy blow. The atomic bomb can fairly be said to have struck Christianity itself . . . It will take endless explaining to the Japanese to dissociate Christianity, the Christian church and the Christian mission from the act of the American government in unleashing the atomic bomb. This act which has put the United States on the moral defensive has also put the Christian church on the defensive throughout the world and especially in Japan.

For this reason the churches of America must dissociate themselves and their faith from this inhuman and reckless act of the American government. There is much they can do, and it should be done speedily. They can give voice to the shame the American people feel concerning the barbaric methods used in their name in this war. In particular, in pulpits and conventions and other assemblies they can dissociate themselves from the government's use of the atomic bomb as an offensive weapon. They can demonstrate that the American people did not even know of the existence of such a weapon until it had been unleashed against an already beaten foe. By a groundswell of prompt protest expressing their outraged moral sense, the churches may enable the Japanese people, when the record is presented to them, to divorce the Christian community from any responsibility for America's atomic atrocity.

(The above excerpts taken from an editorial in the "Christian Century" of August 29th.)

EDITORIALS

MAKING A LIVING AND LIVING WITH ONE'S FELLOWS are two major problems which every human being is called upon to solve. God stated the first problem very early in the history of the human race: "And God blessed them and said unto them . . . subdue it (the earth): and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The history of man is a heroic record of subduing the earth. Great accomplishments are packed between the striking of flint for a fire and the shaping of a stone hammer and today's television and atomic power. The second problem, undoubtedly a much harder one, was stated clearly much later in God's revelation, when Jesus said: "Thou shalt love thy neighbor as thyself." Like a child puzzled by a very hard problem, so mankind looks at this statement and finds itself incapable of the solution. Charles Clayton Morrison speaks of man's success with the first problem and his failure with the second one when he says:

"Man has not kept pace with the march of science. That is a fact all too evident as we survey the present world scene. The collapse of civilization in this unprecedented and unspeakable war is no essential fault of science. It is the fault of man. He has given little heed to the noblest ethical formula of the faith he has professed: to do justly, to love mercy and to walk humbly before God. He has sought, not justice, but his own advantage. He has not loved mercy, but has allowed his heart to harden in his own prosperity. He has not walked humbly before God, but has placed his ego where only God should be and glorified himself as the Master of Things."

An editorial in *Life* speaks of these two problems, one largely solved and the other largely unsolved as follows:

"The thing for us to fear today is not the atom but the nature of man, lest he lose either his conscience or his humility before the inherent mystery of things. Atomic science certifies this mystery. Its own laws condemn us to ultimate ignorance; but also to the eternal freedom of choice inherent in an indeterminate universe. No limits are set to our Promethean ingenuity, provided we remember that we are not Jove. We are not ants either; we can abolish warfare, and mitigate man's inhumanity to man. *But all this will take some doing, and we are in a strange new land.*" (italics are ours)

Yes, it will "take some doing" if the "nature of

man" is to keep up with "the march of science." It will take a lot more pondering upon Jesus' statement "Thou shalt love thy neighbor as thyself" if man is to find the solution to living with fellowman. This second problem needs to be emphasized by the Christian Church in the same intense, persistent way that science has emphasized the subduing of the earth. God is longing to bless us with the answer; of that we can be sure.

SCHOOL DAYS are here again! Mother's heart may swell with hopeful anticipation as she sees her children start off to school—school that wonderful realm of opportunities for development. Yet the children have been in school all along, for the family is the child's first school. What happens to the child in the "family school" in the first five years of its life is of supreme importance. As the twig is bent there so the tree will grow. Oh, he may not get his spelling, geography, and arithmetic in the "family school," but he gets something else there that will influence him throughout life. There he gets his feeling patterns. In the first years of life the child either develops patterns of feeling that will make him a cooperative individual or else someone who is unable to cooperate with others because of a behavior pattern that emphasizes the self, resulting in feelings of inferiority, fear, pride, aggression, etc. In general the home sets the pattern into which is molded the education of the public school. If the parents have been emotionally stable with the peace of God in their hearts and have been at one with the child, then the child is bound to have a foundation of feeling and thinking which will make of school days a period of normal, wholesome development. If the child's feelings and thinking have been warped in the home, then the school finds its task more difficult, but teachers with a thorough understanding of child guidance will still be able to do much to lessen the temper tantrums of Johnnie or the thumbsucking of Sue. Especially, will the teacher be able to help if she can enjoy the full cooperation of the parents. School days are days full of opportunity for development; they are especially so when the right foundation has been laid in the home. Perhaps, the coming years will see an increasing emphasis upon the laying of this foundation.

The cut on the front page is used through the courtesy of "NBA FAMILY TALK," magazine of the National Benevolent Association of the Christian Church, St. Louis 2, Mo.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Neufelds Write from Africa

Kalamba, via Tsnikapa
Kasai District
Congo Belge, Africa
June 17, 1945

Dear Friends in the Homeland,

"O give thanks unto the Lord for he is good, for His mercy endureth forever." Psalm 136:1.

The Lord certainly has been good to us. Finally we arrived here at Kalamba after five months, less two days, from the time we left our home in Inman, Kansas. Little did we realize then that it would be so long before we again would have a place that we could call home. But we praise Him for caring for us and bringing us safely to our station.

We were indeed glad to meet all the missionaries on the field and especially for the few days we were permitted to spend with our brother and sister, Frank and Agnes Enns. Also, we consider ourselves very fortunate to have been able to visit all the stations on the field with one exception. This, too, has given us a good idea of the work being done at the different places.

Shortly after we arrived here, the field committee met here at Kalamba. For this reason we did not begin our language study the first few days. Now however, we have been at it for seven weeks and the muddle of syllables is beginning to take a more definite form. It surely is a helpless feeling when a person is unable to talk and understand what is being said. We have been using the little French that we know to good advantage since some of the natives here also speak it. At other times we must have the assistance of the experienced missionaries to make our wants known or to find out the wants of the natives.

Our study has been interrupted several times because of trips that had to be made. The Model A developed some strange malady which forced a trip to Tshikapa. Later, we attended the commencement exercises at Central School where John and Norma Ruth Enns were graduating. Then there was the trip to Port Franciqui when we took Brother and Sister Barkman and their baggage to the river boat. All these trips have certainly been a variation from the routine of study. We hope that we shall now be able to settle down for some hard study.

We were very pleasantly surprised about three weeks ago to receive the news that Miss Lois Slagle was on the way to Kalamba. The surprise was in-

MESSAGE FROM INTERNED MISSIONARIES

Rev. P. H. Richert has received a Speedletter from the Department of State, dated August 27, which reads:

"Following message received for you from Weih-sien via American Embassy, Chungking:

'Well; inquire Board future plans. Hope Kai-chow. Greet all, Goertz, Regier.'"

Rev. P. H. Richert says that the board will leave it to the two missionaries as to whether or not they will come home, but that they seem to expect to go to Kaichow, their former station. This lies in the territory which the Japanese had occupied. Miss Elizabeth Goertz and Marie J. Regier were interned over two years ago. Neither one's furlough is due.

Hans Regier, brother of Marie J. Regier, has received the following message from the State Department: "Please thank God. Both well; soon out. Write soon."

deed great when a few days later we received the news that she had arrived at Leopoldville and would soon be here. We praise the Lord that He has so wonderfully answered our prayers and filled the need for a nurse at Kalamba. Miss Slagle arrived a few days before the Barkmans left the field. Thus we are now five white people on the station.

It is now the dry season and the mornings are cool. We very gladly put on a sweater or coat to go to the morning devotional period. During the day, however, it gets to be very warm, and the smoke and soot from the grass fires are very disagreeable.

Now as we continue the language study, we covet your prayers that we may soon learn it so that we shall be able to do better the work which we have already begun.

Yours in His service

George and Justina Neufeld

India Scholarship Fund

If you have not yet sent in your donation for the India Scholarship Fund which was described in the issue of June 26th, you will want to be reminded that the list of the young people who are receiving help includes many others besides Theresa Alfred and Philip Lader. Remember them in your intercessory prayers, please.

Amritious Das Sonwani—son of Garib Das, the story of whose conversion has appeared in print years ago. A respectful, studious and conscientious boy who has made good progress in his studies. He is one, second youngest of five stalwart sons, named after martyrs and church fathers. Ignatious, Laurentius, Silvanus, Amritious and Cornelius—all fine, useful boys, but we are thankful that Amritious feels the call to Christian service, probably the ministry, and is bending every effort to get a thorough preparation. He is almost

(Continued on page 8)

Thousands of German Mennonites Now Refugees in Denmark

Letter from Refugee Minister Tells of Conditions

By *Cornelius Krahn*

The *Christlicher Bundesbote*, August 28, 1945, reprints a letter, which the writer believes, is the first information concerning the Mennonites of Danzig and Prussia after this territory was occupied by the Soviets. This letter is written from Denmark to relatives in the United States by Rev. G. Reimer.

We have been wondering what happened to the eight thousand Mennonites in and around Danzig in the territory that had been occupied by the Soviets and has been turned over to Poland. The press has been stating that Polish farmers moved into the villages and farms of the Germans and took them over leaving German inhabitants to crowd the road westward. From this letter we learn that not all German inhabitants of the territory had remained there. Rev. Reimer reports that Copenhagen, the capital of Denmark, has a half million German refugees. Of the eight thousand Mennonites from the Danzig territory almost half are at present in Denmark in temporary camps. They know they can never return to their former homes and that overpopulation and starvation reign in what is Germany proper today. Therefore they wonder where they can possibly find new homes.

From Danzig to Denmark

On January 24, 1945, Russians were approaching Danzig. The local German authority ordered an evacuation of the civilian population. Many loads of furniture, grain, feed, and seed were shipped westward. March 6th the Russians occupied the home of Rev. G. Reimer. A month later the refugees turned their belongings over to the German police and were themselves taken to Copenhagen by ship. From there they were taken to a place called Gjerrild, where they arrived April 20. At this time Denmark was still under German occupation, and the refugees received as favorable treatment as circumstances could allow.

Present Conditions

Since Germany's surrender these people are under the Danish government. The 129 German refugees of the village Gjerrild were put into barracks behind barbed wire under the guard of Danish soldiers. Rev. Reimer states that their fate would be hopeless and could not be borne if it were not for the fact the sure Foundation Jesus Christ was the Rock on which they are standing. He quotes the text upon which he had preached that morning, Matt. 9:36, "But when he saw multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Many people, especially the older ones and children, he reports, died on the trip. The Elder of the Heubuden congregation is in one of the hundred camps with the half million German refugees in Copenhagen. In his camp with 4,800 persons, two hundred have died within two months. They are sleeping on cement floors and the food is not sufficient. He and his wife have each lost fifty pounds of weight.

Germany's Main Sin

Rev. Reimer writes that at present the press and radio are picturing the German people as the scum of the earth and every German as a Hitler. He continues that their main sin was disregard of the First Commandment and prays that God may have mercy upon them and not reward them according to their deeds. Speaking more specifically about the Mennonites, he says that they greatly regretted the outbreak of the war but are guilty with the German people because they did not love and honor God above all. He prays that God may grant them faith and loyalty to endure their present suffering.

What About the Future

Rev. Reimer says, "Whence shall we go?" It is impossible to return to their former homes which have been occupied by the Poles. Germany proper has no room for them, and they are unable even to contact anyone from there. They had thought of asking their Dutch brethren for help but discovered that the Dutch themselves are being helped by Denmark. They have relatives in Germany and in Russian, English and American Prisoner of War Camps whom they are unable to locate and contact. They urgently seek for someone to mediate for them. Naturally they would like to find a place in which they might be able to establish homes once more and wonder whether the American Mennonites could help them in any way. But he goes on, "Perhaps even they do not care to know and hear from us" because press and radio seem to make every German responsible for what happened in the concentration camps. "The fact is that we did not know of the existence of these camps. We are farmers and want to live according to the principle 'pray and work.' We had as little to do with politics as at all possible." Rev. Reimer wonders whether the Mennonites from America are exempted from military service, whether there would be some farm land available for them and whether there is any chance that the American government would grant them permission to enter the country. They are also thinking of Argentina in this connection.

Mutual Aid in Panorama

By Lois Johns

Christ ... Galilee ... 29 A D

As Jesus sent out His disciples on a preaching and healing tour, He instructed them thus: "Preach . . . , cure the sick, raise the dead to life, cleanse lepers, drive out demons; you have received without payment, give without payment. Provide no gold, nor silver nor copper to carry in your girdles; no bag for your journey, nor extra inner garment, nor shoes, nor stick; for the labourer deserves his food." (Matthew 10:7-10). The disciples were to render such services as they were especially able to perform and, in return, the recipients of those services were to give material aid to the disciples. This is the essence of true mutual aid: both parties benefit in the common enterprise.

Paul .. Corinth .. 27-58 A.D.

"At the present I am going to Jerusalem to serve the saints, for Macedonia and Greece have thought it good to contribute a certain sum in relief of the poor among the saints in Jerusalem. Yes, they have thought it good, and in fact it was a debt they owed them. For seeing that the Gentiles have been admitted into partnership in their spiritual blessings, they in turn are bound to serve them with material benefits." (Romans 15:25-27).

Menno Simons .. Holland .. 16th Century

"... We are ready before God and man, with all our hearts, to bestow our possessions, gold, and all that we have, however little it may be, and in addition thereunto our sweat and labor, to meet the necessities of the poor, as the Spirit and Word of the Lord, and true brotherly love teach us." (*Complete Works of Menno Simons*, Part I, page 93).

Anabaptists .. Europe .. 17th Century

There is evidence that as early as 1630 it was the custom of the Anabaptists and Mennonites to provide land for their needy. This type of aid aimed at making the recipients self-supporting in order that in time they could contribute to the welfare of other needy people in the community.

Mennonites .. Lancaster .. 19th Century

Early in the nineteenth century, a number of Pennsylvania Mennonites moved into Canada, purchased a large tract of land, and settled on it. Soon after, they discovered that there was a heavy mortgage on the land. Having used all their capital for the purchase of the land and having nothing left with which to remove the mortgage, they were in danger of losing their investment. The swindler, when he was discovered, attempted to clear himself by offering 6,000 additional acres at the ridiculously

low price of 10,000 pounds. But the people were too poor to raise even that amount.

Finally, some of the more far-sighted leaders decided to take their problems to their brethren in Lancaster County, Pennsylvania. There a group assembled, discussed the problem, and decided to give the needed assistance as an act of brotherly love. The money was raised through a quickly-organized committee and loaned to the Canadian brethren. In the spring of 1804 a wagon transported \$20,000 in solid silver from Lancaster to Ontario. A year later the balance was paid and the title cleared.

Mennonites .. British Columbia .. 1935

The Bethesda Mennonite Health Society was organized in 1935. Dr. H. W. Epp, a Mennonite from Manitoba, established an office in the town of Sardis. The assessments for a year were: \$4.00 for a single person; \$8.00 for a family without children; and \$10.00 for a family with children, regardless of how many. The payment of this assessment entitled the person to an unlimited number of calls. Recently, the annual fee for a family was raised to \$12.00. The present flat rate for small operations is \$10.00.

With money from the deacon's fund, the churches buy one or two tickets in the Health Society and use the membership cards for poor people who are unable to pay their own medical expenses. There are about 250 members in this Health Society.

Mennonites .. Manitoba .. 1943

In Altona, Manitoba, a group of Mennonite farmers could not get new farm implements or satisfactory repair services on old ones, so in 1934 they organized a farmers cooperative machine shop to help themselves. At the first general meeting of the farmers in the municipality, the idea of a cooperative machine shop was approved and \$1,300 pledged for the purpose of getting plans under way.

A garage in Altona and a lathe and machine shop in a small village four miles to the south were purchased. A. H. Wiebe, a former resident who had gone to Winnipeg to work in an aircraft plant, was asked to return and become manager of the shop. Realizing the possibilities of the plan, he gave up his job and returned to his home town. During the first year, ten men were employed; the service sales amounted to \$24,000 and the net earning to \$2,900.

Mennonites .. Mexico .. 20th Century

Securing new lands for their growing population is ever a problem with the Mennonites in Mexico. When it becomes apparent that new land is needed, the Oberschulz and his assistants assume the responsibility for scouting for land, buying new land,

OUR MINISTRY OF EDUCATION

By J.H. Langenwalter

FOR ALL AND WELL DONE

and discovering who in the colony wants land. A list is made of the people wanting new land and each man declares the amount of money he has available for such a purchase. Those who do not have sufficient money of their own are urged to borrow from a friend or relative. Whenever possible the colony purchase more acreage than there is immediate demand for so that there is room for expansion.

Those interested in plots in this new land meet with the Oberschulz to draw up a plan of division for the new settlement. Then each plot or farm is given a number and the interested parties draw for the number of the farm each is to buy. The farms vary in price, each having been evaluated before the drawing according to the quality of the land and its location.

Mennonites . . Bethel College . . 1945

Bethel College and its students have an extensive plan of truly mutual aid. On a college-owned farm a number of students are employed. By working on this farm, these students earn part of their way through college and the college is furnished with much of its milk, poultry, meat, vegetables, cereal foods, etc. The college owns its own press and print shop in which all the college printing and some custom printing is done. These and other businesses mean a saving for the college of hundreds of dollars which can be used to pay the students who do the work; they in turn use the money to pay for their education. Every one concerned benefits from such a plan.

Brotherhood . . Stewardship . . Peace

Paul sets forth the idea of mutual aid in these words (Phil. 2:4): "Each (Christian) fixing his attention, not simply on his own interests, but also on those of others." Mutual concern and helpfulness are the natural expressions of true Christian brotherhood. Any Christian who truly senses this fact of brotherhood with other Christians will not be concerned only about himself and his own things but will be interested in the welfare of others also.

Mutual aid springs also from the fact that we as Christians are merely stewards of our possessions responsible to God for their use. We are not committed to the secular practice of striving for the accumulation of wealth in its various forms, but rather to the responsibility of using what wealth we have for the benefit of others.

Mutual aid, therefore, is one expression of the Mennonite commitment to the Christian Way of Life; it has been and should continue to be a part of the daily peace witness of the Mennonites.

(For the incidents of mutual aid included in this article, the author is indebted to J. Winfield Fretz, who made available many of his printed articles and unpublished manuscripts.)

Via M.C.C. Headquarters, Akron, Pa.

Most organizations deal with more or less definitely defined strata of human life. The church deals with all ages from the cradle to the evening of life insofar as she does her work well.

Names do not do the work. It takes interested, capable and trained persons to meet successfully the possibilities in each age group. These need to be selected for their qualifications. They should be encouraged to grow. This may be achieved through further training in schools, through workers' conferences in the home church, through teacher training courses, which can be very helpfully conducted on an interdenominational basis, through series of addresses by the minister at either the morning or the evening worship services and, last but not least, through well-planned and regular meetings of all the teachers for the purpose of discussing the possibilities of their work under capable leadership. All this takes time, effort and hard work but it is worth while because it is a cure for the discouraged and hence under-efficient leadership in the work of the church.

Professedly the Bible is the chief source material in the teaching of the Church. Too often we get little further than a mere profession. A good farmer, and withal a good father, once told his young son, "My Boy, you may take your time to plow this field, but *plow it deep and don't make any skips!*" That is good advice in connection with the use of the Bible also. It is better to study one portion well than to skip all around and leave the minds of the pupils in confusion about the real intent and value of the Book. The Bible becomes a "Book of Life" to him only who uses it with understanding and in keeping with the Spirit of the Christ whose Name we bear. It is more important that we earnestly seek to prepare people for the Way of Life for all mankind than it is to defend our own positions.

We recently had two lessons each on Isaac and Jacob. Genesis devotes fifteen chapters to these two men. One wonders how many pupils, let alone teachers, carefully read these fifteen chapters. If they did, they discovered that the Bible is like an unretouched negative which tells the truth instead of presenting what one would like to see. There have been too many teachers who have been shocked by what they found when they really began to read the Bible without making "skips." There have also been too many pupils who were either incensed at what seemed dishonest to them in the teaching to which they had been subjected, or who lost respect for those who might have been helpful guides to them. Let our use of the Bible for the good of all exceed our abuse of it for our own ends!

HOME MISSIONS

A. J. Neuenschwander, Secretary

Hold Joint Mission Festival at Vancouver, B. C.

July 29th was a memorable day for our British Columbia Mennonite Conference for it was the first time that all our different groups in this province had been invited for a joint mission festival in Vancouver. We also had the rare privilege of having Rev. A. J. Neuenschwander, Secretary of the Home Mission Board of the General Conference, as our guest speaker.

Brother J. B. Wiens extended a hearty welcome to the guest of honor and to all others present and gave an introductory message based on Luke 4:16, with special emphasis on verse 20: "And the eyes of all of them that were in the synagouge were fastened on Him."

Brother A. J. Neuenschwander conveyed greetings from the three churches in Quakertown, Pa. which he serves, and also from the Home Mission Board, then he brought us an evangelistic message, his text being taken from Acts 3:1-11. The lame man restored to health became the cause of a real spiritual awakening.

Brother J. J. Klassen, Yarrow, closed the morning service. During the noon recess a meal was served to all guests in the church basement. The afternoon service was opened by Rev. J. P. Klassen, Vancouver.

Then Brother Neuenschwander addressed the meeting in English. He pointed out how important it is that we have a solid foundation in our Christian life. Only a house built on the rock withstands the wind and floods and so it is also in our spiritual lives. If we are based on the rock Jesus Christ, we are able to stand firm in the storms of life. It is important that young people get a good general education, but above all they should acquire a thorough knowledge of the Word of God.

Brother Neuenschwander continued his message in German. He also gave us an interesting outline of the work being done by the Home Mission Board of the General Conference in the United States and in Canada, and he mentioned the different home mission stations from Toronto to Vancouver. We were greatly impressed by the large program being carried out.

Congregational singing, the renditions of the Coghlan Choir, and a few songs by individuals and groups also contributed much to the success of our mission Sunday. An offering for the cause of home missions brought in \$170.00, which will be forwarded to the proper treasury.

Brother K. Tilitzky, Abbotsford, made the closing remarks, citing the words of Jesus Matthew 28:18-20, "Go ye therefore and teach all nations..."

Brother Neuenschwander is now on his way home, and we wish him God's richest blessing. May the Lord also continue to bless the work of our Home Mission Board. And we will strive to be more faithful in our support of the mission cause at home and abroad.—B. B. Friesen, Vancouver, British Columbia.

(Continued from page 4)

ready to finish high school in the Mennonite Academy of the American Mission at Dhamtari, C.P.

Esther Hirw Lall—is the daughter of a widow in Janjgir. Her father died while Esther was still a small child, and the family has had a real struggle with poverty. Esther finished the course in the Funk Memorial Girls' School and also took the two-year normal class which fitted her to teach in our local primary school. She waited a number of years for an opportunity to go on to high school, and at last in her letter dated May 3, 1945, she writes "Praise God for answering my prayers. I have now received permission to go to Jubbulpore in July to study in the Methodist Girls High School, and prepare myself for useful service."—Helen E. Nickel

PASTORAL CALLING

Pastoral calling should be more than a social call or friendly visit. Both the pastor and the parishoner should recognize the purpose in the call. The following may be considered some of the things that could be accomplished. (1) The call should give the parishoner a chance to talk over problems of life. (2) It should afford an opportunity to discuss difficult passages of the Bible. (3) It gives opportunity to share some important truth from God's Word that has been of help and guidance. (4) It gives the parishoner an opportunity to talk about the activities of the church with a view to improve them. (5) It gives the pastor an opportunity to keep his church records up to date (6) It should be a fellowship of prayer when the praise and concerns of the home are voiced.—W. F. Unruh



"WHOSO shall receive one such little child in my name receiveth me." To lord it over children is to compete with the childishness of the child. This proves mutually devastating. To pamper the child is no better nor worse. It's the same thing with equally disastrous results. But to seek a relationship of oneness between parents, child, and Jesus is to "Clasp hands with God." —David D. Eitzen

W.M.M.

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Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

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Girls Enjoy Summer Service in State Hospital

By Gladys Graber

High stone towers rising above the trees gave the girls of the Cleveland Summer Service Unit their first glimpse of the State Hospital as they arrived at their destination on June 6. Luella Smith, registrar at Bethel College, served as unit leader for the eighteen girls whose home addresses ranged from Ohio westward to Kansas and North Dakota.

A New Experience

For each of the girls, mental hospital work was to be a new experience. Drawn by a desire to contribute some worthwhile service, the girls listed many reasons for coming. To some, the summer's work would be a valuable basis for a future in nursing, teaching, or church work. Others wanted to share in this kind of service as an aid to more intelligent understanding of the work and attitudes of C.P.S. men in hospital service. For all, this service represented an active interpretation on non-resistant ideals.

The Classroom

We girls were considerably relieved to learn that our first week would be spent in the classroom. A helpful introduction to mental hygiene and hospital techniques was given by Dr. Crawfis, superintendent of the hospital, and other members of the staff. Later Dr. Crawfis gave a series of lectures on the classification, causes, and prevention of mental illness.

Most Tense Moments

Perhaps the most tense moments of the entire summer were felt on the morning when we gathered in the supervisor's office for work assignments. A few days of actual work took care of the fears, and satisfactory adjustments came readily. Since the C.P.S. fellows in the Cleveland unit had so capably taken over an entire cottage in the short time they had been there, fourteen of the girls were placed in a similar cottage, the home for 250 chronically-ill, disturbed women. This cottage presented a real challenge to the girls in that the wards had suffered from lack of attendants and general neglect. Before many days had elapsed, all of the girls discovered many vital needs. The encouragement and support of a sympathetic administration assured the group that their services were of value and much appreciated.

The Daily Work

A few of the girls were assigned to the wards where various types of treatment therapy were administered. This was probably some of the most interesting work because here they could actually see a good many patients improve. But most of the work was much like that done in other mental hospitals—caring for the needs of irresponsible patients and keeping their surroundings clean. Every day was different in a way, yet this kind of work also takes on the day-by-day drudgery of routine duties. It was a real test to meet each day with enthusiasm even when it meant more hard work. Knowing that no matter how offensive or disturbed a patient becomes, she is not responsible for her behavior, we tried to be as kind with her as we would if she were our own mother or sister.

Rich Experiences

The experience received and the service rendered on the wards alone would make the summer significant, but the unit enjoyed worthwhile activities. Early morning girls' devotions and combined unit worship services provided spiritual refreshment. A mixed chorus met for practice twice weekly. The new *Mennonite Hymnaries* presented by the girls' unit to the fellows provided familiar music for singing. Social activities of the combined units included an exchange of invitations with the Hawthornden unit at Macedonia, Ohio, for ball games and socials. Two never-to-be-forgotten occasions were the evenings when, as a good-will gesture to the hospital, the Cleveland fellows helped the girls wash ceilings and walls in one ward where the girls worked. Members of the unit also appreciated the cultural advantages of the library, art museum, and musical concerts.

Studied Social Case Work

Classes two evenings each week centered on a study of social case work. During class lectures and discussions, the group learned about the science or technique of individual case work. At first the meaning of "social case work" was vague in our minds, but we learned that fundamentally it meant the science of understanding how to help individuals to make the best adjustments to life. Nearly everyone has tried to help a relative or neighbor with fi-

nancial, problems, parent-child or child-school relations, social or religious difficulties. In these social case work classes Miss Smith gave a useful introduction to the methods of helping people. The students were led to see the variety of ways in which they could use this knowledge to help solve the problems of living. School teachers, nurses, church workers, and home-makers in rural areas or small communities have many opportunities to do such work just as well as full-time social workers in large cities.

Educational Tours

The five educational tours, planned on weekly days-off, gave unit members a glimpse into the social work of a large industrial city. We were grateful to the Red Cross for providing free transportation for the tours. The housing projects in slum areas, child-care centers, settlement houses, and a rehabilitation center acquainted the unit with the best efforts of private and government agencies to meet urban needs. On other tours the bus stopped at the large city hospital, the Children's Detention Home, the Arts and Crafts Studio, and the splendid Art Museum. These tours illustrated clearly the living conditions in large cities. We were impressed not only with the need of helping people but also with the futility of material advantage when there is no emphasis on inner character and Christianity.

The total value of the summer's work cannot be expressed in words. It is a complex whole of hard work, new friends, helpful and stimulating classes, inspiring activities, and a feeling of a greater responsibility to keep our own lives on the highest level possible—physically, mentally, and spiritually. We are grateful to our church leaders who make it possible for us to serve in these summer units, and we hope that this summer's experience will enable us to help our home congregations to a better understanding of the work done by C. P. S. men in hospital service.

Via M.C.C. Headquarters, Akron, Pa.

THE WAY TO PEACE?

"A history teacher explained the difficulties of maintaining peace between nations as follows: I have a neighbor with whom I wish to be a friend. He also wants to be a friend of mine. In order to show him my good intentions I build a high barbed-wire fence with steel pickets on top between his house and mine. He in turn to convince me of his friendship put a ferocious dog in his back yard. I then put bullet-proof glass in the window on his side and started to wear large pistols in my belt. The other day I saw him moving supplies of poison gas and hand grenades into his house. Now I have a machine gun mounted in the front yard, and for the life of me I can't understand why we don't get along better."

Iowa Mennonite Youth Retreat Again

By Maxine Zihlman

Another retreat has come and gone bringing food for thought to the young people of the four Iowa Mennonite churches in the Middle District Conference. This retreat held at the Wayland Mennonite Church, Wayland, Iowa, on July 28 and 29 brought a total of sixty to register for the Saturday morning session with many others attending later sessions of the day and those of Sunday.

"Christian Youth Facing the Challenges of the Present Situation" was the theme of the retreat with studies for discussion based on the life of Joseph as he met the challenges of the situations of his day. The following were topics for discussion: (1) A Youthful Dreamer (2) Faithful in Hard Places (3) Resisting Temptations (4) Unspoiled by Sudden Prosperity (5) Manifesting Brotherly Love (6) Dependence on God (7) Returning Good for Evil.

The discussion groups were led by Rev. E. A. Sommers, Pulaski, Rev. H. E. Nunemaker, Donnellson, and Rev. E. S. Mullett, Wayland. Rev. Raymond L. Hartzler of Bloomington, Illinois, guest speaker for this event, closed each discussion period with an inspiring message connected with the chosen Bible character. Special music and devotional periods were conducted by the young people of the four churches represented, namely, Eicher Emanuel Mennonite, Wayland; Pulaski Mennonite, Pulaski; Zion Mennonite, Donnellson, and the Wayland Mennonite, Wayland.

A recreational period at the Iowa Wesleyan College swimming pool and a candlelight banquet in the church basement closed the activities of the day Saturday. Rev. Jacob J. Enz of Nappanee, Indiana, was the chief after Rev. Mullett led in group singing and Miss Lois Sommer of the Bluffton College showed slides of the campus.

The Sunday morning sermon was given by Rev. Hartzler. A large crowd was present to hear his morning message and the special number by the retreat choir. The fellowship was continued with a basket dinner at noon. The discussion groups met again in the afternoon to continue the study of Joseph. At the close of the afternoon session the following new officers were elected for the coming year: President, Evelyn Nunemaker, Donnellson; Vice President, David Allen Graber, Eicher; Secretary, Joe Baughman, Pulaski; Treasurer, Verlee Roth, Wayland.

The candlelight communion service Sunday evening following Rev. Hartzler's inspiring message provided a very fitting close to another retreat—a retreat which blessed those in attendance with spiritual knowledge and Christian fellowship.

Western District Holds First Intermediate Retreat

The first Intermediate Retreat of the Western District Conference was held August 6-10, on the Bethel College Campus, with a total enrollment of sixty, although two could not attend the entire period. These eager intermediates, coming from the various churches, participated in every phase of the retreat with boundless energy. Under the direction of Rev. D. C. Wedel of Halstead, Kansas, the prepared program of classes and activities was followed with punctuality.

The first morning class was led by Dr. J. H. Langenwalter, who brought a series of studies under the stimulating topic of what man can discover when he begins to wonder about things. In this class a new world was opened to the retreaters of how marvelously God has created this world as pictured in Genesis I. This led to the worship experience directed by Mrs. A. M. Lohrentz. She also served as house-mother for the girls, having the assistance of Miss Frieda Claassen of Beatrice, Nebraska. Four challenging periods, covering mission activities, were conducted by Mrs. S. F. Pannabecker, Bluffton, Ohio. Rev. Walter Gering brought the morning period to a close, presenting in a vivid way the Life of Christ in pictures. The music periods consisting of hymn study and general singing were in charge of Miss Marianne Toews.

Part of the afternoon was given over to recreation with Eugene van der Smissen in charge. All retreaters had opportunity to visit the Kauffman Museum, go on a nature hike, and take part in the general play period. Recreation was followed by an appreciation hour during which the retreaters gathered to listen to great works of poetry read by Mrs. A. Theodore Mueller; fine music, made available by means of recordings selected by Miss Marianne Toews; and pictures on Mennonite history presented by Dr. C. Krahn.

The evening devotional period was in charge of Miss Erna J. Fast. This was followed by the final study period of the day, led by Dr. P. A. Penner on "What It Means To Be a Christian." In characteristic manner Dr. Penner presented clearly and simply how one may become a Christian.

The universal reaction of both retreaters and leaders was that this retreat had been highly profitable and enjoyable.

—A course in vocational guidance is required of all freshmen who enter Pacific College, (Quaker) Newberg, Oregon. This course acquaints them "with the various possible fields of occupational endeavors. Following this course, students at any time may 'try' a given occupation by supervised vocational laboratory experience."

YOUTH JOTTINGS

—The First Mennonite Church of Burns, Kansas, had a very interesting C. E. program on August 19. The main theme was "Making the Home Christian." Luke 10:38-42 stresses the necessity of "Christ in the Home." I Kings 9:1-5 stresses the necessity of "Parental Example." The congregation was deeply impressed with the fact that Christianity in the home is a substantial factor for Christianity everywhere. In addition we had a report of the Western District Intermediate Retreat by one of the retreaters. Among other things this report brought out that Dr. P. A. Penner had given several outstanding talks on such subjects as: "What Does it Mean To Be a Christian," "How Can I Become a Christian," and "The Sign of a Christian." The one who reported expressed a strong desire for another retreat next year.—Esther Stucky, Corr.

—Mrs. Loris A. Habegger, until recently Evelyn Regier of Moundridge, Kansas, goes with her husband to Marlboro, New Jersey, to take over a secretarial position in the state mental institution there.

—Buhler, Kansas: Eighteen young people from our church attended the retreat at Camp Wood last week. No other church had more young people represented.

—Beatrice, Nebraska: A Knitting-Sewing-Klub has been organized by a group of about twenty girls. They meet on Thursday at the Sister's home in Beatrice.

—Lind, Washington: The Young People's Fellowship discussion on August 12 centered on "Mennonite Principles." The next Sunday night the young people began the "Mennonite Travelogue" which had been prepared by Viola Franz and Ernst Harder.

—Mrs. Mildred Frazee, Lansdale, Pa., is the Mennonite correspondent of the Eastern District Young People's Union.

WHAT IS HOME?

A London Magazine asked the question, "What is home?" Seven of the answers which the editor called "gems" were selected and published as follows:

Home—a world of strife shut out, a world of love shut in.

Home—the place where the small are great and the great are small.

Home—the father's kingdom, the mother's world, and the child's paradise.

Home—the place where we grumble most and are treated the best.

Home—the center of our affections, round which our heart's best wishes twine.

Home—the place where our stomachs get three square meals a day and our hearts a thousand.

Home—the only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

QUOTE

Rev. Richard M. Fagley, Secretary, Commission on a Just and Durable Peace:

"Through the sacrifices of young men and scientific discovery, our secularized society survived the crisis of Hitler's pagan conspiracy. The faith of modern man in his own self-sufficiency unfortunately also survived, weakened perhaps but not broken. Consequently, the end of one crisis becomes, with the discovery of atomic power, the beginning of a war greater crisis. From this crisis there is no escape by the ways familiar to secularism or worldliness. The inexorable 'either-or' of the atomic bomb upon which hangs the fate of life on this planet, leaves the pride of man no means by which to save itself. The only alternative to Armageddon is repentance and regeneration."

—"Gospel Herald" (Old Mennonite) comment on Youth for Christ:

"Thousand of young people are accepting Christ. Again we rejoice in whatever good this movement is accomplishing. Youth is the time for decision and we trust that many of these young people have really accepted Christ and that they will live truly Christian lives. But again one has some mental reserves. According to one observer repentance is not mentioned in these meetings. The thing of sole importance is 'to give your heart to Christ.' There is little attention given to the subsequent and necessary growth in grace and Christian living. Another thing that causes misgiving is the way in which patriotism, particularly support of the country's military program, is linked up with the evangelistic appeal. War bonds are sold during meetings and people in military service are singled out for special honor. One newspaper writer called the Chicago meeting a 'smooth blend of religion and patriotism.' But the movement does show that young people are hungry for things that belong to the spirit and are ready to respond to a leadership which appeals to them."

Dr. Frank C. Laubach, missionary literacy expert:

"The most dangerous thing in the world today lies in the whites' trying to keep the colored peoples of the world from equality with them . . . The next war will be a colored war if it comes in Asia. It is so easy to change the world if we go out humbly and lovingly and ask, 'What can I do for you?'"

MAX I. REICH

At 3 o'clock, August 14, friends gathered at Fallington, Bucks County, to pay tribute, in quiet Quaker manner, to the memory of "The Beloved Max I. Reich." The soft beat of the rain on the outside of the century-old meetinghouse played a natural requiem, while the mellow-aged wood of the simple interior added richness to the solemnity of the hour.

Sixteen men and women rose to express through

verse, scripture, testimony, and prayer their appreciation of the "beauty and the calm" of this life. They were but a few of the many who in three countries, Germany, England and America bear witness to the blessing of this "seventy-eight year old servant of God." His sojourn in three countries, on two continents, came to an end in a pre-revolutionary Pennsylvania settlement. "He was a good man and full of the Holy Ghost," having gone about sharing with his fellow-Christians the fullness of the love of God and testifying to non-Christians concerning the grace of Christ which maketh men whole.

Over green-swarded grounds, footfalls softened by fallen rains, his remains were carried to the walled-enclosure; there amongst friends of yester-year, they were silently lowered into the grave. Overhanging branches of the neighboring oaks, more aged than he, dropped tears from rain-moistened leaves. Friends slowly turned away, carrying in their hearts the echo of his own words, reverently read by his son,

"Or some day

Falling asleep under the Father's kiss
And wake to rapture and eternal bliss."

—Submitted by Freeman H. Swartz, "one of the sixteen."

Mennonite Refugees from Russia Arrive in Holland

The cablegram that Peter Dyck sent from Amsterdam on August 15 gave Akron Headquarters the first factual information relating to the dire circumstances that prevail among displaced Mennonites of Europe today:

THIRTY-THREE MENNONITE MEN, WOMEN, CHILDREN ARRIVE HOLLAND FROM RUSSIA. TWO YEARS PAINFUL PILGRIMAGE TELL INCREDIBLE STORIES SUFFERING, HUNGER, FEAR, GOD'S MYSTERIOUS SURE GUIDANCE. NOW REPATRIATION CAMP MAASTRICHT, DUTCH MENNONITES, MENNONITE CENTRAL COMMITTEE ASSISTING. POSSIBLE STAY HOLLAND TEMPORARY. PREFER IMMIGRATION CANADA. SAY MET HUNDREDS LIKE THEMSELVES CAMP GERMANY WHERE (BENJAMIN) UNRUH VISIT.

The M.C.C. Executive Committee, August 6, moved to extend personal assistance and financial support to the displaced European Mennonites until such time as they will be satisfactorily relocated. In order to carry out this program of assistance C.F. Klassen, Winnipeg, Manitoba, left New York City by air on August 22 for England and his plans are to enter the British-occupied zone of Germany to assist displaced Mennonites in that area. M. C. Lehman and Sam Goering have received permission to enter the American-occupied zone of Germany, as has been announced previously. Latest communications indicate that Bro. Lehman was leaving Switzerland on August 22 to enter Germany, and that Bro. Goering will delay his departure until Brother Klassen arrives in England.

RELIEF

Departure for England

A farewell service was held at Akron Headquarters August 16, in behalf of B. Frank Hartzler's departure for relief service in England. Brother Hartzler will be engaged in War Prisoners' Aid work.

Handicraft Shops Closed at El Shatt

As homeward migrations among Yugoslav refugees became numerous the interest in handicrafts began to lag, according to the report of Ervin Hooley and Arthur Jahnke, two Mennonite relief workers who have been assisting with the supervision of handicraft shops at the El Shatt camp. Ervin Hooley's recent report summarized shop activities before the shops were dismantled:

"Between holidays, Saturday afternoons, Sundays, and days after immunization injections, we made 1410 skirts, 752 blouses, 520 burlap bags, and numerous trousers, shirt, dresses, etc. in the sewing shops. The shop in Camp II was closed on May 12 because everyone there was leaving in the very near future and preferred no more work. Due to the lack of time, in our new cobbler shop we only cut all the necessary parts of a pair of shoes, and put all the parts for one pair into a burlap bag. We prepared about 500 pairs in this way and they were given out immediately through the clothing distribution center. The people who received these pairs seemed to be better satisfied than most of those who had received the ready-made shoes because they knew that when they would have them made in Yugoslavia, they would have a good pair of shoes that would fit them. "By May 19 we had checked in all tools and had closed all the shops but the sewing shop and cobbler shop in Camp IV. Because I had received and accepted an invitation to go on a "flight" to Yugoslavia with 2000 refugees, arrangements were made that I turn these shops over to Arthur Jahnke."

Tolumbat Convalescent Camp Closes

The closing of the Tolumbat refugee camp has created some special problems, and has required more detailed repatriation planning than other camps because convalescent mothers and children were tended and cared for here. Dr. Richard Yoder, July 9, reported as follows about the closing of this camp:

"We are looking forward to the closing of Tolumbat about August 1. The next two weeks promise to be busy ones since we still have over 1400 refugees to move. For some time I have been working out lists of patients who will require special care and accommodations during their movement. It has been worked out quite in detail and I think there should be no difficulties. We are fortunate in having a comparatively small number of ill patients just now which is very gratifying. In fact, for several months the health of the refugees has been on a very high level. There have been a few chickenpox and mumps cases for many weeks, but no other acute diseases

to speak of. Dysenteries, which are always expected with the fly season, have been almost nil. We attribute this largely to the effective fly control which has been possible with the use of minimal amounts of DDT."

C. P. S.

Life and Work in C.P.S. Sidecamps

During the summer and fall months a large number of C.P.S. men, particularly in the Rocky Mountain and Pacific Coast areas, are located in sidecamps to be on hand for emergency firefighting. As sidecamps are an important part of the service C.P.S. men are rendering, the C.P.S. Notes this week will provide reports on the activities of sidecamps from the Belton, Montana, and the Camino, California, camps:

Belton—To date there are eight sidecamps in operation. Many of the men in these camps are on telephone line, trail, and road maintenance. Yellowstone men are on blister rust control, which is extermination of the plant carrying the rustfungi. At Heaven's Peak sidecamp they are building fire lookout quarters on a mountain which rises to a height of 8,994 feet above sea level. Five tents and a horse barn have been set up. The men in this camp have been bucking cold rainy weather and are thankful for anything but snow.

Camino—"Six ambitious men braved the snow and rain at Airport on June 7 and opened the eleventh sidecamp of the season . . . Pacific put out a roadside fire last week . . . Lumberyard and Caldor camps were out on a twenty-acre fire for about two days. At present Caldor is cutting firewood and Lumberyard is sharpening fine tools . . . The Forest Hill group is still engaged in clean-up and repair work on camp grounds and equipment . . . The men at Mosquito welcomed a little change of work when asked to 'plant' 3,200 trout in an up-country stream."

The men at Paskenta have begun their timber cruising job in the Mendocine National Forest. They live in tents and the great out-of-doors and will probably have to relocate themselves three or four times during the summer. Timber cruising consists of estimating quantities of timber on given areas and on making of 'type,' showing kinds of trees, and topography maps.

The members of the Pacific sidecamp were awakened one morning recently to rescue a young girl who had fallen over a precipice. They arrived on the scene of the accident just as the body was located. The country was rough and very steep and it was difficult to carry a stretcher out. The girl, a University of California student, accidentally fell over a rocky crag while hiking with some companions.

Released August 22, 1945

M.C.C. Headquarters, Akron, Pennsylvania

COLLEGE NEWS

BETHEL COLLEGE

Members of the Bethel College faculty and staff have been returning for the new school year from a variety of activities and services for the church and College besides regular summer school. Prof. Hohmann spent two months among the Canadian churches in the interests of church music. Miss Becker represented Bethel at the N.C.A. Workshop at the University of Minnesota. Miss Lola Hill was enrolled at the University of Wisconsin for advanced work in Home Economics. Prof. Bargaen, who with his family spent the summer in California, filled speaking engagements in C.P.S. camps, as did also Professors J. J. Voth, Krahn, and Richert. Dr. J. Winfield Fretz, Dean of Men, will continue on a part-time basis his work in the Mutual Aid Section of the M.C.C., and Dr. Fast has been traveling in South America as an M.C.C. relief commissioner. Mrs. Eva Harshbarger, Dean of Women, has completed her thesis on "The Family Status of Mennonite Women in Kansas" for her Master's degree in Euthenics. Dr. and Mrs. Melvin Gingerich were youth leaders at a Mennonite camp along Lake Michigan. Serving in a similar capacity at Camp Wood (Kansas) were Mr. and Mrs. Adam Mueller, Mrs. Willis Rich, Dr. Langenwalter, and J. H. Lingenfelder from the campus community.

BLUFFTON COLLEGE

Activities for the fall semester will open with a faculty devotional retreat Saturday, September 8. Sessions will be held Saturday and Sunday. Students return to the campus on Monday, with the first chapel service Wednesday and the first classes Thursday. Some increase in attendance this fall as compared with that a year ago is expected. However, the total enrollment will be far short of that in the best pre-war days. It is doubtful whether the end of the war came early enough to have any great effect on September enrollments, although the effect will likely be felt by the second semester. Miss Naomi Brenheman, Prof. of English, will be on leave of absence this year teaching at Goshen College. An intensive study is to be made this year as to just what is involved in having the teachings of Jesus Christ as the center of all college activities, both curricular and extra-curricular. Plans for this study will be made at the fall faculty retreat. It is expected that students will also assist in this study.

FREEMAN JUNIOR COLLEGE

After a lapse of many years the College Dining Hall will again be operated this year. Mrs. Lydia Kaufman will serve as matron. A considerable number of students have requested this service. The kitchen and dining hall have both been re-decorated and new equipment has been purchased, including a bottle-gas range and a refrigerator. The new DeVry sound projector has arrived and will be used throughout the year both for instructional and entertainment

purposes. The shop room in the old college building has been remodeled by Gerhard Toews. A number of new benches have been built and considerable additional equipment purchased. All of the mattresses in the two girls' dormitories were completely renovated during the summer. Miss Kathryn Kaufman will take over the work in English and Speech when school begins. Miss Kaufman is an Academy graduate, holds a B.A. from Western State Teachers College, and an M.A. from Northwestern (Evanston). Miss Loewen, who has handled the English for many years was released this fall upon her request to minister to her sick mother at Mt. Lake, Minn.

HOLD MEETING RELATIVE TO OPENING OF MENNONITE BIBLICAL SEMINARY

Chicago, Illinois: A meeting of students who have enrolled, board members, and other interested in the opening of the Mennonite Biblical Seminary was held August 31 in the chapel of Bethany Seminary in Chicago.

Several hours of meditation, prayer, and consecration were followed by a period of consultation and fellowship.

Rev. A. S. Rosenberger, President of the Seminary Board and J. N. Smucker, President of the General Conference, expressed the deep concern and interest of the General and Central Conferences in this new venture. All are grateful to God for having opened the doors and seek His continued guidance. Deep inspirational remarks on Rev. 3:6-7 by Dr. A. Warrentin, head of the school, followed. Another season of prayer and consecration by the entire group closed the fellowship meeting.

— The Students

JOTTINGS

—Rev. Edmund Miller began a series of meetings on the theme "The Church, Its Failures and Triumphs" at the Salem Mennonite Church, Freeman, South Dakota, Sunday morning, August 26. Brother Miller is pastor of the Menno Church, Lind, Washington.

—Rev. Andrew Shelly, pastor of a Mennonite church in Kitchener, Ontario, was the guest speaker at the young people's retreat held recently at Freeman. Reported from there: "We hope some day in the not too distant future to have a retreat grounds."

—Bulletin, First Church, Beatrice, Nebraska: The offering last Sunday amounted to \$185.37. It will be divided as follows: \$92.68 to Board of Education (General Conference), and \$46.34 to both the "Christian Worker's Institute" and the General Treasury of the General Conference.

—August 26: J. H. Langenwalter served the Wichita Church, Orlando Schmidt, Buhler; Prof. B. Bargaen, Hutchinson; and Ronald von Riesen, Bethel College Church.

—**The Buhler, Kansas, Church** has sent fifty boxes for relief, and the C.P.S. canning project is being stressed.

—**West Zion Church, Moundridge, Kansas:** Plans for the mid-week services for the winter include a monthly panel discussion on vital problems of the day. These topics are to be discussed in the light of the teachings of Jesus and Christian revelation. They are meant to be an honest effort to discover the will of Christ for present day life. Each discussion will be led by two outside leaders who will be called in because they are well informed on the particular subject under discussion. Three to five of our own church members will be asked to participate in the discussion. There will be a findings committee which will write up the best thought that comes out of these discussions. These findings we plan to share with those who live away from home through the **West Zion Visitor**.— On August 12, the Sunday following the marriage of **Loris Habegger and Evelyn Regier**, Mr. Habegger spoke in the morning service about the Christian testimony which C.P.S. men seek to make at Marlboro. In the evening, following the union park service Mr. Habegger showed a film of Pictures in the West Zion Church on the work the unit is doing in the State Hospital. Mr. Habegger told about Mrs. Eleanor Roosevelt's visit to the unit and her interest in the work. Mr. Habegger plans to study for the ministry when he is released from service.

—**Mrs. Sam Goering and son Robert and Miss Jessie Brown** left North Newton August 25 for an eastern port to board a European-bound ship on the following Tuesday. They will join Mr. Sam Goering, who has been doing relief work in England, France, and Holland.

—**"In the European conflict alone the military dead are estimated at 14,000,000."** This does not include the millions of civilians who have died by starvation, area bombing and massacre.

—**Moundridge, Kansas:** The summer Sunday evening union park services have been held continuously for over thirty years. The program for August 26 was a musical one.

—**Rev. and Mrs. Victor Sawatzky** and children have moved into the Pullman Courts on the Bethel College campus. Rev. Sawatzky, who served the Mennonite Church north of Butterfield, Minnesota, for eight years, plans to continue his studies.

—Old copies of **The Mennonite**, ranging from January, 1888, to April, 1889, have been received from **Flora L. Fellman, Quakertown, Pa.** We are very happy for these rare old copies. They will be placed in the Mennonite Historical Library at North Newton.

—**Dr. H. A. Fast** wrote on August 20 from Ascuncion, Paraguay, that he intended to begin his return journey home (via Puerto Rico) on September 2. Dr. Fast has been spending part of the summer surveying M.C.C. activities in South America.

—**Rev. and Mrs. Olin Krehbiel and children** left Newton on August 29 for home after visiting with Rev. Krehbiel's parents, Dr. and Mrs. C. E. Krehbiel. Rev. Krehbiel and family left Lansdale, Pa., August 6 to

go to California where Rev. Krehbiel participated in the Y.P. Retreat. While in California they visited with Mrs. Krehbiel's parents.

—**Berne, Indiana: Gil Dodds**, the famous miler, will speak at the First Mennonite Church on August 7th in connection with the interdenominational youth rally sponsored by the Youth for Christ.

—**Upland, California:** The thank offering, held upon cessation of hostilities, went to the M.C.C. for relief of war sufferers.

—**Christian Education Sunday** was observed in the Bethel Church, Mountain Lake, Minnesota, with a sermon on Christian Education by B. L. Braun of the Mennonite Brethren conference.

—**The faculty for the Mountain Lake Bible School**, which is to operate nine months instead of six as formerly, includes: Rev. C. Wall, Tina Quiring, Anna Baerg in the Bible department and Misses Ann Regier, Evelyn Regier, and Caroleen Harder in the parochial department.

—**Fairfield, Pa.,** The ladies of the church, assisted by some of the ladies from Bethel Church, canned one hundred quarts of peaches for C.P.S. and twenty quarts for the Old People's Home on August 21. Peaches were donated by the B. E. Benner family.

—**Rev. A. J. Neuenschwander** returned to Quakertown, Pa., on August 17 after a seven-week trip into Canada.

—**Newsletter, Lorraine Avenue Church, Wichita:** "When we think of our new house of worship, our first thought is how soon can we begin construction . . . committees are ready to start action; they are just waiting for the word from the War Production Board . . . we feel . . . we will receive the permission in a short time." Marianna Galle, Esther Grundman and Naomi Schmidt plan to attend Bethel College. The Gay Esaus will move to Newton. "We surely hate to see them go but we, too, can see the advantage of living near Bethel so that the children may attend the Academy in another year."

—**Berne, Indiana:** Rev. Gerald Stucky spoke on "The Gospel in Pictures" and showed and interpreted some religious masterpieces in art at the evening service, August 26.

—**Rev. Arthur S. Rosenberger** brought the message in the Deep Run (Pa.) Church on August 19.

—**Lubin Jantzen** plans to continue his studies at the University of California this coming winter. The Jantzens have two children: Daniel Eldon and Esther Anna.

—**Rev. Homer Sperling** took summer work at Bethel College and returns to the Oklahoma Bible Academy this fall.

—**Carl M. Lehman** wrote from Puerto Rico on August 13: "Next Sunday we are celebrating the first anniversary of the opening of our hospital. For the event we are getting out a special issue of **El Heraldo de La Plata**, which is a mimeographed Spanish newspaper our unit is putting out for the local community."

—**"C.O.'s in the Caribbean"** in the **Christian Century** of August 29 tells of Mennonite and Brethren C.P.S. services in Puerto Rico. The article dealing with

the unique, unselfish service of the C.O.'s concludes thus: "The Puerto Ricans . . . could not quite comprehend why people should do so much for them without expectation of material reward. Of course, said many of the hill people, these are 'crazy **Americanos**.' But the hill people, and all the other people, have found out that that explanation was not sufficient. They have found out that these are 'crazy **Americanos**' indeed, but of a special kind—'fools for Christ's sake!' And coming to know that, the Puerto Ricans are coming to a new appreciation of **Americanos** . . ."

—**Immanuel Church, Nappanee, Indiana.** The Nappanee Church regards the church papers as educational literature similar to Sunday School papers and will therefore finance the plan through the Sunday School. It is suggested that each family contribute ten cents extra per month through the Sunday School offering each third Sunday of the month. Under the plan one copy of **The Mennonite** will go into every home.

—**Rev. Victor Sawatzky** served the Johannestal Church, Hillsboro, Kansas, on September 2 and will serve the Friedenstal Church, Tampa, the next Sunday.

—**Ah, Human Nature!** In the town of Buhler, Kansas where Mennonites form 95 per cent of the population, the names of men who go to C.P.S. are not allowed on the town honor roll. In the neighboring town of Inman, where Mennonites are much less numerous, the names of IV-E assignees are listed without prejudice or distinction.—**The Reporter**

—**The M.C.C. Relief Clothing Center at Newton, Kansas,** has shipped out over forty tons of clothing since it was opened less than a year ago. Fifty-five boxes of shoes are ready to be shipped, and three thousand pairs still need processing.

—**The First Mennonite Church, Newton, Kansas,** held its first offering for the Mennonite Biblical Seminary and Bible School on August 26. The offering amounted to \$181.50. Dr. A. Warkentin, president of the new institution, served as minister in the First Church of Newton from 1924 to about 1944.

—**Rev. A. H. Schultz** is to be installed as pastor of the East Swamp Church, Quakertown, Pa., on September 16. Rev. Howard G. Nyce is to officiate.

—**Calvary Church, Mechanic Grove, Pa.,** plans to have eight days of evangelistic meetings in November.

—**The Sunday School Union of the Eastern District** plans to hold its annual convention on September 29. Theme, "Looking Ahead."

—**Souderton, Pa.,** The Women's Missionary Society arranged for filling fifty Christmas (relief) boxes. Mrs. Henry Detwiler, whose husband has been serving as M.C.C. relief worker in Egypt, took the boxes and sixty pounds of clothing to Akron. While there she showed pictures taken by her husband, who has been stationed at the El Shatt Camp.

—**Rev. Freeman H. Swartz** wrote on August 25: "I am about to go to Maine for a brief vacation . . . Enroute, I expect to preach at the union services at Roaring Spring—outdoor—in the park close to the spring . . . That is August 26. I shall have harvest

Mrs. Sara Richert
128 East Second Street
Newton
Kansas

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home services in the morning at Schwenksville and then drive two hundred miles to preach in the evening!"

—**The Home for the Aged at Frederick, Pa.,** will observe its anniversary on September 8.

—**Rev. and Mrs. Sam J. Goering's** address is 63 Shepherds Hill, London, N6 England. Mrs. Sam J. Goering has promised to report when she and son Robert and Miss Jessie Brown get to England.

—**Disciples of Christ** . . . recognize the right of individuals to follow their own consciences in matters of practical conduct . . . we pledge our assistance to any who may face persecution of privation because of their pacifist convictions. (International Convention, 1939.)

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, SEPTEMBER 11, 1945

NUMBER 36

What Will the War Teach Us?

By Isaac I. Friesen

Now that the curtain has fallen on the last act of the most devastating and destructive war the world has ever seen, it is well to ask ourselves, has this war taught us anything? Will the fifty-five million casualties of the war and all the suffering connected therewith make any lasting impression upon us, or will it all soon be forgotten as so much water that has passed down the river? I believe that there are at least five convictions that should be deeply burned into our souls.

Sin, the Cause of All Wars

1. The first of these is that the cause of all wars and fightings is sin in the human heart. In James 4:1 we read, "From whence come wars and fightings among you? Come they not hence, even of your own lusts that war in your members?" It is more usual, however, to trace the cause of war to some outward cause like an offending nation or dictator. But the deep underlying cause is the corruption of the human heart. Had it not been for the greed, hatred, selfishness and desire for revenge in the human heart it should have been possible for the nations to get together for peaceful settlement of their difficulties instead of resorting to such awful carnage. There has been a tendency to minimize the abysmal depths of evil in the human heart, but the things practised in this war, as for example, the use of atomic bomb have only served to emphasize this fact more strongly. The impression of the prophet Jeremiah must be unreservedly accepted, namely, "The human heart is deceitful above all things and desperately wicked."

War, a Retribution for Sin

2. The second impression that we must come to is that God allows wars to come as a retribution for sin. Paul says, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. 1:18.) The history of the past proves abundantly that when the wickedness of men increased on the earth that the retribution of God had

to follow. This was true in the case of the flood when God destroyed all but a handful of people from the face of the earth because, "God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." A Spanish proverb says that God does not always pay on Saturday but eventually He does pay. This was the truth that the prophets of Israel had to tell the people constantly. Eventually the people were carried into captivity because they failed to heed these warnings. God uses war to punish the nations, and sometimes the punishment falls on the victors as well as the vanquished.

War, a Call to Repentance

3. The third impression is that war itself is a divine call to repentance. Isaiah 26:9, states, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." God's judgments when they do come are to cause us to learn righteousness. We only learn true righteousness when we learn to bow our knees before God and say, "Against thee only have I sinned and done this evil in thy sight." War is not something to make us proud, even though God has given us the victory. It is something that should deeply humble us. It may be said that it would have been better to suffer the humiliation of defeat, if thereby we should have learned righteousness than to be crowned with sweeping military victory if thereby we are confirmed in our ways of ungodliness. The distressing thing is that we see so little evidence of repentance in spite of the great judgment that has come upon us. An increase in divorce rates, in profanity and in Sabbath desecration are not signs of true repentance.

Only Christ Can Save

4. The fourth conviction that we must come to is that apart from the gospel of Jesus Christ there is no power that can overcome the evil in the heart of man. Not only must we open our own hearts to this gospel, but it becomes increasingly important for us to spread it over the entire world. The opportunities now opening to us to do mission work at home and abroad should be made use of by us to the fullest extent.

Isaac I. Friesen is pastor of the Bethel Mission Church, Winnipeg, Manitoba.

5. Finally the conviction should have been impressed upon us that war can never be reconciled with the teachings of Christ. Our forefathers arrived at this conclusion many years ago and rather than take part in war they chose to suffer persecutions and had to migrate from one country to another. As their descendants we should not now throw away that heritage which they so dearly bought for us. Let us learn ourselves and let us teach our children that Christ was the Prince of Peace and that He only can bring peace first of all into the human heart and then to a war-torn world.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Victory through Seeming Defeat

By F. J. Isaac

A tall fine looking young man came to Mauhadih one day and said with determination: "I want to become a Christian. Please baptize me now." His name was Pilau. and he belonged to a leading family in Tal Deori, where much Christian testimony had been given and where there used to be a number of Christian families. Now only one elderly man and one elderly woman of different families were left.

We suggested that he remain with us for instruction, and in the mean time he should go one day to tell his people of his decision. At first he could not pick up enough courage, but finally he went. He returned with a glowing face and told how his relatives had gathered from far and near to dissuade him. Some had come on foot, some by cart, others on horse and on bicycle. "If you want to be a religious man," they pleaded, "remain a Hindu. We will build you a house; we will give you a monthly allowance; you can even be our religious leader, only do not disgrace us all by becoming a Christian." But he said: "No, I have found something better; I will become a Christian."

We continued to teach him. One day his older brother came to us and asked why we were detaining Pilau. We said: "He is not being detained. He is free to come and go; in fact he went home a few days ago. He is free to go with you now." Having said this much we left the two brothers to talk together. Soon the older brother departed alone. However, a few days later Pilau went to the bazaar and from there to his home with some of his relatives,

whom he met. He failed to return to Mauhadih.

We waited a long time. On a visit to Tal Deori we inquired about him but could not find him. Others likewise sought him on several occasions. Some met him, but he was always accompanied by relatives and was uncommunicative. Then we heard that he had become sick. He had a big sore on his hip. As we heard the story afterwards he had begged to be taken to the Mauhadih dispensary for treatment, but no one heeded his request. Or they should take him to Champa hospital, but no one would do it. Finally, in desperation he jumped into a well. He was rescued before he drowned, but in a couple of weeks he died.

This man wanted Christ, but everything was against him. Will not Christ's promise: "Him that cometh unto me I will in no wise cast out," apply to him?

All this happened in 1941. Now in 1943 and 1944 the church has grown at Tal Deori. Some of Pilau's relatives have been baptized, and we hear the testimony that this tragic death was a mighty influence in bringing others to the decision to come to Christ.

TO ORDAIN MISSIONARY TO AFRICA

The Lord willing, the ordination of Sister Selma Unruh as missionary to Africa is to take place in the Friedenstal Church, Tampa, Kansas, at 2:30 p.m., November 16. Rev. Phil. A. Wedel, a member of the Board, will officiate. All mission friends are invited to participate with their prayers. There will also be an evening meeting on that day.—P. H. Richert

BROTHER AND SISTER TOEWS ARRIVE IN AFRICA

Brother Rediger reports that Brother and Sister H. A. Toews have arrived safely in Africa. Thank the Lord! —P. H. Richert

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EDITORIALS

THE DEBTS of two of our colleges have been wiped out. Last August Freeman Junior College became debt-free, and now Bethel College announces that the old debt has been paid. In 1941 Freeman had a debt of \$42,645.57, and in 1932 Bethel had a debt of about \$142,000. From the fact that the main reductions in these debts came in the last few years, we conclude that the interest of our conference people in our colleges is strong, and that that interest speaks very eloquently when money is abundant. Undoubtedly, there is in general a greater interest in schools of "higher learning." Our increasingly complex civilization demands it. Forty-five years ago some boys in rural Kansas communities failed to complete the eighth grade because they had to stay at home and help with the farm work. By 1925 not everyone was going to high school. Today a high school education is a "must" for nearly all young people in the General Conference. Increasing numbers are going to college and university. Undoubtedly, this trend has been accelerated by the war, and we can expect many more of our young people to be interested in "going to college." That a goodly number of people realize the importance of making that a "Christian" college education is indicated by the fact that two of our colleges are now debt-free.

TRUE AND TRUTH are not synonymous. The concluding words of a recent newspaper article were: ". . . for Japan the loss of . . . an empire built by bloodshed and terror." It is true that Japan built an empire by bloodshed and terror, but nevertheless the quoted statement distorts the truth. It does so because it presents only one isolated fact of empire while failing to present other "facts of empire" which should be brought out and related in order to present the whole picture, the truth. This becomes evident from relating two other facts of empire, one stated by *Time* magazine of September 3 and the other by an American Legionnaire, who insists upon relating many facts.

Time tells how "on April 13, 1919, following a series of disturbances in the Punjab, (India) British Brigadier General R. E. H. Dyer threw a detachment of soldiers around a forbidden public meeting in an enclosed square, and ordered his men to fire until their ammunition was exhausted. Result: 379 Indians killed, 1,200 wounded." The Legionnaire, speaking to men in a C.P.S. camp, pointed out

that the United States grabbed Florida from the Indians, Texas and California from Mexico, and the Panama Canal Zone from Colombia, and made clear how shady our dealings were in "freeing" Cuba from Spain.

An isolated fact may be true, but it does not necessarily give one the truth. Truth has much to do with the relationships existing between many and varied facts. Thus a newspaper may print something that is true, and yet it may distort the truth by ignoring or repressing important related facts. Many and varied true facts seen in their proper relationships help to make the truth more evident.

RESTLESSNESS is straining the lives of people today. They need rest for their souls. Once again comes the call of Jesus: "*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your soul. For my yoke is easy, and my burden is light.*" How shall we find that rest? Jesus says, "learn of me; for I am meek and lowly in heart." Jesus asks us to be meek, that is, patient under injuries, mild of temper. Our Saviour must have observed how men tended to be just the opposite of meek, how they sought to domineer, that is, rule over others in an arbitrary way. Such "I tell you" conduct does not bring rest for the soul, said Jesus. He asks us to be lowly, that is, unassuming and not proud or self-assertive. Pretentious, conceited, arrogant behaviour makes for friction and irritation in the life of the individual, said Jesus. It is hard for us to be meek and lowly; hence, much of our restlessness. God has so ordained the pattern for human relationships that rest for the soul can only come to those who are *meek and lowly in heart*.

MINISTERS' SALARIES in the General Conference are not high in comparison with those of other major denominations, and at the same time there are gross inequalities in these salaries. We are not aware that any systematic study has been made of ministers' salaries in the General Conference. We do not know of any minister's conference that has discussed this matter in the past several years. There is little conception of what ought to be a minimum salary for ministers in our Conference. Here is a matter that might well be gone into from the conference angle, for the individual minister does not feel like pushing the matter.

Observations Made on My Canadian Trip

By A. J. Neuenschwander

With few exceptions of those that came to Canada from the United States, the vast majority of Mennonites in Canada are immigrants. They came from Europe in two great immigration periods. The older or earlier ones came between the years of 1870-1880, and the more recent between 1921-1928. Among those that came about fifty years ago are the Old Colony and Sommerfelder groups. They are diligent and also successful farmers, but very conservative in their religious life. They seem to be bound by tradition; therefore their progress along the line of development in church and Christian education lines has been very slow.

Those that affiliate themselves with the General Conference show much more spiritual life and interest. While on long trips on trains, I have been reading a book, *Revivals in the Midst of the Years* by Dr. Benjamin Rice Lacy, Jr., President of the Union Theological Seminary, Richmond, Virginia. In this book he traces the reasons and also records the various revivals that spread through the early Colonies and on down to and including the Civil War period. Dr. Lacy belongs to the Presbyterian Church, and he traced the growth and development of his church. He noticed that in the wake of various revivals that swept over the country, small church schools and seminaries were started, that Sunday schools were established and Bible societies were organized in the sections where the church experienced these special seasons of spiritual refreshing.

I did not find that a series of revivals had spread through the Canadian provinces, but a spirit of deep devotion and concern for spiritual growth is, nevertheless, manifesting itself in the springing up of numerous Bible schools. The movement is clearly a religious revival, even if it does not express itself in a way identical to the revivals of the earlier days of the United States.

The Gretna and Rosthern Academies

The Mennonite Collegiate Institute, Gretna, Manitoba, organized under the leadership of Rev. H. H. Ewert, 1891, and the German English Academy, founded a few years later at Rosthern, where Rev. Toews was principal from 1905-1913, and pioneer institutions in the educational field in Canadian Mennonite circles. Both these academies offer religious instruction in addition to the regular academic subjects and as such have contributed greatly to the growth and development of the religious life of Mennonitism in Canada. In earlier years attendance and support of these schools was somewhat meager. The writer recalls vividly the year 1913-1914 when he

served as teacher with Prof. Silas Hertzler, now at Goshen College.

There were between forty-five and fifty pupils in attendance that year. A big majority were boys and young men, because at that time it was not considered essential for girls to acquire much learning. During the year, we accompanied Prof. Ewert to various churches and conventions in the hope to increase the interest in the school. On August 10th when I visited the Mennonite Collegiate Institute, I was delighted to learn from Prof. Peters, the Principal, that 160 pupils, an equal number of boys and girls, were already registered for the coming year and twenty were on the waiting list. The school is filled to capacity. Plans and lumber are ready to build a new and larger school as soon as the permit is granted.

When I visited in Rosthern, in early July, I was taken through the Rosthern Academy and was amazed at their building program that was in progress. The only dormitory was being enlarged to furnish more room for students and also to provide additional class room. The experience at these two schools proved to me that a new day has dawned for our Canadian Mennonite churches.

The Bible Schools

The concern, that is found in every section, for Bible Schools, gives promise that the religious revival among our Mennonites is bound to continue and grow in the future. In many localities small Bible schools are established, and devout men do not count the cost in their desire to help the young people to come to a definite experience of Christ as saviour and to assist them to gain valuable Bible knowledge. From these efforts, even if the school term is only about five months, it can easily be seen that spiritual life and activity in the churches will be greatly increased in the future.

Are we permitted to express two fond hopes: First, it is the fervent hope of this writer that in due time the Sunday Schools will grow and not only teach the children as is the case now, but that all young people and adults will become faithful members in these schools and in well-directed classes to study God's Word faithfully. Second, another hope is that in the future many of these small Bible Schools, with limited facilities, might be united into two or three well-equipped and well-located and well-staffed Bible schools.

Advanced Theological Training School

The decision, by the Canadian Conference, held at Eigenheim, July 1-4, 1945, to direct the Board of Education to establish an Institution of advanced

standing for special training for ministers in theology and related subjects, is a most noteworthy step. This gives promise that the Cause of Christ will be carried on with increased devotion, energy, and efficiency.

The Influence of the Retreats

The retreats, although not old in years, have nevertheless made a noteworthy contribution to the uplifting of the moral and spiritual life among the young people. The days spent together are not many, but they are filled with messages, conferences,

and discussions that are bound to make a lasting impression on many a young heart for Christ and the Church in the years to come.

With the conscience of the church awakened to the extent that much effort and sacrifice is gladly made: to deepen and strengthen the Cause of Christ, to enroll many in a devout study of God's Word, and to provide a special training school for ministers and leaders, a spiritually vitalized, growing and useful Mennonite church in Canada is a definite possibility.

PILGRIMS IN PARAGUAY

II. The Land to Which They Came

By Willard Smith

To what kind of a land did these pilgrims come? This country has sometimes been called "Unkown Paraguay." While it is becoming better known today, certainly at that time (1929) it was all but unknown to the Russian Mennonites. Some of them have admitted to me that they had never heard of it before; this no doubt was true of others also. Paraguay is a land-locked state in the heart of South America with 170,000 square miles of territory. Through unfortunate wars with larger neighbors, Paraguay has suffered several losses of important territory. In the last war with Bolivia, however, some Chaco territory was gained.

Paraguay is reached by the Parana River system through Argentina, and more recently by airplane. Its capital, Asuncion, is connected by rail, also, with Buenos Aires. That part of the railroad which lies in Paraguay, some three hundred miles, constitutes Paraguay's only railroad, with the exception of a few small private roads operated by large corporations in connection with their interests. This fact, taken together with that of the lack of roads, suggests one of Paraguay's greatest problems, lack of adequate transportation.

The Population

The population of the country is largely a mixture of Spanish and Indian. The predominant Indian group was the Guarani, a fairly advanced and capable tribe which has left its impress on the life of Paraguay. Not only has it left its blood flowing in the veins of most Paraguayans, but also its language remains and is spoken by most of the people. Spanish is the official language, but in the outlying parts of Paraguay children do not learn Spanish until and unless they go to school. There are more Paraguayans who cannot speak Spanish than there are Paraguayans who cannot speak Guarani.

Nobody knows how many people are living in Paraguay. No census, accurate or inaccurate, has been

taken. Only estimates of population exist and these vary considerably. The estimate for the total population is usually given as 1,000,000. The estimates for the largest city, the capital Asuncion, vary from 100,000 to 170,000. The city probably has more than 100,000 today. It is interesting to note that the total population estimate is little greater today than it was in 1865. In that year began the disastrous five-year war with powerful neighbors, Argentina, Uruguay, and Brazil, which reduced the adult male population to an estimated 30,000. Paraguay has few cities. The second largest city has a population of perhaps 15,000 or 20,000.

An Agricultural Country

Paraguay is an agricultural country. A bit of industry exists in Asuncion and a few other places, but not much. A large proportion of the industry which does exist is controlled by foreign capital. Most of Paraguay's manufactured goods are imported from the United States, Europe, and especially Argentina. Asuncion has sometimes been called a branch office of Buenos Aires, meaning that Paraguay is largely dependent upon Argentina for her economic livelihood. This is due in a large part to the fact that virtually her only economic outlet is by way of the Paraguay-Parana water system through Argentina. There is a great deal of interest in Paraguay, as well as in other countries, in securing transportation facilities through Brazil and Bolivia in order that this dependence on Argentina might be diminished. Agriculturally, too, Paraguay depends much on Argentina. The chief crops are yerba mate, mandioca, cotton, tobacco, peanuts, citrus fruits, and other tropical or sub-tropical fruits. Some corn is grown but virtually no wheat. Hence nearly all the flour used is imported from Argentina.

Paraguay is a level rather than a mountainous country and only a small percentage of the tillable land is being used. Rainfall over most of the country is

sufficient and there is no good reason why a much larger agricultural production could not be secured. There exists also quite a large cattle industry. The climate is more or less sub-tropical, the tropic of Capricorn running through the center of the country. The summer months are hot, to be sure, and often humid, but throughout the year Paraguay has a great deal of pleasant weather.

Religion and Morals

The moral and religious standards in Paraguay are far from high. Catholicism is the religion of the state, but other religions are tolerated with considerable reluctance, however, by the church hierarchy. The Catholicism which prevails is less enlightened than that of some countries. It is interesting to note that even John W. White who thinks that in other Latin American countries Protestant missionaries are a hindrance to the good-neighbor policy and ought to be called home (see his *Our Good Neighbor Hurdle*), admits that Paraguay needs missionaries. Illegitimacy has been estimated to be as high as seventy-five per

cent. This situation has probably been aggravated by the low ratio of men to women in years following 1870.

The Government

Politically, Paraguay is a nominal republic which occasionally gives lip service to democracy but which has had through most of its history, and still has, dictatorship. The present government is not as good as its friends say it is and not as bad as its enemies declare it to be. It seems to be possessed of a social conscience and is taking at least some steps to ameliorate the conditions of the poverty-stricken masses.

The Capital

Asuncion, the capital, is one of the oldest cities in the western hemisphere, its history going back to 1537. It is the only American capital city that has no city water system or city sewage system. It is a picturesque city of yesterday, but there are signs that it is beginning to awaken from its four-century sleep. Via M.C.C. Headquarters, Akron, Pa.

MUTUAL AID IMPERATIVES

By Lois Johns

Every need for and every ability to extend aid are mutual aid imperatives or "musts." Failure to supply these needs and give this aid will mean spiritual loss to the church and to the individuals, but meeting these needs and exercising these abilities will keep alive a sense of brotherhood and stewardship.

The opportunities for mutual aid are almost unlimited. On every hand are needs for aid and abundant resources with which to meet those needs. Much of this aid can be and is given spontaneously—husking bees, barn raisings, quiltings, loans to relatives, Christmas baskets, and gifts of money are but a few forms of spontaneous mutual aid.

On the other hand, organized mutual aid is necessary in order that certain other needs will be met: the man who needs occupational advice may not have a wise father whom he may consult, the girl needing money to go to college may not have a relative who is able to supply it, and the young man wishing to stock a farm may not have the necessary resources. Moreover the man having money to invest may not be aware of the opportunities for using his money in helping his fellow Christians, or he alone may not have sufficient resources to meet a given need. In such situations, organized mutual aid has its place.

The variety of situations in which a system of mutual aid is needed is best described by specific illustrations. The following accounts, all of actual needs, are real mutual aid "musts" if we are going to hold the young people for the church, encourage

settlement in Mennonite communities, lessen economic failures, help young people get a start in home-building and business, and provide opportunities for the expression of brotherly love. (In all cases, pseudonyms have been used in place of the real names.)

Able to help a young man who wants to get on a farm, an Ohio farmer writes: "We have a farm we are living on, and for physical reasons in the family we would like to get off for a few years. We were wondering if you might have a young married man that could get deferred from going to camp if he had the chance to go on a farm. We would prefer some one who was reared on a farm and sufficiently interested to take care of livestock and farm. This farm is equipped with plenty of livestock and implements except grain drill... Some one in the conference would have the opportunity for church work. . . ."

Wishing to help some one into a business, an Indiana man writes: "... I am interested in a young man either just out of C.P.S. or about to be released, who has extensive training or experience in photographic work, to take over an agricultural photography business in the Middle West. The job would consist mostly of taking pictures of registered livestock, of farmsteads, of rural scenes, and a possibility of making instructional slides for colleges and vocational high schools..."

In order to pay a college bill, a C.P.S. man requests

aid. His situation is reviewed in a letter from the Section for Mennonite Aid to the college president: A request for financial assistance from Jay Hoover has come to our attention. You know Jay as a former student and as one who has taken a considerable amount of correspondence work from _____ during his C.P.S. days. Jay is asking whether the M.C.C. is in a position to help him pay a forty-dollar account which he owes _____ College for correspondence work taken during C.P.S. . . .”

Inquiring about a suitable place to settle, a Kansas non-C.P.S. man asks: “We are writing to you because we do not know of any one else who might have the information we seek, namely about a Mennonite settlement where land is considerably cheaper than it is here in _____ County, Kansas. We are renters and have farmed for the last twenty-four years . . . We would like to have a place where farming is similar to the farming we do here, growing grain and raising stock . . .”

For help in financing farm, livestock, and furniture, a C.P.S. man requests information concerning the availability of a loan: “. . . Since Mrs. Daily and I have a farm background and have farmed for several years prior to the draft we feel we should get back to the farm as soon as possible. . . . We are much more interested in owning a farm, even though it is small, than to rent a farm with the possibility of constantly moving after the expense of repairing and beautifying a rented farm. Will help be available in locating a desirable farm in a Mennonite community? We own one-half interest in a quarter of land in a non-Mennonite community in western Kansas . . . We own a small tractor, plow, and duckfoot. We have some household furniture and a small saving . . . Will M.C.C. or some other organization finance the balance of the farm, livestock, and furniture with a loan for a long period of time with a low rate of interest . . . ?”

Needing a month's hospitalization, a discharged Ohio C.P.S. man seeks assistance: “. . . It has been found necessary that I go to a hospital for complete bed rest for a period of at least one month. Further hospitalization will depend on findings of X-rays after one month . . . I should like to know if a loan for the total sum amounting to something over one hundred dollars can be obtained at this time for the one month period . . .”

To open a small machine shop, a discharged C.P.S. man needs a loan. The Section for Mennonite Aid explains his case thus: “This morning Ira Pennell . . . inquired about possibilities of receiving a loan from M.C.C. to open a small machine shop

at _____ . . . He has had four and a half years experience with this kind of work. . . There is a very pressing need for a farmers' machine shop at _____ . . . He thought he should have between two thousand and \$2500.00 to equip himself for the work. . . .”

There is almost no end to the variety of the circumstances which make imperative a system of mutual aid. Young people especially need many kinds of personal and vocational guidance and assistance, and many of them do not know where to turn for such help. Many, too, are the more mature and more established members of Mennonite communities who are concerned about the economic and spiritual welfare of the young people and desire to have means by which they may aid them more efficiently.

Methods for meeting these needs in this complex modern life must be developed; these needs cannot be lightly brushed aside and forgotten. If the Mennonite Church meets them wisely, her youths' loyalty to and faith in the Christian brotherhood will be strengthened. Practical expressions of mutual aid will make more meaningful the expression *Christian brotherhood* and will be a ringing Christian testimony to the world.

BETHEL COLLEGE IS DEBT FREE

To the friends of Bethel College:

Thanks to you, and you, and you. Thanks to everybody who had a share in helping Bethel College pay its old debt. First and foremost, however, thanks to God our Heavenly Father for His help and guidance in this undertaking and its final achievement. The old debt was of long standing. It began some twenty years ago and in 1932 reached an amount close to \$142,000. How dark the future looked for Bethel College at that time! Some schools were going bankrupt. What a burden the old debt was. The Lord has heard and answered the prayers in this regard of the many friends of Bethel College. The Lord has helped and has made others willing to help. The old debt is finally paid. In view of this the Executive Committee of the Board has decided that Founders' Day, October 12, the anniversary of the corner-stone laying of the Administration Building, is to be celebrated this year on Sunday, October 14, with a special thanksgiving program in the afternoon and evening. More detailed announcements will be made later. For the present we say: “Thank you all again. Praise God from whom all blessings flow, and may He help us all henceforth to keep Bethel debt free.”

Gratefully in behalf of Bethel College,
Ed. G. Kaufman, President

“Owe no man anything but to love another.”

OUR MINISTRY OF EDUCATION

By J.H. Langenwalter

THE IMPORTANCE OF INTEREST

There are churches which seek earnestly to prepare people for the Way of Life for all mankind. They do this because they are interested in people as they see them from the viewpoint of Jesus. They start to develop this kind of interest early in the life of those entrusted to them. That makes it largely a matter of deep interest for the Sunday School. Many later decisions can be traced to these early impressions in the home and in the Sunday School. One wonders what those in service, because of the recent world conflict, could tell us on this subject.

There are churches which are fully as deeply interested in the children of their community as they are, or think they are, in children across the seas. Too often, however, it seems so much easier to lend an ear to the appeals which come from far off than to do the obvious thing for the good of children within the home, the church or the community.

Too many of our buildings are planned for the older people. Too often children are placed into rooms for the Sunday School period which stand in discouraging contrast to what they find in the public schools. They say nothing, but they make comparisons which determine their attitudes during very important periods of their lives. "But these ye ought to have done, and not to have left the other undone." Matthew 23:23b.

There are churches which seek to give to each according to his needs. That is encouraging. It makes for a sense of unity in a normal way. It is also the most interesting and the most satisfying way of meeting our opportunity-responsibilities in that part of the church work which is fundamental for the future.

There are churches which have discovered that interest is an important factor in the up-building of really helpful Sunday Schools. To have made that discovery, and to have acted on it, is both a reward and a challenge. It is also a source of new discoveries as to the possible meaning of the work we are trying to do. More than that, it is the way in which we learn to appreciate each other both as to our needs and as to our possibilities of service.

Some of the finest friendships have been formed as people have worked together for the good of all groups in the work of the church, especially at home and then also abroad. Unfortunately, the opposite is also true. Some of the finest possibilities for fruitful friendships have been lost because, even in church work, self-interest has too often overshadowed Christ and His interest for all mankind.

QUOTE

Arthur E. Morgan, expert on "the community":

"There is greater range of ability among 'common' people than we recognize. Limitations are not so much in present or latent skill as in personal character, such as persistence, intelligence, self-control, care of one's physical health, dependableness and social interest . . ."—"Community Service News"

Roy L. Smith, Editor of "The Christian Advocate":

"Somewhere in the program of every Annual Conference (Methodist) there must be provision for a searching of souls. Nothing more important can possibly come before any body of Methodists than this thing of cleaning up the hearts and lives of those who are to stand in the pulpits to proclaim 'the acceptable year of the Lord.' Ancient jealousies, feuds, grudges, rivalries, and political machines must go. Personal habits must be inspected. Ambition must be brought under subjection to Christ."

H. F. Rall, retired seminary professor:

"In his wisdom and love God has set us here in close relation to others. A mere individual is no real man. To be a man is to live in home and community and nation. To be a Christian is to love and share, to labor with others and to serve them. God's providence is personal but never merely individual."

Richard M. Fagley, Secretary, Commission on a Just and Durable Peace:

"The experts believe that other states will be able to make atomic bombs in three to five years. When and if that happens, when two or more states can bring about their mutual destruction, the final race to disaster will, in all likelihood, be short indeed. Through God's mercy, a remnant in some forgotten isle or some deep tunnel might be spared to begin again the long uphill trek. We dare not, however, expect much undeserved mercy. We have had too ample warnings of judgment, to mistake the consequences of continued disobedience. We know, as Major George Fielding Eliot has pointed out, that the logical outcome of the full development and use of atomic bombs is the extinction of life on earth."

David D. Eitzen, professor of pastoral counselling:

"An emotional state manifests itself physically. Chief among the physical symptoms of fear, worry, anxiety, resentment, and guilt feelings is chronic fatigue."

Errol T. Elliott, Editor of "The American Friend" (Quaker):

"Her (Japan's) defeat does not mean our victory. In large measure we shall find that defeat is indivisible. This is not victory. There is only less of defeat for the Allies, at the present time, than for the Axis nations. We are all defeated more than we know. It will begin to catch up with us sooner or later in the difficult days ahead."

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Verney Unruh
Vice President
North Newton, Kan
Ruth Ewert
Secretary-Treasurer
North Newton, Kan

ART IN C. P. S.

By Randy Penner

The C.P.S. arts and crafts show which was held recently in conjunction with the General Conference brought into the public eye evidence of the fact that there is artistic ability in some of our men. Even more is no doubt lying dormant in others and has not been expressed because of the lack of stimulation. It is surprising to note the interest which is often aroused by directive stimulation, and with a little encouragement it can grow into something beneficial and worthwhile.

It seems to me that such an exhibit as was mentioned at the beginning should be made an annual affair and should be continued even after C.P.S. ceases to exist. It should probably be held in connection with some outstanding occasion such as, for instance, the song festival of the Western District. The two programs could be joined very fittingly because they are so closely related by their very nature. The exhibit should be thrown open to entries by all ages of both sexes and classified accordingly.—I was going to suggest the bestowing of annual Mennonite awards in art upon outstanding achievements, but I remember at the same time that one of the primary objectives of progressive Christian circles is to do away with the competitive element.

Arts and crafts are possibly the most productive outlets C.P.S. men have for self-expression released in constructive thinking and doing. And let me impress upon the constituency that this is all-important in a program where continued regimentation of personality is inclined to deaden the senses and dampen initiative. This is indeed a problem to be reckoned with, for there are too many of our young men merely "sitting it out," as it were, and spending their leisure hours doing just that. Perhaps the arts and crafts have therapeutic value even within our own group.

For some time a number of us in MCC-CPS have felt the need for centralizing artistic talent in order to create a compact and fertile nucleus from which great things might grow. There is something about the association of like-minds which stimulates individual and group endeavor. But as yet nothing of this nature has been realized, although the crafts school which just adjourned here at Denison is a definite step in the right direction. Several men from various mid-western camps were assembled here for the express

purpose of obtaining schooling in crafts, and they were more or less under the tutelage of a fellow camper who is especially adept with his hands.

Perhaps from amid the frustration of C.P.S. will arise some noble accomplishments worthy of recognition as lasting memorials to the ceaseless struggle of men to break loose from and shatter the encroaching tentacles of bondage. Conscriptio will not deter us all from artistic enterprise; in fact it has fired us with a burning zeal to counteract its menacing claws with all that is within us. We who chafe neath the bonds of regimentation more readily than the average must and will make our testimonies known through the avenues of the arts.

Seventh Annual Retreat at Mountain Lake, Minnesota

The seventh annual Mountain Lake Young People's Retreat of the General Conference churches began on Sunday evening, August 19, with a service held in the village park. The guest speaker, Rev. Andrew R. Shelly, pastor of the Stirling Avenue Mennonite Church, Kitchener, Ontario, Canada, spoke on "The Inspiration of Possibilities."

Sessions on Monday and Tuesday convened at the Bethel Church. After the morning chapel, Rev. B. J. Braun, pastor of the Carson Mennonite Brethern Church, Delft, Minnesota, led us in the Bible Study class. "The Holy Spirit" was the subject of study. Rev. B. J. Nickel of the Butterfield Mennonite Church was in charge of the music period which followed. During the Inspiration Hour, the Rev. Victor Graber, pastor of the Immanuel Mennonite Church of Delft, inspired the young people to a life of absolute surrender to Christ.

The noon lunch and recreation prepared the retreaters for a few more hours of study. Rev. Shelly discussed with us "Problems Facing Mennonite Youth Today." After another period of singing we divided into groups. The girl's discussion groups were led by two pastor's wives, Mrs. August Ewert of Mountain Lake and Mrs. B. J. Nickel of Butterfield. Leader of the boy's group was Rev. Dan E. Friesen, Pastor of the Mennonite Brethern Church of Mountain Lake. Monday evening Rev. Shelly gave an inspiring message on "It Pays To Be A Christian," followed on Tuesday evening by "Our Heritage and the New Fron-

tier." The busy retreaters' day closed with an After-Glow service in the park.

The business meeting was held Wednesday morning after the regular shortened class periods. At this meeting officers were elected to plan the 1946 retreat. Norman Voth and Irene Kliewer were reelected as president and vice-president, respectively. In the afternoon the group enjoyed a picnic at Marten's Creek. The retreaters met around a campfire that evening for an impressive consecration service. Rev. Shelly's message on "Expanding Spiritual Horizons" brought the retreat to a close.

We have enjoyed this time of study and fellowship around the Word. We trust that as we heed the challenge of our motto, "Whosoever will lose his life for My sake, the same shall save it" (Luke 9:24b), we will be "Youth All-Out For Christ" as our theme suggested.

—*Sidonia Nickel, Secretary*

YOUTH JOTTINGS

—"David Livingstone, wasted to a skelton and dying in Africa, on his knees cried out: 'Let Thy blessing be upon every man who will help 'Others,'"—Bulletin, Aberdeen, Idaho.

—Copies of the "Smoke Jumper" supplement that appeared in a recent *Mennonite* are still available free of charge. Write *The Mennonite*, North Newton, Kansas, for free copies.

—A unique colored comic (not funny tho) pamphlet of eight pages can be secured free of charge from the Church Peace Union, 70 Fifth Avenue, New York 11, New York. The theme of it is "The Churches, Temples and Synogogues together with men and women of all faiths throughout the world have a heavy responsibility to help make the World Charter of the United Nations effective." The pamphlet undoubtedly is not fully acceptable to most Mennonite believers in non-resistance, but it is a good example of a modern means of education that is being used effectively in new realms.

—Peace Time Conscription . . . A Problem for Americans is an excellent little pamphlet which can be had for five cents from the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa. —Rev. P. H. Richert reports that the Tabor Church is seriously considering the adoption of a mutual aid plan for the borrowing and loaning of money.

Church Membership in the U. S.

New York, Sept. 6—Church membership in the United States has reached an all-time high of 72,492,669 persons, more than 52 per cent of the population, according to the 1945 edition of the *Yearbook of American Churches*. The total membership figure, as officially reported by 256 religious bodies in the continental United States, represents an increase of 3,991,483 over that compiled for the previous issue two years ago. Total church membership, as well as

the proportion of church members in the population, has been increasing steadily for many years.

Among the Protestant groups the Methodist Church reports the largest membership—8,046,129 persons, followed by the Southern Baptist Convention with 5,667,926. The figures in the *Yearbook* are mainly for years ending in 1943 and 1944.

Thirteen religious bodies each reported over one million members, a total of 59,767,348 persons, equal to 82 per cent of the total church membership. These thirteen bodies, and their memberships, are as follows:

The Roman Catholic Church	23,419,701
The Methodist Church	8,046,129
Southern Baptist Convention	5,667,926
Jewish Congregations	4,641,184
National Baptist Convention, U.S.A. Inc.	4,021,618
National Baptist Convention of America	2,352,339
The Protestnat Episcopal Church	2,227,524
Presbyterian Church in the U.S.A.	2,040,399
The United Lutheran Church in America	1,690,204
Disciples of Christ	1,672,354
Northern Baptist Convention	1,555,914
Evangelical Lutheran Synod of Missouri, Ohio, and other states	1,356,655
Congregational Christian Churches	1,075,401
	<hr/>
	59,767,348

The number of members 13 years of age and over is estimated to be 59,717,107 persons, also the highest figure ever reported.

Twenty-three Baptist denominations have a total of 14,208,193 members; twenty Methodist denominations have 9,924,842 members; twenty Lutheran denominations have 5,129,147 members. The 256 religious bodies report 253,762 local churches.

FOR US

If we have not learned that God's in man,
And man in God again,
That to love thy God is to love thy brother,
And to serve thy Lord is to serve each other—
Then Christ was born in vain!

If we have not learned that one man's life
In all men lives again;
That each man's battle, fought alone,
Is won or lost for everyone—
Then Christ hath lived in vain!

If we have not learned that death's no break
In life's unceasing chain,
That the work of one life well begun
In others is finished, by others is done—
Then Christ hath died in vain!

If we have not learned of immortal life,
And a future free from pain,
The Kingdom of God in the heart of man,
And the living world on heaven's plan—
Then Christ arose in vain!

Gilman:

CORRESPONDENCE

FIRST MENNONITE CHURCH McPherson, Kansas

The Mennonite Church group of McPherson had their constitution approved and adopted on March 11 and 18. A copy was then sent to the Home Mission Board, which gave its approval after which it was put in printed form and placed in every home. Members secured their letters from other churches and on July 22 an organization meeting was held. Thirty-three signed as charter members.

On the following Sunday, a business meeting was called to elect all the necessary officers in compliance with the constitution.

Baptismal services were held on August 19 when six young people were received into the church. We have charter members at the present.

On August 26, members of this church and a few visitors participated in the Sacred Communion.

For the past several months the average attendance was sixty. The record attendance was 105.

Members of the group have been looking at other churches to get ideas in drawing up plans for the new church building. Word has been received from Jonas Graber that a building permit can be secured from the WPB. The group is planning to go forward.—Mrs. J. W. G., Corr.

EDEN MENNONITE CHURCH Moundridge, Kansas

On Friday, August 31, the Eden Church held its annual Harvest Festival at the Wm. Juhnke picnic grounds. This was their first peace-time festival, and a large crowd gathered. The forenoon program consisted of a program by the Junior Sunday School, after which Rev. Walter Gering made a few remarks relative to the festival. After a lunch in the open under the trees, the congregation gathered once more to hear an interesting and inspiring message by Rev. J. N. Byler. Rev. Byler, the Relief Director in the Mennonite Central Committee, told of the work the M.C.C. is doing in foreign fields, and also of what is being planned in the future. The need is great, and the group responded generously in the two offerings. Thanks to the Almighty for a bountiful harvest. Only by sharing with others less fortunate can one rise to the fullest that which is given from above—Ellis Goering, Corr.

RELIEF

Mennonite Representative in Europe

C. F. Klassen arrived in England on August 23 with the hope of tapping various channels of information regarding the plight of displaced Mennonites in Europe and with the hope of entering British-occupied Germany. At the same time Akron received a call for help in behalf of several thousand dis-

placed Mennonites now interned in Denmark. The London M.C.C. office was requested to make immediate investigation. The latest message from London indicated that Bro. Klassen was leaving for Copenhagen, Denmark, on August 29.

Workers Return from Paraguay

Vernon and Mrs. Schmidt arrived in New York, August 26, having returned from the Paraguayan Chaco and Asuncion by way of Buenos Aires. Brother Schmidt's return terminates almost four years of service among the Mennonite colonists of Paraguay. Sara Hinstead Schmidt had joined Brother Schmidt in April, 1944, and served as a practical nurse in the Fernheim hospital and colony communities. Brother Schmidt first assisted the Hutterites in building a community hospital, and then began to direct the grading of a favorable road through the Chaco from Filadelfia in the Fernheim Colony to the only railroad running into the Chaco, approximately sixty miles away. This required that sections of the previous wagon paths be re-routed through the Chaco tangle to shorten distances or improve dainage. To prevent the Chaco from reclaiming its own, to improve grading and drainage, a full-time crew will continue to work on it.

Deadline Days for Christmas Carton Project

Christmas carton requests received from interested families and church groups have exceeded the total of 7,000. More than 5,000 packed parcels have already been returned to Akron. It is necessary that all filled cartons be sent in as rapidly as possible. All cartons which have remained unfilled should also be returned promptly.

The time and expense involved in acknowledging the receipt of each packed carton can well be understood by each participant. The silence of the M.C.C. offices in this matter is in no way indicative of the measure of appreciation that is felt for each person's generous support of this project.

"Tools and Utensils for Relief"

The Mennonite Central Committee has received authorization from the President's War Relief Control Board and other government agencies concerned to conduct a "Tools and Utensils for Relief" program. Full details and instructions regarding contributing and shipping tools and utensils have been released to all Mennonite and Brethren in Christ church papers.

As these notes are being written the regional directors of Mennonite camps, along with area pastors and personnel from the C.P.S. Section are meeting at Akron. C.P.S. demobilization and policies regarding the closing of camps are some of the chief topics for discussion. Other concerns relate to the opening of additional special projects in the fall, camp pastors and the ministerial program, and the matter of providing more counseling for the men in the camps and units.

The day when the first men will be released is still uncertain. Selective Service met this week with the

House Military Affairs Committee to determine, among other things, the mind of Congress regarding C.P.S. demobilization, but it appears evident that nothing definite will be known until Congress convenes on September 4 and some disposition is made of the Winstead Bill.

Tools and Utensils for Relief

(This program has not been worked out for Canada as yet, and hence the details released here apply only to the States.—Publicity Editor)

One of the most acute shortages in the most western European countries is that of the tools with which to rebuild the wreckage left by the war and to till the soil. Tools and utensils which many of our people will be glad to give will help the people of these countries to get back on their feet and help themselves, thus hastening a return to a normal life. Either new or used tools and utensils may be contributed.

The Mennonite Central Committee has been urged to present this need to the churches of the United States which support the Mennonite Relief Program. It is felt that this is a worthy project, and Mennonites interested in contributing to this need are encouraged to do so. Contributions will be divided approximately equally between France and Holland, where we have set up our own distributing organizations.

Tools That Can Be Used to Advantage

Carpenter Tools: hammers, hatchets, saws, planes, wood chisels, squares, braces, bits, draw knives, bench vises, trowels, plumb bobs; **Gardening Tools:** hoes, rakes, shovels, spades, hand cultivators, potato forks, 1-horse cultivators; **Other Hand Tools:** axes, pliers and pincers, tin snips, soldering irons, crescent wrenches, pipe wrenches, emery grinders and bench, cold chisels, hacksaws and new blades, punches, riveting hammers, blow torches, wrench sets, three cornered saw files, mill files, screw drivers, pocket knives, pitch forks, grass sickels, scythes; **Household Utensils:** table knives, table forks, teaspoons, table-spoons, stirring spoons, soup dippers, cooking utensils (medium sized), butcher knives, kitchen knives, pans, pails, tubs, metal plates, can openers, cork-screws, coffee pots, teapot (metal), milk pails, milk cans, brooms, brushes, kitchen gadgets of every description, ironing boards, flat irons, scissors, drinking cups, oil cloth, paint brushes, frying pans, colanders, soup kettles, baking pans, pancake irons.

Conditions of Used Tools to Be Acceptable:

Only tools which have a good deal of practical usability can be accepted. All tools contributed must be in good repair. Electric welding or brazing is an acceptable means of repairing many broken or partly broken tools and making them useful. This must be done before the tools are sent in. All tools to be contributed should be oiled, greased, or painted. Rusted tools should be cleaned with sandpaper or emery paper before being painted.

How Tools Should Be Gathered and Shipped

1. Congregations or groups of congregations should arrange for a suitable place to which the contribu-

tions can be brought for packing.

2. Small tools should be boxed. Sharp tools should be wrapped or individually boxed to prevent damage to sharp edges and injury to those who handle them. Larger tools may be securely banded in bundles. Do not use rope or twine for bundling tools, because it will stretch and the tools may be lost in transit. Wire or metal banding should be used. Be sure that the banding is adequate. A little extra is better than not enough.

3. Shipment should be made by rail or truck freight, prepaid, to the Mennonite Central Committee as foregoing paragraph. Original bill of lading should be sent in immediately, advising the Mennonite Central Committee that the shipment is on the way.

5. Final packing of tools and utensils for overseas shipment will be handled at Akron.

Some Questions Answered:

Q. Can new tools and utensils be accepted?

A. Yes. Our program has been approved for either new or used tools and utensils.

Q. What criteria should be used to judge whether used tools are good enough to contribute?

A. Usability is the test. If tools are good enough to do good work at home, they would do the same in Europe. Do not send junk or cheap, trashy things. Remember, our contributions go out "In the Name of Christ." Let our gifts be worthy of the Name.

Q. What about repairing broken or worn tools and utensils?

A. Many tools and utensils can be made useful by proper repairs. Electric welding and brazing can often restore a broken or partly broken tool to a high degree of usefulness. Repaired tools and utensils are acceptable, PROVIDED they are in good usable condition. Repairing must be done before the contributions are forwarded to Akron. Rusted tools should be cleaned and all tools should be oiled, greased or painted.

Q. What kind of cooking utensils are most desirable?

A. Medium sized aluminum, stainless steel, or cast iron. Porcelain enamel ware is accepted if not more than slightly chipped, but must be more carefully packed for shipment.

Released—August 29, 1945

M.C.C. Headquarters, Akron, Pennsylvania

C. P. S.

C.P.S. Men Rescue Hikers

Seven C.P.S. volunteers from Nederland, Fort Collins, Colorado, side camp, assisted a local sheriff in rescuing five girls from the Colorado Rockies on the night of August 9. The girls, hiking in the mountains, were evidently marooned on a ledge. One of them had fallen into a boulder field and had to be carried out by stretcher for twenty-five miles.

Recognition Given to Firefighters

Members of the C.P.S. units in the Far West are

receiving a number of commendations from Forest Service officials for the excellent service they have been performing. The following excerpts have been taken from a letter which was addressed to the men at North Fork camp:

"It is fires like this one that call for our best efforts and a strong will to win. As you are aware this same area was ravaged by fire six years ago, almost to the day, and millions of feet of valuable timber and watershed was destroyed. There may have been a repetition of such an occurrence but it not been for your fine work . . . On fires of this sort there are always trying circumstances; the hikes are long and hard, the weather is hot, the rations are short and irregular, and sometimes the beds don't arrive . . . The fellows like you who can take these discomforts, do the job, and come out smiling are the ones who make fighting go efficiently and effectively."

PEACE SECTION NOTES

Military Conscription

It has been reliably reported that President Truman will ask Congress to enact legislation to provide for peacetime military training. Since peacetime conscription is considered a dead issue it is believed that this type of legislation would be a compromise which might be acceptable to the nation. The plan would encourage every young man to volunteer for evening periods of training in the National Guard or joining up with an R.O.T.C. unit in either high school or college. Failing to volunteer for either of these services would mean that a man would be drafted upon reaching the age of twenty-three to serve one year in the regular army.

In the meantime the President has asked for a two-year extension of the present draft. These developments indicate that the military group is powerful in this country and will make a bid to continue their interests in peacetime.

Released, August 29, 1945

M.C.C. Headquarters, Akron, Pennsylvania

COLLEGE NEWS

BETHEL COLLEGE

Traditional activities and meetings attending the opening of school began Sunday afternoon, September 2, with the Faculty Consecration Service led by President Kaufman. Dr. Langenwalter and Prof. Menno Harder discussed, "What Makes a College Christian?" and a report was given by Dean Goertz on plans for accrediting courses taken in camp by returning draftees. The group then enjoyed a fellowship supper in charge Helen W. Penner. Testing, enrollment, and counselling of students began Tuesday and continued throughout the week, with the evenings devoted to the usual campus tour, music program, the S.C.A. reception, and the Fall Mixer. The Women's Association gave their annual tea for the students and faculty Wednesday afternoon. Dr. J. Winfield Fretz spoke on "Wanted: a

Christian Education" at the formal opening service on Sunday evening, September 9.

(No Bluffton or Freeman news received this week)

Mennonite Biblical Seminary and Bible School News

Report of the Meeting of Students, Board Members, and others interested in opening the Mennonite Biblical Seminary and the Mennonite Bible School held Friday, August 31, 2:30 p. m. in the chapel of Bethany Biblical Seminary, Chicago, Illinois.

After a brief introduction, Rev. J. N. Smucker, president of the General Conference, made the opening remarks in which he pointed out the great importance of the schools and the responsibility we as students and faculty as well as all who are connected with it have. The Lord expects us to be priests who are concerned about the salvation of souls and prophets who bring the Word of the Lord to them, but most of all he wants us to be saints who live a holy life in accordance with the Word that is taught and preached.

Rev. A. S. Rosenberger, President of the Seminary Board, gave a brief historical review of the Seminary, going back to the Witmarsum Seminary at Bluffton, Ohio, 1921. He also explained our affiliation with Bethany Biblical Seminary and the reason for calling our school THE MENNONITE BIBLICAL SEMINARY AND THE MENNONITE BIBLE SCHOOL. Reverend Rosenberger reminded us that the foundation on which our Seminary is built is Jesus Christ as expressed by Paul in I Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ."

A telegram from Dr. Ed. G. Kaufman, President of Bethel College and a member of the Seminary Board, was read by President Warkentin. His wishes were expressed with the words of Paul in I Thes. 1:2-3: "We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

Dr. A. Warkentin, President of the Seminary, based his remarks on Rev. 3:7-8. We see it is the hand of the Lord which has opened the doors for the General and Central Conferences to establish these schools. It is a door for deep spiritual and scholarly preparation of all who want to serve Him, a door for consecrated service in the Mennonite Church and on the Mission Fields and a door for work in the Kingdom of God at large wherever our help is needed.

Who should enter this door opened by God? Those whom the Lord has called, those who are converted from a selfish to a holy life and those who have consecrated themselves to the Lord for service.

Robert Hartzler, a former student of the McCormick Seminary and James Smucker from the Chicago Theological Seminary gave brief expressions of their interest and concern.

Each one of the students present expressed his high hopes for the beginning and future of our Semi-

nary.

Rev. John T. Neufeld from the Mennonite Bible Mission and Rev. E. A. Albrecht from the First Mennonite Church gave brief expressions of welcome and interest in the school as well as words of invitation to join the Mennonite Fellowship of the city.

These brief messages were intermingled with songs of devotion and consecration as well as prayers.

The meeting of fellowship was closed by a season of prayer and consecration by each member of the entire group.

Those present were: J. N. Smucker, A. S. Rosenberger, A. Warkentin, E. A. Albrecht, John T. Neufeld, James Smucker, Robert Hartzler, Willard Wiebe, LaVerne Rutschman, Gerhard Neufeld, Ernst Harder, Arnold Claassen, Ruth Ewert.

The entire group had dinner together in a special room in the Wabash YMCA Hotel, after which they continued their meeting of consultation and discussion. Doland Unruh and Rufus Baehr joined the group for the evening meeting.

The spiritual atmosphere of the school was discussed first. It will be largely what we make it, therefore we want to strive to make it Christ-centered, an atmosphere where the spirit of love, prayer, consecration, humbleness and tolerance prevails, yet at the same time shall try to achieve sound and sanctified scholarship. Our tolerance shall be in the spirit of love which gives, forgives, and gives up in order to keep the unity of the spirit, but at the same time one which is firm in Christian convictions. We will strive to achieve sound and sanctified scholarship by critical observation, by spirit enlightened interpretation and by application in sincere Christian service. The seminary should not try first of all to produce Christian leaders of people, but devout followers of our Lord Jesus Christ.

Already arrangements are being made with Mennonite churches in the community—both General and Central Conference churches—for practical work for student pastors.

The publication work of the seminary was also briefly discussed. Regular weekly reports are to be submitted to our conference papers and other periodicals who are desirous to help along in this new venture.—A. Warkentin, September 1.

SLIDES FOR RELIGIOUS EDUCATION NOW AVAILABLE

Previously it was announced that the Bethel College Historical Library was preparing a slide collection on Mennonite Life, Principles, and History. This project has been enlarged and now includes also slides on Bible stories and the Christian Church as a whole. Thus the slide collection consists of three divisions: (1) Bible series, (2) Christian Church series, and (2) Mennonite History series. It is our aim to furnish from five to ten sets of slides consisting of about fifty each, and lectures on each of these sets. A college representative will be glad to show the slides in any church within driving distance. For more distantly located churches the slides, with a written lecture, will be mailed on request. A bull-

etin with full information to topics and slides is in preparation and may be ordered from C. Krahn, Bethel College, North Newton, Kansas.

JOTTINGS

—**Wichita, Kansas:** The editor of the **United States News** has been taking a definite stand in his editorial columns against un-Christian agreements made at the Potsdam Convention and the use of the atomic bomb with its atrocious destruction of civilian populations. At the Wichita Lorraine Avenue Mennonite Church business meeting recently it was decided that the peace committee write a letter of approval to the editor. Individuals are urged to do likewise. The address is: Mr. David Lawrence, Editor of the **U. S. News**, 24th and N. Street, N. W., Washington 7, D. C.

—**Emmanuel Mennonite Church, Galva, Kansas:** September 2, we were very fortunate to have Rev. J. H. Langenwalter with us this evening. Our C. E. Society invited him. He gave a very inspiring address on "What Youth Faces Today and How." The Juniors sang a song and a chorus, and after the message a men's vocal and instrumental trio rendered the very fitting number "Walking in the King's Highway."

—**C.P.S. Camp, Downey, Idaho:** Some of the men travelled to Yellowstone Park over the Labor Day weekend. On August 29 we had some Fort Collins visitors. They were circling through Yellowstone, Downey, and Salt Lake.

—**Rev. and Mrs. Gerald Stucky and daughter** were to leave on September 5 for Colombia, South America, where they are to open a new mission field, according to the **Berne Witness** of August 31. They were to board a Pan American Airways plane on Sunday and arrive in Columbia on Wednesday. The actual flying time is only about twelve hours, but there are stopovers in Guatemala, Panama, and other places. The Stuckys will not be able to go into mission work proper right away, but will take up language study when they get there. Rev. Stucky, who has been serving the Berne, Indiana, Church for several months as assistant pastor, gave his farewell message on Sunday night, September 2, when he also showed colored pictures of South America. A farewell love offering was held at the meeting. Regarding his ministry the **Berne Witness** says, ". . . his uplifting influence in the church has been keenly felt and especially have the young folks been flocking in for his strong and direct sermons."—The Berne Church has a new 300 watt slide projector donated by the E. W. Baumgartner Sunday School class.

—**Recordings** were made of the program of the Habegger family reunion held at Berne on September 2. It is hoped that one of these can be sent to relatives in Switzerland by mail or by someone going there. Other records are to go to relatives spread widely throughout the U.S. The Habegger relatives number 731.

—**Freeman, South Dakota:** Rev and Mrs. Orlando Goering are planning to go to Chicago, where Rev. Goering will attend seminary.

—“**Mennonite Relief given in the name of Christ**” is on each Christmas carton that our churches send to Europe.

—**The Bethesda Mennonite Church of Henderson, Nebraska,** together with two other local churches, had a young people's retreat August 27 and 28 with Rev. Walter H. Dyck, Beatrice and George A. Peters of Hillsboro, Kansas, as the main speakers. A total of 104 enrolled for the sessions. Four came from Beatrice. It is also reported that three of the Bethesda young people attended Camp Wood retreat in Kansas this summer.—The Bethesda Church is planning to raise a fund for aiding C.P.S. men as they are discharged from camp.

—**The Peace Committee of the General Conference** met at Bluffton College on August 23.

—**Donnellson, Iowa:** Rev. Marvin Dirks visited us on August 27 and 28 and told us of inferment experiences in the Philippines.

—**Wayland, Iowa:** The parsonage shines white with new paint, and the church is also to be painted. Rev. E. S. Mullett attended a ministers' Retreat at Iowa Wesleyan College, under the leadership of Dr. Kirby Page. Rev. Marvin A. Dirks visited our church and the Eicher Church on August 19.

—**Nappanee, Indiana:** On each of two days eight to ten women were to can peaches for Relief. Ralph Metzler had agreed that peaches from his orchard, especially those which had fallen, might be picked for this purpose. The boys and girls were invited to another “Fellowship Day” on which they learned about soldiers for peace who feed hungry children and clothe the shivering. Program included stories, handwork, recreation, singing, and something that was still secret when announced. Participants were to bring lunch, ball, bat and smiling face. On September 2 the pastor, Rev. Jacob Enz, spoke to the two Mennonite churches in Chicago in the interests of the Middle District Educational work.

—**Eden Church, Moundridge, Kansas:** Midweek services this year are to include a session for Juniors. The pastor, who has to visit over seven hundred members, allows thirty minutes for a pastoral call. A total of 150 Christmas Relief boxes were filled. The church yard has been oiled. The church building is to be painted. The new Hammond Organ may appear any day. The pastor, in speaking of coming events, mentions Mennonite History and says, “The war is over and we are beginning to think in terms of peace time activities. Repeatedly the accusation has been made that our youth of today knows too little about the great spiritual heritage which is ours. In order that we may become more familiar with the wondrous ways of God with our people during these many years, we are arranging a series of meetings devoted to such a study for this winter. These meetings are to be conducted the first Sunday of each month at the regular evening service. Dr. Krahn, of Bethel College, who has been making a study of such themes for many years has consented to lead these

discussions. These meetings are to be in the form of illustrated lectures. Thruout the course of the winter, he shall begin with the early days of our history and continue on to the present time.”

—**Married:** Rev. Jacob Friesen, Mountain Lake, Minnesota, and Lisbeth Koehn, Meno, Oklahoma, on September 2. The couple will attend seminary this coming year.

—**First Church, Lehigh, Kansas:** Outside speakers that brought us Sunday morning messages while Rev. B. H. Janzens were on their vacation in California were Abe Peters, Hillsboro; Rev. H. B. Schmidt of the Tabor Church; Rev. W. F. Unruh, Moundridge, and Prof. A. R. Ebel of Tabor College, Hillsboro. The joint Sunday evening meetings came to a close with a C. E. program on August 26. Much interest was shown in these meetings. After supper, one night last week, twelve church members unloaded a carload of sand, which is to be used for completing the new basement of the church.—Mrs. Ferd Unruh, Corr.

—**Immanuel Mennonite Church, Los Angeles:** The parsonage was dedicated on August 26. Rev. and Mrs. Harold Burkholder held open house in the afternoon. Rev. and Mrs. Aaron Jantzen visited the church on August 19. Rev. and Mrs. Albert Jantzen are touring in the West and are expected for a visit in the near future. Miss Eva Duerksen has just returned from Africa.

—**C.P.S. Camp, Downey, Idaho.** Rev. Henry Harder was the guest speaker August 26. The campers recently sent \$135.78 for War Sufferers' Relief.

—**First Church of Christian Mennonite, Moundridge, Kansas:** Beginning with September Rev. P. P. Wedel will again take full responsibility at the Sunday morning services if his health permits: During the past few months he preached every other Sunday.

—**Thank you, pastors.** Recently we sent cards to the active pastors of the General Conference, asking for the name and address of the church's correspondent to **The Mennonite**. By September 5 about sixty-eight of 150 or so pastors had returned their cards. A hearty thanks to all these and also to the others who are returning their's at the present time.

—**Case Studies of Mennonite Communities in Canada** (32 pages, 25 cents) “is an account of very interesting community co-operatives, in farming, canning, health, insurance, and burial, which have been developed by recent immigrants under great difficulty.” Order from Rural Life Association, Quaker Hill, R. R. 2, Richmond, Indiana.

—**Ernest Bachman** of the First Church, Newton, and some willing boys from the First Church and The Bethel College Church have made over two hundred boxes for the Newton Relief Clothing Center. They used the industrial arts equipment at Bethel College for making these boxes which will be used for shipping shoes and soap.

—**Rev. and Mrs. Donovan Smucker and son** left Newton on September 3 for Princeton, New Jersey, where Rev. Smucker plans to work for his B.D. degree. Enroute he will stop at Berne, Indiana, to preach, and then the family will visit with Rev.

Smucker's mother in Bluffton before proceeding to New Jersey. Rev. Smucker recently toured C.P.S. camps and then held protracted meetings at Goessel, Kansas. On September 2, he brought the message to the First Church, Newton.

—**Dr. David D. Eitzen**, Professor of Pastoral Counselling at the University of Southern California, is directing a study in effective counselling at the annual conference for directors of Mennonite C.P.S. camps, being held at Colorado Springs from September 9 to 16. On this same trip to the Middle West, Dr. Eitzen was to stop at Samuel Huston College, a Negro college, and conduct a seminar with the faculty.

—**Dr. J. H. Langenwalter**, Minister-at-Large for the Boards of Education and Publication, is to conduct a Bible study series at the First Mennonite Church, Summerfield, Illinois, September 23 to 30. The general theme, "Beginnings" will be dealt with under two sub-topics, "Beginnings in the Teachings of Jesus" and "Beginnings in the Experiences of the Early Church." Following this Dr. Langenwalter will serve churches in Ontario, Canada, and visit schools in the East where students from our churches are attending, including Bluffton College and the Mennonite Biblical Seminary, Chicago. Before proceeding to Summerfield he will visit the conference for Mennonite directors of C.P.S. camps at Colorado Springs.

—**Kenneth Earl** is the new baby boy of Mr. and Mrs. Eldon Graber, North Newton, Kansas.

—**Married:** Ellen Frances Myers, Fairfield, Pa., and Sgt. Michael Shimcoch, Olanta, Pa.

—**Calvary Church, Mechanic Grove, Pa.**, In the past year Sunday School classes have increased from four to eight and a cradle roll department. A church bulletin was also introduced. A new foundation is to be put under the church building at an estimated cost of \$1,000. The pastor reports that the Young People's C. E. needs to be supplemented with a Junior C.E.

—**Married:** Orpha Schrag, daughter of Mr. and Mrs. Chas. J. Schrag, and Oswald O. Schrag, son of Rev. and Mrs. John J. A. Schrag.

—**Aberdeen, Idaho:** "On August 12, Rev. J. M. Franz, Minister-at-Large of the Pacific District Conference, installed Rev. H. N. Harder as our pastor. Rev. and Mrs. Harder were also received into the fellowship of the church. We bespeak for them a successful ministry in our church."—J. E. Toews, Corr.

Delmar Wedel is to leave soon for Akron, preparatory to going to France for relief work. Forty-three Christmas relief packages were sent by the King's Daughters. A total of \$404.34 has been raised for the Bible School as India.

—**Rev. and Mrs. Elbert E. Koontz of the Second Mennonite Church, Beatrice, Nebraska**, returned home on September 1, after serving the C.P.S. camp at North Fork, California for about two months. While there, Bro. Koontz conducted Sunday morning and evening services and Bible studies on Wednesday evenings. Missionary Albert Jantzen and Rev. H. Albert Claassen served the home church during his absence. The Jantzen's gave interesting reports

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

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Newton, Kansas**

on their work in China and on their internment in the Philippine Islands. They visited Mrs. Jantzen's parents at Deer Creek, Oklahoma, before proceeding to Paso Robles, California, Bro. Jantzen's former home. Katharine Andreas has returned home after completing a summer's work among the migrants in Michigan. We enjoy having occasional Sunday visits from the boys of the Lincoln C.P.S. units. Bro. Dan Widmer recently showed us some very interesting pictures of the California camps and scenery. Our corn prospects are still fairly good although we are in need of additional moisture; we also need a late frost in order to mature the crop.—W. C. Andreas, Corr.

—**First Church, Wadsworth, Ohio:** "The Eternal Light" was the subject of the sermon by Russell L. Mast, starting his pastorate here Sunday, September 2. The auditorium was well filled by an appreciative congregation.—George McBride

—**Burns, Kansas:** Hopes are for beginning construction of the new church building this fall. By that time the congregation hopes to have the basement dug, the foundation poured, and a house torn down so that the wood can be used in building. Members of the church plan to do most of the labor, but a skilled carpenter will be employed for building.

—**Butterfield, Minnesota:** Rev. John P. Suderman is to speak at the evening service on September 16.

**WESTERN DISTRICT CONFERENCE MEETS
OCTOBER 17 and 18**

The **Fifty-fourth Session of the Western District Conference** will be held on **October 17, 18, Wednesday and Thursday** in the **Memorial Hall at North Newton, Kansas.**—**D. C. Wedel, President; Ronald von Riesen, Secretary.**

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, SEPTEMBER 18, 1945

NUMBER 37

Our
Study of the Bible Should Lead Us to Say:
"Let Us Love One Another"



Beloved, let us love one another for love is of God; and every one that loveth is born of God, and knoweth God.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Beloved, if God so loved us, we ought also to love one another .

Smokejumpers Fighting Unusually Many Fires

(The following story of how C. P. S. smoke jumpers are fighting forest fires in the Pacific Northwest comes from Arthur Wiebe, who heads the base camp of these parachute firefighters at Missoula, Montana.)

Jumping has been the order of the day in this unit. Anyone who might have been critical of the large number of men brought here this summer can relax in the assurance that they were all needed. We have not yet run out of men but have come within twelve, including the riggers, of exhausting our manpower. This is very close when you consider the fact that we jumped on hundred men in a three-day period. So far there have been three jumpless days since fire season called for the first jump. We have made over fifty on some days; the total stands at 373 for this region which is more fire jumps than have been made in all the previous time that smoke jumping has been in existence. The fire season, its heavier second half, is just ahead and for the first time in weeks we have more than just the Missoula unit in Region One. We had fewer than fifty men not out on fires for two weeks. It got so that they would come in during the night and go out before twenty-four hours were up; everyone was getting weak and tired from the sixteen-hour work day and then the twenty-mile hikes to the resting places. The strain was really beginning to show, but the present slight intermission has permitted everyone to recuperate. We even hear a little griping, very weak, now and then.

Yesterday they jumped the Negro supplementary troops on a fire in Oregon and one of them was killed when he worked his new release harness too soon. He fell 180 feet out of a tree. Several of our men have been injured, one broke parts from two vertebrae in his back, but he is back in the house in good condition with a cast all over his back. You don't need to tell him to sit up straight. Another man is still in the hospital with three bones broken in one foot and a four-inch chip near his hip on the other leg. This required a painful operation. He was very fortunate, however, because a large snag which he hit coming down fell just behind him. If it would have hit him he would be dead now. Several others have minor injuries. The men claim that they have



One jumper is stepping out into space and another is about to follow him. With his right arm the second man seems to be making sure that the static line, which will tear the cover off his parachute, has been firmly secured. The "spotter," who determines where and when to jump, is looking out of the window.

been jumping in much rougher country than ever before. This goes for the three-year men. There is very little talk of smoke jumping not being dangerous. I have seen many of the men state that they believe it is getting to the point where utmost caution will be needed.

Both of the above-mentioned injuries had to be carried by stretcher for about twenty miles. Another case, that of a Forest Service man, who was seriously burned, had to be carried for more than that, and the

(Continued on page 11)

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kans.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to
MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

LOVE TO GOD is inseparable from love to fellowman. Jesus emphasized the unity of the two when he declared that the second great commandment, "Thou shalt love thy neighbour as thyself" is like the first one and that all the law and the prophets hang not on the first alone but rather upon both. They belong together as one. John later re-emphasized this by saying, "If any man say, I love God, and hateth his brother, he is a liar." Our relationship to God and fellowman is like that of a parent and children. Three-year-old William is resentful towards one-year-old Sue. He hits, pushes, and trips her because he is jealous of her. He would like to have the whole of his parent's affection as he did before the arrival of his sister. He tears the playthings away from her because he has not learned the necessity or joy of sharing. It is difficult for him to understand that the parent can love both of them. However, the parent does and therefore he does not wish to see harm come to either child. Consequently, when William shows resentment towards Sue, this resentment also affects the parent, for the parent is concerned with the welfare of Sue as well as with the welfare of William. Therefore, whenever and wherever we are resentful, hateful, and cold towards a fellowman, we at the same time and place are all of that towards God. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Just as the parent is affected by every attitude that one child takes towards the other, so God is affected by every attitude that we take towards a fellowman, for he loves every man-

SPIRITUAL PAIN is good for us. Spiritual headaches impress upon us that something is wrong. If painful enough they stimulate us to seek alleviation and a cure. Sleepless nights or hours may be distressing but they are packed with fruitful potentialities. They are an indication that some difficulty has been repressed and not brought out into the open and courageously faced. Many times the good in us doesn't have enough of a chance to come to full maturity because the bad in us isn't painful and troublesome enough to us. Only when the sun beats down hard enough and bakes the shallow soil and wilts its plants, does the soil begin to admit that something ought to be done about the layer of rock underneath it. We may delay the operation on a long troublesome appendix of sin until it is about ready to rupture. Not until the pain of our affliction

is greater than the pain of being helped do we tend to seek help. "Blessed are they that mourn, for they shall be comforted."

PEOPLE OVER SIXTY need friendly fellowship and recreation, insists Christ Church, Philadelphia, Pa. The church "was awakened to the plight of . . . old-age pensioners in their run-down apartment houses and decided to do something about it." Today the "Golden Age Club" meets weekly in a room bright with flowers and plants. In the room are comfortable chairs and rockers and colorful vases and other gifts that help to make it a pleasant meeting place. The members of the club enjoy games, books, magazines, movies, recitals, book reviews, lectures by travelers hobby programs, trolley rides, picnics, visits to historic places and river boat rides. Refreshments are also supplied by the club. All of this is without charge to these elderly people who have little in finances. Thus one church seeks to combat in its own way the gloom and loneliness which so often afflict the elderly. The thesis of this church cannot be denied. Elderly people do need fellowship and activity that stimulates the glow of life. In our churches there are old people that feel this need. One young pastor was praised by one of the church members because he had the ability and took it upon himself during a church event to sit right in with the elderly ladies and engage them in a lively, meaningful conversation. The loneliness of old age is not a light matter for those who feel it.

MINISTERS' SALARIES in the General Conference may not come up to those of the Upper South Carolina (Methodist) Conference. A survey shows that during 1943-44 the average salary of one hundred ministers in this Conference was \$2,650.11. This is considered a little high for the whole state. However, the average salary for all white Methodist ministers in the state was over \$2,000. These figures do not include the usual 15 per cent allowance for house rent. Most charges in South Carolina supply furnished parsonages. The Upper South Carolina Conference, in 1944, adopted a minimum salary standard of \$1800. Perhaps, one reason for the relatively high income mentioned here is that 63 per cent of the ministers served circuits of three or more churches.

Mutual Aid Strengthens the Local Congregation

By J. Winfield Fretz

Present Conditions

Everybody knows that the present conditions are going to be permanent. We have to admit that we often hear and use the expression, "times are good." By that we mean that the prices are high, the wages are good, work is plentiful, and few people complain about money being scarce. But we know that these "good time" refer to economic prosperity and not to moral or religious vitality. Underneath the seeming surface prosperity is the deep and abiding sense of fear. People with jobs are afraid they will lose them; people in middle age are afraid they will not have adequate income in old age; young married people fear that they won't be able to provide a better life for their children than they enjoyed; old and young alike fear that they may need medical attention for which they have not adequately provided. There is literally no end of fears. Unfortunately, Christian people with a supposedly strong faith are to be found all too frequently among the "afraid" group.

The Remedy of Fear

God did not make man all-wise and for that reason we do not know what the nature of the future will be; hence, there is always bound to be uncertainty of the future. But this need not mean fear of the future. The answer to fear is faith—faith in God as revealed in Christ. But faith in Christ is doubly strengthened when those who profess it are bound together into a common bond of fellowship to form the Body of Christ. The strongest union in the world is the union of believers in Christ who, in addition to a common faith, have a common love for one another, worship and work and share with one another in the daily tasks of life. To be a member of such a union provides an individual with the courage, hope, and confidence which membership in no other society can ever provide. Active membership in the body of believers is the best answer to the constellation of fears that surround the modern man.

Helping One Another

It is amazing how little faith the average church member has in his fellow church member today. It is often less than he has in the unbeliever. This is in part because church members have so little opportunity to work with each other in performing common tasks. We worship in the same meeting-house but the occasions when we work at common tasks with the same members with whom we worship are all too rare. The practice of an active program of mutual aid in the present-day Mennonite congregations is one of the weakest spots in the total church program.

Yet mutual aid is one of the most beautiful aspects of a truly Christian fellowship. It is not to

be confused with relief or charity. Too often in relief or charity the giver looks down on the person receiving; it is easy for the giver to feel a sense of superiority. Mutual aid, however, is reciprocal; it has a two-way relationship; it is an interchange of service benefiting all parties concerned. The local congregations today need to discover the almost lost art of practicing mutual aid. It is a vital part of the Christian tradition as well as a fruit of the faith.

Eager for its Rediscovery

It is gratifying to discover that ministers and laymen alike feel the need of mutual aid in their congregations. They recognize it as a vital element in the development and maintenance of strong brotherhood life. These ministers and laymen realize the strength and solidarity that come from sharing with one another in love and mutual understanding. The fact that our people want to rediscover and develop mutual aid is the first and most important step in attaining it. As needs facing young people which church people can help meet. The needs of the individual should be considered the opportunity of the church. In God's plan for man we do not know what is in store, whether prosperity or depression, whether persecution or religious toleration, but that makes little difference because disciples of Christ know that when they are true to Him and loyal to each other in word and deed they will have the strength and the wisdom to face whatever situation God calls them to face.

Strength in Solidarity

One may observe that there is a close relation between the amount of mutual aid practiced in congregations and their spiritual strength. An intelligent program of mutual aid directed by the Holy Spirit inspires confidence, develops courage, promotes loyalty to the church, and inspires church members toward a wholesome congregational spirit. It has seemed to me that this is illustrated in any number of Mennonite congregations. In a small Pennsylvania congregation a Friendly Society was organized "to share in a material way in the joys and sorrows, through an organized channel, of the members and close friends of the congregation." Any member of the congregation wishing to do so may become a member by paying the sum of \$4.00 and agreeing to pay \$1.50 upon the receipt of notice of the death of a member, \$1.00 upon receipt of the notice of a marriage of a member, and 40c upon receipt of the notice of a birth in any family in the congregation. In this congregation thirty members belong to the Friendly Society. This means that a family in the congregation visited by death would receive \$45., and a

member being married would receive \$30., and if a child is born to a member he receives \$12.

A Cooperative Business

In a small Virginia congregation two members began bottling and delivering milk to a near-by city. The demand for milk grew so steadily that the brothers had to buy additional milk from other members who were farming. In time a city law required that the milk be pasteurized and a state law required an expensive license to continue operating. The new demand meant extra expense beyond the two brothers' capacity. The problem was discussed by concerned members of the congregation. It was soon decided that all members who were farmers and producers of milk should organize a cooperative. In this way sufficient capital could be raised to meet the cost of expansion and at the same time all farmers who were interested had a market for their milk. A charter was drawn up to determine the rules and regulations of con-

ducting business. The milk plant is closed all day Sunday and no deliveries are made on Sunday, extra deliveries being made on Saturday afternoon instead. All share holders must be actual producers and no producer may hold more than twenty shares (\$100.00 per share). The volume of milk is controlled by the number of shares owned. Whenever new shares are sold the smallest producer with the least shares is given the first opportunity. All shareholders must be members of the congregation. This venture in mutual aid has grown from a 200-gallons-a-day business to 1,700 gallons a day. At the present time thirty members comprise the cooperative. Throughout its history the group has maintained a fine cooperative spirit. This congregation has found that it is stronger as a brotherhood since its members work together during the week as well as worship together on Sunday. By means of mutual ownership they can determine the ethical and moral character of their business. They have discovered that in mutual aid there is strength.

Our Ministry of Education

By J. H. Langenwalter

THE GENTLE JESUS

Gentleness is not weakness. It is the kind of strength which human beings have always feared. It is not in accordance with their way of thinking, hence they are afraid of it. Men do not say of gentleness, "Everybody has it," hence people are afraid of it lest they appear to be out of place. Most people are only superficially interested in gentleness, hence they are afraid of it because of what it might do to their view of life.

Nevertheless, Jesus was gentle, and in His gentleness there lay strength which He knew how to use for the good of others. He taught His followers the value of the strength. The world has seen that this kind of strength is different. The thoughtful and the unselfish learned how to use it. Thus far they have been in the minority. That does not prove them wrong.

Men were afraid of Jesus because of His gentleness when He lived among them. Their fear was increased through jealousy and ended up in frenzy and hatred. They killed Him in the most atrocious manner which the imaginings of fear-bound human minds had discovered until then. In doing so they merely revealed the fact that human problems are never solved by inhuman methods. They showed to what lengths fear-bound men will go.

At the same time the Gentle Jesus showed the world His consistent attitude of love. Their attitude left the problems of the world in worse condition than

before. His attitude gave men a new source of hope and power. Some of the people caught His Spirit of gentleness and lived accordingly. That revealed what light there was to be found in that age of darkness.

Men also feared these humble followers of Jesus, and persecuted them. The lives of these victims bore testimony to the fact that love and not fear moved them. Their persecutors did not understand. That increased their fears and made them stoop to new atrocities.

After more than nineteen hundred years men still cling to the age-old fallacy that might makes right and that gentleness is weakness. The results remain unchanged. Fear makes hecklers of men. Some of them scold, like the Pharisees, others scoff, like the Sadducees in the days of Jesus. Men were intended to be helpers and become such when they learn to appreciate the strength which lies in gentleness.

Too many people are more afraid of peace than they are of war with all of its horror. They are afraid of gentleness because they do not understand it, for the simple reason that it is not in line with their way of thinking. They are also afraid because it is not popular with the masses. It takes thought to discover and appreciate truly great ideas. Men are afraid to follow the thinking which it takes to make such great discoveries as the power of gentleness because they are only superficially interested in the Gentle Jesus.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Missionary Tells of Conversions

Tuba City, Arizona
August 21, 1945

My dear Bro. Richert,

Our Bible conferences in Arizona are now closed—one at Flagstaff and one at Clarkdale, Arizona. We attended both Flagstaff Bible and Missionary conferences, and one at Clarkdale which was opened up especially for Indians and for Indians only by Indian Presbyterian churches of both Prescott and Clarkdale. These Indian leaders gave me their invitation to come there and to preach for them. I accepted this invitation in July and went after attending a few days at the Missionary conference at Flagstaff this month of August. When I arrived at Clarkdale from Flagstaff, Indians from different tribes had already come in from all parts of our state in Arizona. There I met Apache Indians from San Carlos where I had preached for this Indian tribe three years ago. Then a large group of Pima Indians from Salt River Valley were there; the Mohave Indians from Parker and the Yavapa Indians of Prescott and Fort McDowell, Wallpais from Peace Springs, and they told me that the number of all the delegates was something like four hundred fifty people. Then we have white visitors from nearby towns who also attended these meetings. We had a big meeting. And before we closed, there were many Indians kneeling at the altar for prayer; we baptized one old man of about sixty-five or more, who for the first time knelt and received his baptism from the Lord—he was a medicine man. Indians have wept for joy of the Lord. I feel after all, the Lord has answered my prayers for Indians in our state of Arizona, and I would like to have you publish this news for Mennonite people in the United States and ask them to pray for all our Indians in Arizona. Not only pray for Hopi Indians but for all Indians, and Christian Indians of Arizona. That old man gave the following testimony:

"It has been for two years that I had been thinking of becoming a Christian. But I realized that to become a Christian is hard to live the life. I had been a policeman and I visited the big jails in our state of Arizona, where I saw some preachers, even ordained preachers, locked up behind the bars. And from that scene I realized that to become a Christian is hard. But today I have decided to come and take Jesus Christ as my saviour. This is my own decision, and no one forced me to take this Saviour. I decide for myself."

This was his testimony after he was baptized by

another Presbyterian elder from Salt River Pima Indian Church. And it rejoices the hearts of all the Christian Indians who have prayed for our meetings. God bless the man.

I remain in His service,
Fred A. Johnson

Farewell Letter from Gerald Stuckys

New Orleans 9, Louisiana
Friday, September 7

To Our Praying Friends:

We are grateful to God, and to you for your prayers, that the door to Colombia has now opened for us. Though this is just about one year later than what we had originally planned—yet we believe that the Lord has been glorified through the seeming "delay."

During the next year we shall be studying the language in Medellin, Colombia, (address: Apartado Aereo 653—for Air Mail) after which we shall commence that type of missionary activity that the Lord will open for us. How much we need your continued prayers for wisdom, understanding and guidance in this undertaking for His kingdom. We desire that you make Ephesians 6:18-19 your prayer for us: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints and for me, that terance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel."

All preparations are made—we leave tomorrow night, D. V. to begin this new work for God and for you. Thank you again for your faithfulness in prayer.

Sincerely in Him,
(signed) Mr. and Mrs. Gerald Stucky and daughter,
Judith Anne

SOMETIMES 25 PER CENT

Hillsboro Loan Association.—Rev. John Harms and Benjamin Unruh, of Hillsboro, Kansas, representatives of the German Mennonite Loan and Trust Association, of Hillsboro, Kansas, were east during the early part of March, in the interest of the association. The object is to help the struggling farmers who have mortgaged their farms, to avoid the high rate of interest charged by banks and loan offices—sometimes charging 25 per cent interest, which is more than they are able to pay. The Brethren who are free of debt have given their farms as security; thus making the investment safe and profitable. Should any of our readers have any money to invest they can address the association for information. The Association is chartered under the laws of Kansas and is fully legitimate in its organization and working. Some of the best men of our church, with whom we are personally acquainted, are stockholders. *Mennonite*, April, 1886, p. 105.

R. C. Kauffman Writes from India

(The following are excerpts from a letter written by Dr. R. C. Kauffman to his parents, Mr. and Mrs. Charles Kauffman, North Newton, Kansas. We are happy for the writer's permission to publish these interesting insights into relief work. After serving with the regular M.C.C. unit for a short while, Dr. Kauffman became the head of another relief organization which very much needed his services.—Editor)

In spite of the rainy season, our relief activities haven't slackened much. We now have five medical units going. It keeps Mr. Sarkar, my good man, "Friday," busy just buying and taking medicines for them. Most of these units are in remote village areas, but one recently started is right here in Calcutta. This one is for women and children only. Indian women are very reluctant to go to a male doctor; many would rather die than do so. And many are of course too poor to go to any doctor. So this unit may render a great service. I was fortunate in being able to obtain a fully qualified Indian Christian lady doctor for it and also a good dispenser. There are now some ten doctors and dispensers on our payroll. All of them are Indian and all Christian, with the exception of one, who is a Hindu. However, in the anomalous fashion one sometimes finds, this Hindu is more Christian in spirit than are many "Christians." It takes a real Christian spirit to serve in the isolated village areas in which they are called upon to serve.

One of our Medical Units is a mobile unit, which is moved to some new needy area about once every two months. Last week it was moved to East Bengal, into the so-called "Beel" (flooded) areas, where they will most probably go from village to village in a house-boat. It was something of a job to get them, with their fifteen boxes of equipment, packed off. It is also saddening to see the reaction of the people who are left behind. On the day they were to leave, 275 patients came out. Some of them cried when they saw the unit leave. For many it is the first time in their lives that they have had real medicines served to them. Even Government dispensaries water down medicine or offer some ineffective substitute where patients unable to pay are concerned. The results they get from genuine medicines are to them, therefore, miraculous and everyone along the way, as they go to and from their villages is informed of it. Soon patients come from miles around. This medical service is one of the most gratifying aspects of our relief work. The Mennonite Relief Unit has now started a medical unit of its own too, under the direction of Mr. Titus Lehman.

In addition, we have several larger rehabilitation projects at hand. One of these, taken up at our Executive Committee meeting of last Friday, involves over Rs. 30,000. It is for the industrial and agricul-

tural rehabilitation and training of the Garo Hill people in northern-most Bengal. These Gare people were at one time head-hunters. Now, though still in need of economic uplift, they constitute a large and staunchly Christian community. Recently I have returned from East Bengal where another of our larger projects is to occur. This one is for the development of a boat-building industry, giving employment to the local people and then selling the boats to the local fishermen on a loan basis. Many of them sold their boats during the famine in order to buy food. The Mennonite Unit has consented to letting me have Mr. Clayton Beyler for directing this project. The country in that area is a very interesting one during these rainy season months. The entire country-side is under water, with the exception of little artificial islands on which rest clusters of houses. The green rice grows on stalks six to eight feet tall and so reaches out of the water. As one looks across, it looks quite like an ordinary grain field. But right in the midst one will see a sailboat or two, wending its way across. It certainly looks odd to see this, like seeing a boat in one of our Kansas wheat fields. They evidently take the "waves of grain" literally. Wherever they go, they have to do so by boat and are thus very dependent on them.

It is right among these rice fields too that the people catch some of their fish. One kind I saw looks like our common bull-head at home, except that it has a wider tail vertically, like the eel) and has the peculiar habit of resting its head above water or sometimes even crawling out on the bank . . . Another problem we are working with in connection with this fishing community is that of forming some sort of a direct and cooperative marketing outlet. A large share of the profits are lost to unscrupulous middle-men. But to get the fish to Calcutta or some large city before spoilage sets in is difficult. They are some 150 miles distant and, under present arrangements, fill a large boat half full of water and try in that way to keep them alive for the seven day's journey by boat. Lawrence Burkholder (of the Mennonite Unit also) and I have been playing around with the idea somewhat remotely so far!) of buying an army plane, now that the war is over, and hauling the fish with that—two trips a day, delivered fresh and air-cooled! As I say, this is still in the realm of fancy, but it might actually be a very good business proposition. Fish are a delicacy with Bengalis and sell for tremendous prices. However, Lawrence is himself a pilot, so I suspect some ulterior motive behind his great interest in this particular "relief" project! He has already assured me that he would gladly fly the plane if we got it.

Apart from these "long-range relief" or rehabilitation schemes, applications for private grants (tech-

nically known as "hand-outs") of course still continue to come in. On the whole, this sort of relief is being discouraged now that the emergency is over. Some of these applications are, in a pathetic sort of way, humorous—especially with respect to the artful way in which the appeal is made and also the flourishing English used. When choosing between two synonyms, the Bengali will use both if possible or the bigger of the two under any circumstances. Sometimes the application is written in Bengali, in which case Sarkar goes on work on it. I think I should take space here to quote a sample application. This particular one came not to me but to a missionary, but it is quite typical. This Indian writes:

"The sender of this letter is a poor man in agricultural behavior. Therefore I pray that you will have favor upon him and take him into your saintly service that he may have support for his soul and fam-

ily. I fall upon my families' bended knees and begs the merciful consideration of your honor's thankfulness while I linger for your hopeful words.

"I am out of employment for more than a year, so that my mental facilities are daily swift away from me. My family is a very large one, consisting of five females, three masculines and a child. The latter is still drawing milk from the paternal mother's chest.

"Your humble servant is too much old, too much poorly to espouse hard labor, so kindly give me some easy work. I now live from your bungalow 20 miles as the cock crows.

"May your philanthropic zeal take some measure with me and look with favorable eyes upon me and for this I shall ever pray that the Almighty will give you tit-for-tat."

How can one deny a heart-rending appeal like this?

THE MENNONITE BIBLICAL SEMINARY

By Willard W. Wiebe

A name is not of prime significance to an individual or a group—but, a name is important and should be carefully chosen. The name of our conference seminary should be practical and descriptive as well as beautiful, for, by the grace of God, that name will be spoken oft for many generations to come. Hence, after prayerful deliberation the Seminary Board has chosen the name for our conference seminary to be THE MENNONITE BIBLICAL SEMINARY.

Why Mennonite?

A word means nothing unless connotation is brought to it through usage. The word *Mennonite* brings to the minds of our people a wealth of significance, and it would be a rather difficult task to try to elaborate on the multitudinous meanings that this word has. It is a part of us even as we are a part of it. Briefly, we could say that this word signifies an expression of simple, personal faith in Jesus Christ as Savior and Lord as it was found in the lives of our forefathers and as we ourselves try to live it. The inclusion of the word in the title of our seminary signifies also that this school shall serve our Lord first of all in our Mennonite churches, and on the other hand that our churches have the responsibility of supporting the school spiritually and materially.

The word *Mennonite* is becoming increasingly more meaningful to the world in general. It oftentimes means even more to other people than we realize. It refers them to a people who endeavor to take Christ's teaching literally a people whose Christian faith is expressed more in practical Christian service than in a creed.

If then the word means so much, both to the people of our church and to others, it surely is a good choice for our seminary.

Why Biblical?

This word in the title of our school is not there merely to lengthen the name. There are other good words which could easily have been incorporated. But, the centrality of the usage of the Bible amongst our people should most assuredly be continued in our schools, foremost, of course, in our seminary. The revelation of God as set forth in the written Word is man's authoritative source of spiritual food and life. This is incontrovertible. Therefore, our seminary must be truly Biblical in teaching and in life expression. All courses offered in the seminary are to be related to the study of God's Holy Word.

The Bible is to be studied devotionally. The personal applications of its teachings are imperative. This devotional approach is to be jealously guarded in our seminary. But the Bible must also be studied intellectually. The best scholarship is to be applied in the study of the Scriptures. This scholarship must be sanctified by prayer and humble submission of student and teacher to the guidance of the Holy Spirit.

Why Seminary?

The word, *seminary*, designates a graduate school for ministerial training. Entrance to the Seminary presupposes a college degree. Students in seminary have gone through a more or less uniform experience in their training. They have all had the rather basic and broadening type of education that a college curriculum offers, and are now ready for specialization in ministerial training.

A Bible school differs from a seminary in that it requires high school graduation as a prerequisite. In devotion, zeal for service and in their expression of faith, seminaries and Bible schools have much in common. Both have their proper place in the education of the Lord's workers. (Continued on page 11)

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

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The Evils of Wars and Methods of Preventing Future Wars

By Myrtle Wasser

(The following first-prize essay was written by a Mennonite high school student and entered in a contest conducted by the Doylestown Pa., High School. The contest was sponsored by two parents who lost two children in World War II. Fifty essays were submitted on the subject of "The Evils of War and Methods of Preventing Future Wars." First prize was won by Myrtle Wasser, who is a member of the Deep Run, Pa., Church, which was served until recently by Rev. Russell L. Mast.

—Editor)

Our world is in bad shape. One generation has seen two wars that in size and frightfulness surpass anything the world has ever known. Considered the greatest problem and social sin of the twentieth century, the evils of war have influenced each individual and nation in our vast world.

War is frequently thought of in terms of newspaper headlines, war bond drives, and scrap drives. However, if we wish to understand why so many people are dreaming of a new world order and praying that this truly may be the last war, we must realistically look at the way war affects human beings, social institutions, and the world as a whole—the evils of war.

First, one of the evils of war is the inestimable destruction of life and property. Authorities have stated that in World War I 25,000,000 lives were lost. Almost half were civilians. In addition, 20,000,000 people were crippled or wounded. To get a true glimpse of war we might walk across a great field after a battle, where the bodies of the dead and wounded cover the earth. It wouldn't be a pretty site. We would have to look at their bodies, listen to the moans of the wounded men, and look into their eyes—not to see if they are friend or enemy but to see young human beings who had whole lifetimes before them, but now they have nothing. Also, we would have to go back to their homes—homes where the light has been snuffed out suddenly and completely.

Literally millions of war victims find themselves impoverished and deprived of all that people have considered to be essential to human growth and happiness. Refugees driven from their homes, children bereaved of their parents, parents watching the distended stomachs and spindly legs of their starving children without being able to help—these are the ways in which war destroys life.

The ruin of historical places, which were centuries in age, the waste of former magnificent cities, and the disruption of industry are elements which made the computed cost of World War I, \$300,000,000,000. In reality no amount can measure the cost of war for the qualities of human life are immeasurable.

Second, war lowers the value of human life. Nicholas Berdyaev in his book, *The Fate of Man in the Modern World*, stated, "Inhumanity has begun to be presented as something noble, surrounded with an aureole of heroism." In wartime man is no longer man, human life is not valuable but cheap. Although modern warfare involves intelligent direction on the part of its commanders, the individual soldiers become automatons.

After a battle or raid the destroyed bombers or ships are reported with comparative little emphasis on the individual lives involved. "War destroys human personality," writes one author, "The capacities last required in our development: the sense of unity with others, sympathy, kindness, respect for truth—these have to give way in wartime. The result is apt to be a spiritual and psychological cripple." That is war!

Also, war causes a demoralization of both soldiers and civilians. War exacts much from youth—"frustration, grief, loss . . . , work, conflict and painful resurrection" characterize war and the days following it. War's viciousness and hostility shatter ideals, concepts of kindness, and human decency.

Disrupted family life inevitably registers in the lives of men and women. There is always a relaxation of sex standards during war. Sexual promiscuity is a problem of the army. Nor are irregular sex practices confined to the soldiers; it increases everywhere. The mores of love and courtship are also affected. Illegitimacy on the one hand and sexual frustration on the other are results of every war.

That the increase in crime rates following the war is due to the war is debatable. Nevertheless, social adjustment is a problem. Following World War I, unemployment faced returned soldiers, and wounded soldiers were unfit to earn.

In the process emotional strain is intensified. While soldiers to a certain extent become callous to human suffering, some personalities crack under the fatigue

and strain. Because of the very nature of war, life takes in a fatalistic aspect. Existing is also an increase in belief in superstition and religion.

Fourth, war breaks down social institutions. We have already discussed the sexual disorganization. Also, the children in homes are frequently neglected due to women employment.

Educational institutions feel the impact of war in various ways. In war areas children must be evacuated, and facilities are not usually available. Young men of draft age forego their college training. Even the curricula are adjusted to national interests.

William MacDougall once said, "The English are British first, and Christians afterwards." Could not that be said about many church members? The Church who has fostered the doctrines of "Thou shalt not kill," "Love your neighbor as yourself," and "Love your enemies and do good to those that despitefully persecute you" in war tends to act on the doctrine that destruction of the enemy fosters the development of Christianity. The delegates assembled from all over the earth at the Oxford Conference in 1936 felt forced to declare: "... War is a particular demonstration of the power of sin in this world and defiance of the righteousness of God as revealed in Jesus Christ... No justification of war must be allowed to minimize the fact."

Political disorganization confronts all the nations, but particularly the defeated nations who must begin anew in this realm.

War, in the fifth place, sets progress back generations in its slow and tortious progress toward a better civilization. One can only dream of the new discoveries of science, the improvement of slums, the available facilities in education, the music and poetry which might have been accomplished by the dead with the financial resources which entail each war.

Finally, perhaps the greatest tragedy of war's evils is that war itself is a failure and fails to accomplish that which it desires. The financial expenditures, loss of life, economic disorganization, the mourning, and difficult adjustments are experienced by all nations—vanquished and victors alike. That no one really wins a war is illustrated by this fact. Memories of war create bitter hatreds.

Something must be done about these periodic smashings of our world. Wars have become so ferocious so destructive, that our civilization cannot literally stand many more of them. Against these terrible conditions we must pit all our wisdom, all our understanding, and our Christian beliefs.

METHODS OF PREVENTING FUTURE WARS

For Americans it is not a question of withdrawing and letting the other people and nations "fight it (the peace) out for themselves." Is it too much to believe that we have learned that we cannot isolate

ourselves and hope to enjoy peace while others do not? What can be done to prevent future wars?

There must be a world order which is supported by the people and dedicated to the purpose of maintaining a true and lasting peace for all. "To maintain international peace and security and to achieve international cooperation in economic and social problems" was the statement given concerning the hope of the Dumbarton Oaks Proposals. Whether the world organization shall contain the general assembly, security council, economical and social council, secretariat as originally proposed in the plan remains to be seen. However, that meeting and the present conference at San Francisco are a step forward, having numerous possibilities for good.

If a world order would insure peace, there are various things that it must make provisions for.

(1) Men must have freedom from want. Playing a large part in the causes of this war was the terrible poverty of millions of the earth's people. Men must not be allowed to starve in the midst of plenty nor be inadequately clothed or housed. Those who are the haves must share with the have-nots.

(2) Men must no longer be slaves to fear. God never intended that men should walk the earth all their days cringing in fear. Yet that is the kind of world we have made. Sometimes it is caused by lack of insecurity and material things, but other millions of people lived in constant terror of secret police, minority persecution, or invasion. The new order must take away causes of fear and allow men to walk their ways in dignity and self-respect.

(3) Member nations must become law abiding. "Absolute sovereignty" must give way to international cooperation. All peace loving nations, small and large, should have the right of decision. Nations, as well as men, must bow to the dictates of conscience, and agree to submit their disputes to impartial courts or councils.

(4) A temporary world police should be provided. This is not synonymous with each nation's building an army of its own, which encourages further armament. Internationally organized, this world police should not be the dominating threat of the world order but serve the same part as a local police force—that of keeping order if nations refuse to act as gentlemen. Never should this organization be used for nationalistic interests of any nation—not even the Big Three. Failure to provide such a system was one failing point of the former League of Nations.

(5) Goodwill must be the dominating spirit. It was China's first lady, Madame Chiang Kai-Shek who reminded this warring world of the only foundation upon which peace can hope to endure: "There must be no bitterness in the reconstructed world. No matter what we have suffered, we must try to forgive those who injured us and remember only the lessons

gained thereby." Is not that the spirit of Christianity?

Time recently carried this quote which was made by a European foe of regionalism: "The trouble with you Americans is, you don't know your own power. You don't know how strong you are." However, what shall be our source of strength for a better world? One of America's leading clergymen stated that it matters little about the war unless Christ wins the peace. A peace which embodies Christ's spirit and recognizes the Fatherhood of God, brotherhood of man, and sacredness of human life cannot fail.

Second, reconstruction must be carried on in the whole world. Industry must be rebuilt; schools, which do away with the indoctrination of warlike attitudes, must be established. Not only will this enterprise involve finances, but people who are willing to serve and sacrifice. Is not the price of peace more worthy than the price of war?

World building like charity begins at home. Therefore, we must seek to establish more peaceful relations in our own nation. Racial prejudice and injustice are in a deplorable condition in America. The negro does not have equal opportunities. Yet, Booker T. Washington, Marian Anderson, and George Washington Carver are only a few to show their potentialities. We cannot hold someone in the gutter without remaining there with him.

Life in our slums and the unsanitary conditions of the migrants and sharecroppers are not conducive to producing personalities of fine character.

Also, our denominational squabbles are a disgrace. True, we have the right to think as we please about God, but shouldn't we grant the same privilege to others with whom we disagree? What is needed is not a pattern of thought but a spirit which places justice and kindness above revenge, difference, and hate.

In conclusion, we as individuals can do something about preventing future wars for we can do something about ourselves. When men have made detailed plans for a world order, the ultimate success will depend on how we as individuals handle our lives, treat our neighbors, and live from day to day. Nations are composed of individuals and reflect their spirit.

We can either add to the world's woe or aid in solving its problems. We must come to grips with ourselves. Although there may be war without, there need not be war within us. We can be changed! The spirit of good will and love can motivate our daily acts. If we could not be changed, there would be no hope for the nations and the world.

..Goerge Lansbury in *My Pilgrimage for Peace*, concerning the practicing of religion, stated that there is neither sense nor reason in preaching love if we

don't believe it. By making the principle of cooperation operative in our own lives, we carry it into our homes, school office, etc. As we permit this spirit to enter and change our lives we will be working with God toward a better world, having an enduring peace—a world in which future wars will not be.

As we scan history we see slavery, another great social sin of its time, finally totter and fall. Viewing the present, we see war destroying life and property, lowering the value of human life, demoralizing civilians and soldiers, breaking down social institutions, disrupting the political structure of nations, and failing to achieve its goal. In the vision of the future we see the possibility of a better world in which youth goes forth not to kill but to help and enrich life. Let's build tomorrow's world today and dedicate our lives to the creation of a peace which will be enduring.

SMOKE JUMPERS

(Continued from page 2)

first half mile took two hours. They dropped eight-man rescue crews for all three cases and despite the fact that the men were extremely husky, they all played out before the end of the trip and emergency crews were necessary. The general attitude has changed from that of lightness and expectancy of fun to one of soberness and almost grimness toward a job that is going to take all we can give to it. One big lightning storm would put everyone out and they would have to fight hard to keep the fires from breaking farther. One packer in the back country, given to a little exaggeration, said that the CO's had saved over a million acres of timber. He is not far from wrong because the country is very, very dry. Public relations are excellent all the way around. Big accounts of these rescues and injuries run in the paper and radio. Praise comes from all angles and is often printed in the papers. One of the men made the first page every day from the time the report of his injury was made until he was in the hospital, and everyone in town would ask us about it. The Forest Service men in the back country are really sold on CO's and smoke jumping and this bids well to give us better jobs for next winter.

Released, September 5, 1945
M.C.C. Headquarters, Akron, Pennsylvania

THE MENNONITE BIBLICAL SEMINARY

(Continued from page 8)

Names are necessary. Jesus made something of names. He went so far as to change the name of an individual so that his name would be more descriptive of his true character. John 1:42. The MENNONITE BIBLICAL SEMINARY shall be true to its name in the loftiest sense of the word. By the grace of God, honor shall be to Jesus Christ, our only

Canadian Mennonites Buy \$20,000 Property

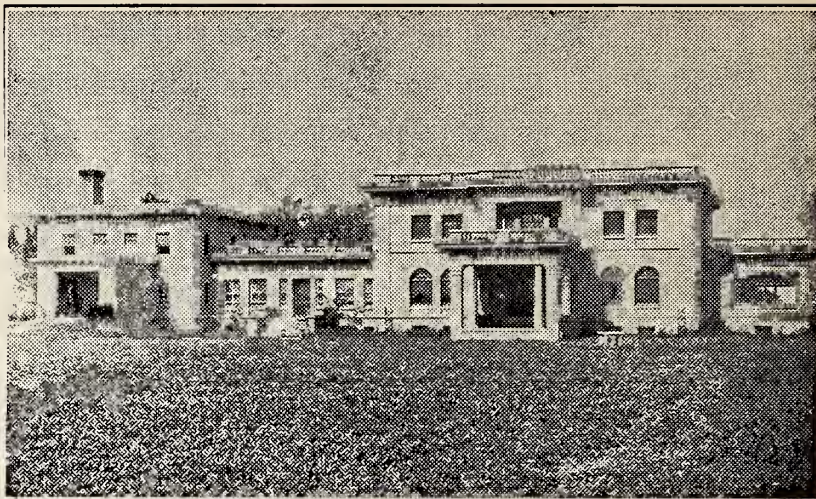
These pictures represent two massive structures on a fine estate, situated approximately ten miles north of Winnipeg on the banks of the Red River. To these homes belong three farm buildings: a barn for cows or horses, a large chicken house, and a pig barn. The estate contains 107 acres, of which a part is turned into fertile vegetable garden land.

A few days ago this place was purchased by a group of brethren who now offer it to our Mennonite society for the purpose of establishing a charitable institution on it.

In the year 1911 a rich Winnipeg business man, Mr. T. D. Robinson, built a large country house in classical style on it, exactly after the famous Baldwin House at Pasadena, California. The erection of the house occupied seventy workmen. To the estate at that time belonged 720 acres of land. Two years later a son-in-law of the owner, Mr. C. W. N. Kennedy, built another large house on the estate some distance away from the first one. It was constructed of Tyndale stone, the same stone from which our Provincial Buildings are built. The roof of it was covered with red tile, and its entire appearance is a very noble and impressive one. Both buildings stand amidst a spacious green lawn, bordered by a grove of stately oak trees. To the east slowly flow the broad waters of the Red River.

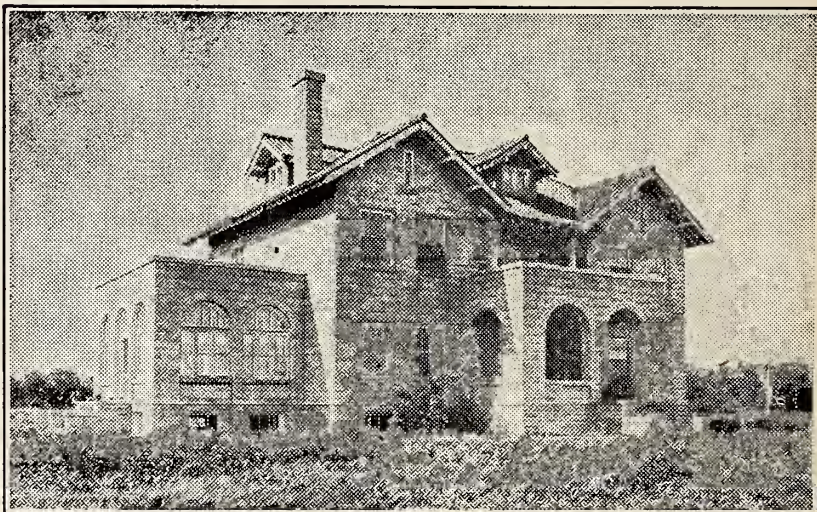
The houses are connected by a subterranean tunnel 426 ft. long, through which pass the pipes of the water and steam heating system, established in the larger house.

Robinson's house has cost \$86,000.00, Kennedy's \$42,000.00. After both families had occupied them for about fifteen years, the estate was sold by the heirs. First a neighbour, Mr. Parish, bought 615 acres of land. In 1927 Mr. A. Michael, a business man of Winnipeg, bought the houses and the remaining land. But he soon sold it again to the Winnipeg Ukrainen Workers Benevolent Association. In the larger house they established an orphanage and



Upper: This is to be used as a home for the aged.

Lower: This is to be used as a home for invalids.



in the other an old folks home. They operated them until the beginning of the war. Then the expenses became too great, and both institutions closed down. Since that time the buildings have been vacant.

Lately our attention was drawn to this place. We inspected it repeatedly, then went to the office of the W.B.A. and began negotiations with the purpose of purchasing the estate. Soon it became evident that we were not the only ones interested in the place, and because of this we decided to act promptly. The W.B.A. in a kindly way gave us preference to others as we intended to buy the property for a humanitarian purpose. For this reason they rejected

the offer of a wealthy business man. After we had been encouraged by many of our friends, a small group of brethren took the initiative and on August 20th bought the place for \$20,000.00. We consider it a gift of God. This purchase presents us with a rare opportunity but also with an important responsibility.

Now you will ask us what we intend to do with this newly acquired property. A definite answer to this question will be given at the Constitutional Meeting, where the statutes and rules of the new Benevolent Society will be worked out. We hope that many will join us in this noble enterprise.

Here is an ideal opportunity to establish a home for the aged, where our dear old folks, separated from other invalids, may spend their declining years in an atmosphere of quietness and rest. Those who still are able to work, can make themselves useful on the farm or in the garden.

One of the described houses will be used for invalids of all kinds, especially for those whose nervous health is impaired. How much misery, how much distress of every kind is found in our midst. There are so many sufferers, not ill enough to be in a hospital, and yet not well enough to fulfil the normal duties of life.

Now we have the opportunity to offer these people a haven of rest and quietness. We pray and believe that on this estate there soon will be established a Christian institute of mercy and brotherly love, which will serve well our Mennonite Society far beyond the borders of Manitoba. Who of you, dear friends, would not like to participate in this work from its very beginning?

To speed the work we make the following proposal: Every one who pays \$50. becomes a member of the new Benevolent Society. Please send your contribution to Mr. H. J. Willms, 437 Desalaberry, Avenue, Winnipeg. As soon as a considerable number of members has been reached, a meeting of all these members will be called and here the preliminary statutes of the society will be laid down and many other important things decided upon.

We want to remind our churches and congregations to remember this new institution at their harvest thanksgivings and also our women organizations to think of the many needs in clothing and other household belongings.

We herewith send this appeal to all groups of our Mennonite Church. Of course, we will not reject the cooperation of any other group or individual. We also hope that our Mennonite brethren in the U. S. A. will also be interested in this our new Christian enterprise, that they will pray with us for its success and also, in course of time, include it in their manifold missionary endeavours.

Here we are given a splendid opportunity to work

together, regardless of our closer church affiliation, and with the help of God to create something that will be noble and enduring and benefit many of our suffering brethren. May the God of love and mercy help us in this great undertaking.—J. J. Klassen, H. J. Willms, J. J. Thiessen, J. J. Schulz and J. H. Enns

RELIEF

"Food for Relief" Donations

Contributions of food to the Mennonite relief program will be picked up by truck from local collection centers. Several congregations have indicated an interest in donating large quantities of food, such as carload lots of wheat, flour, and navy beans. Such contributions are welcomed and directions for shipping may be obtained by corresponding with the office at Akron.

Selective Service recently authorized the transfer of ten C.P.S. men from each of the three agencies to assist "in the preparation of materials for relief." Ten men from Mennonite camps have assigned to assist in the "Food for Relief," "Tools and Utensils for Relief," and clothing programs. They will operate trucks to collect the food and will serve in warehouses and centers to prepare the donations for overseas shipment.

Relief Training School

A second training school for relief workers will be conducted by the M.C.C. at Goshen College, September 12 to 29. Twelve workers, recently appointed for service in Holland, France, Switzerland, and **Relief Unit in Ethiopia**

Paraguay, will be enrolled.

Orie Miller reports from Addis Ababa, Ethiopia, September 3, that arrangements for beginning a Mennonite relief service in that country are being completed and that additional workers from the States should be sent. Samuel Yoder and Ervin Hooley, Mennonite relief workers who formerly served in Egypt, have been in Ethiopia since August 5 surveying the field and preparing the way to begin a relief program there.

Nurse Arrives in Puerto Rico

Annabelle Troyer has joined her parents, Dr. and Mrs. G. D. Troyer, in Puerto Rico where she will serve as a trained nurse in the Mennonite hospital at La Plata.

Arrival in England

B. F. Hartzler arrived in Southampton, England, September 1. Brother Hartzler will serve as a relief worker among German prisoners of war in England.

China Workers Obtain Passports

Passports have now been validated for S. F. Panabecker and P. P. Baltzer to enter China. These brethren had been delayed in India since March of this year.

COLLEGE NEWS

BLUFFTON COLLEGE

The new year at Bluffton opened with faculty devotional meetings on Saturday and Sunday, September 8, and 9. There was also a staff meeting for business purposes on Monday. Freshmen met for the first time on Monday evening and during the next two days took physical, mental, and achievement examinations and registered for the year. Dr. Ramseyer spoke at the first Chapel service on Wednesday morning, stressing the fact that without spiritual emphasis and devotion to Christianity a college education may be detrimental rather than helpful. On Friday evening the annual "mixer" for students and faculty, sponsored by the Y.M. and Y.W.C.A., was held in the library. While enrollment figures are as yet not complete, it is safe to announce that there is an increase in attendance over last year. It was necessary to arrange additional rooming facilities for girls, since Ropp Hall is more than filled.

BETHEL COLLEGE

At the end of the fifth day student enrollment stood at 165 in the college and 78 in the Academy, making a total of 243 with prospects for about twenty more. Approximately 77 per cent of the college students are Mennonite and 68 per cent from Kansas, with nine other denominations and twelve other states represented from Washington D. C. to Mississippi to Washington State. Four are here from Canada (with others to follow), George Flasscheon from Belgium, and Eleanor Thiessen from India. Six negroes are enrolled, three American Indians are in the Academy, and two girls from India have applied for college admission. The proportion of men remains as low as last year, although the Academy is quite evenly divided. The Academy is almost 100 per cent Mennonite and Kansan—and has twenty-seven day-students.

FREEMAN JUNIOR COLLEGE

The enrollment at the end of the second week of school stands at 117. There has been a substantial increase in the Academy over last year, 103 as over against 94. There are still a number not yet enrolled due to the lateness of the farm season. The College enrollment is about the same as last year of this date—14. Rev. J. J. Regier and Rev. Willard Claassen are assisting with the work in Bible until more permanent arrangements can be made. Rev. Regier teaches Bible I and II in the Academy while Rev. Claassen has Bible III and IV. Harold Gross is teaching the College Bible. Gerhard Toews likewise is helping out with the music work until someone can be found to take over this work. The annual meeting of the Freeman Junior College Corporation will be held on Friday evening, September 21. In addition to the regular business Dr. E. G. Kaufman of Bethel is expected as guest speaker.

CHILDREN OF WAR

A small girl stares with widened, frightened eyes
I shall remember always the tragic faces
Of little children orphaned by this war—
Terrified small children searching for traces
Of lost familiar things. The frightening roar
Of planes has been their constant lullaby.
They know not laughter nor a child's quick joy;
Strangers to beauty—a gentian-blue swept sky
Is but a path for bombardiers to a boy
Sitting amid the rubble—homeless, hurt.
A small girl stares with widened, frightened eyes
At her young mother crumpled in the dirt,
Her features stamped with terrified surprise—
These are the children war has made its own,
Children unacquainted with sudden laughter,
Children whose flesh lies tight upon the bone:
War's branded children—now, and ever after.
—By Helen Bayley Davis in the Christian Advocate

JOTTINGS

—By the end of 1944, fifty-four members of the Mennonite Church at Heubuden, Germany, had fallen in military service. A total of twenty-five members died as soldiers from 1914 to 1918.—From a letter written by Gustav Reimer, Denmark, to his cousin Gustav Remier, Whitewater, Kansas.

—First Church, Reedley, California, has ordered one hundred slides from Dr. Cornelius Krahn, Bethel College Historical Library, North Newton, Kansas, for an evening's program to be given September 23. The slides give a summary of the Mennonite Church throughout all countries through the centuries. The Menno Church, Lind, Washington, just recently used them for an evening program.

—A. J. Muste and John Nevin Sayre urge people to write to President Truman and their representatives in congress: 1. To express moral revulsion against the resort to atomic bombing; 2. To urge that immediate steps to discontinue production of atomic bombs be taken and a pledge given by the government of the United States not to resort to its use in the future; 3. To urge vigorous action to secure disarmament and abolition of conscription by international agreement."

—From recent press reports anticonscription sentiment is becoming vocal in Great Britain. While the majority opinion endorses peacetime conscription, elements in the Labor party, hitherto quiet on the issue for reasons of political expediency, have indicated opposition to the policy. "Gospel Herald," August 31.

—Buhler, Kansas: Rev. Alvin van der Smissen delivered the sermon at the union worship service held in the high school auditorium, September 2, in observation of the opening of school.

—The presence of Miss Helen Nickel in our community and in our church during a part of her furlough has been a privilege and an inspiration for us. She plans to leave soon for New York where she will attend the Biblical Seminary, and then hopes

to leave for India from there in December." —Bulletin, Bethel Church, Mountain Lake, Minnesota

—**First Church, Beatrice, Nebraska:** The Mennonite Bible Academy, of which Huldah Myers is the teacher, had thirteen students enrolled on September 9. Rev. Solomon Mouttet spoke on the evening of September 9 on the needs of the Ozark mission field.

—**Berne, Indiana:** Fred Von Gunten, who for the past two and a half years served as substitute clerk and carrier at the local post office while retaining the managership of the Mennonite Book Concern, has resigned his post office position to devote full time to the Book Concern, which has an increasing amount of business.

—**Miss Janet Soldner of Berne, Indiana,** has now received permission to enter Colombia, South America, for mission work. Miss Soldner plans to leave for her work as medical missionary as soon as she gets her passport and travel reservations. She will join Rev. and Mrs. Gerald Stucky who were to arrive in Colombia by plane on September 12. At present Miss Soldner is on the nursing staff of the Bluffton, Ohio, Community Hospital.

—**Berne, Indiana:** Rev. Donovan Smucker was the speaker at the monthly meeting of the Christian Temperance Society on September 9.

—**Married:** Onieta Tiaht and James Smucker, Bethel College chapel, September 15.

—**Over five thousand Christmas boxes** for overseas distribution to church families have been received by the M.C.C.

—**Johannestal Church, Hillsboro, Kansas:** Rev. and Mrs. J. M. Regier have returned after a leave of two months. During July and August they served the

BETHEL DEACONESS HOSPITAL GIFT AND FELLOWSHIP DAY, SEPTEMBER 26

The Bethel Deaconess Hospital and the Bethel Home for Aged of Newton, Kansas, are announcing their annual Gift and Fellowship Day to be held this year on Wednesday, September 26.

Two programs have been planned for this day, in the afternoon at four and in the evening at eight o'clock. The address for the afternoon program will be given by the Reverend Maurice Yoder, pastor of the Hesston College Mennonite church. The evening program will include a concert by the band of Newton High School, and the Reverend H. W. Reed, pastor of the Nazarene church of Newton, will make a short address during the intermission of the concert. Both the above programs will take place on the lawn of the home for aged.

Between the hours of five and seven, the ladies auxiliaries will again serve a luncheon which will feature "borscht" which has been so popular in past years. This year the luncheon will be served in the basement of the First Mennonite church located on east first street. This change has been made in order to accommodate more comfortably the large crowd which is expected. The food sale, however, will be held at the home for aged as usual.

A cordial invitation is extended to all friends of the institutions to attend the above mentioned programs.

C.P.S. camp at Colorado Springs. Those bringing the morning messages during Rev. Regier's absence were the brethren: Orlando Schmidt, J. F. Sawatzky, Abe Peters, Arnold Nickel, P. S. Goertz, and Victor Sawatzky. Dr. P. S. Goertz also brought the message at the union Sunday evening service. All messages were inspiring and heart-reaching, and we hope the Reverend and Mrs. Regier have also been a blessing where they served during the two months. Our church at present has ten members in C.P.S.

—Corr.

—**Rev. and Mrs. B. Ewert of Winnipeg, Manitoba,** celebrated their Golden wedding on September 2. At the same time the fiftieth anniversary of Rev. Ewert's ministry in Canada was also commemorated. For twenty-five years he was one of the ministers of the large Bergthal Mennonite Church in Manitoba and for twenty-five years itinerant minister of the Canadian Conference and minister-at-large. About eight hundred friends participated in the celebration.

—**Bulletin, First Church, Wadsworth, Ohio:** "Plans for an adequate church program for the winter months are now under way. In an effort to determine the needs of the congregation, you will receive with your bulletin in a few Sundays a brief questionnaire. It will concern particularly the Sunday evening service and the mid-week service."

—**Rev. and Mrs. W. C. Voth and daughters** have moved to Lorraine, Kansas, where Rev. Voth is teaching. Their son Stanley is in the C.P.S. camp at Mulberry, Florida. When home on furlough, August 19, he showed pictures of what the camp is doing to the Gnadenberg Church, Whitewater.

—**Zion Church, Souderton, Pa.,** is sending its weekly bulletin to all non-resident members. Dr. L. L. Ramseyer is expected for a visit on September 23. The week following he is to visit members of the church and other members of the Eastern District Conference in the interest of Bluffton College. Zion Church observed a harvest festival on September 9. Note from bulletin: "Harvest Home Sunday transforms the day from an ordinary day of self-gratulatory feasting to a time of humble gratitude to God. Instead of the fool's thought, 'Soul, take thine ease; eat, drink, be merry,' it whispers: 'What shall I render unto God?' and 'How can I share my blessings?' Now it is coming to ask, 'How can I help remove the world's burden of poverty and wretchedness?'"

—**Aberdeen, Idaho:** Delmar Wedel, who is to sail in the near future for relief work in France, brought the message on September 9.

—**A unique feature** in the newsletter of the Zion Church, Elbing, Kansas, is a set of questions relating to the history of the church and then the answers.

—**Wichita, Kansas:** According to the Sunday School report many of the members in the past year pledged to give 5 per cent of their income to the church building fund.

—**Religious training** is the duty of the church and the home and not of the school, and the church and state should not be combined. So claims Civil Liberties League of Chicago, according to a report.

—Dr. J. E. Hartzler was ordained a Bishop in the Mennonite Church at a service held at the 8th Street Church, Goshen, Indiana.

—Eighty-five ministers have to date sent in the card they received asking for the name and address of their church correspondent. Those who have not returned the card will facilitate the completion of our list of correspondents by an early return of the card.

—The First Church of Christian Mennonite, Moundridge, Kansas, got its name from the little town of "Christian" which once existed about one mile south of Moundridge. The church was built in Christian and later moved to Moundridge. The town of Christian in turn got its name from being located at a section corner at which there converged three sections, all three of which were owned by men whose first name was "Christian." Sometime the congregation of the First Church of Christian Mennonite may have a new building in which to worship, for it has collected a building fund of over \$13,000 in eight years. Rev. P. P. Wedel, pastor, has served it continuously for over forty years. During the first eight months of this year, this church gave \$1,494 for C.P.S. One member, Mrs. Ed Gering, in spare time found here and there in two months, made one hundred new garments for needy children in war-torn areas. Another member contributed sixty feed sacks of colored print material out of which the sewing society is making beautiful dresses for girls in Europe. This society has also contributed \$250 for relief. At present they are canning for C.P.S. They also collect used clothing, that is in good shape, for relief.

—The First Mennonite Church, Newton, Kansas, was the first church to make a gift to the new Mennonite Biblical Seminary and Bible School, according to a letter of acknowledgement written by E. W. Baumgartner, Treasurer of the institution. The offering amounted to \$181.50.

—Bulletin, First Church, Nappanee, Indiana: "You may be interested in seeing the pile of 1,718 No. 2 cans of peaches in the furnace room of the church. Fifty bushels were given to us by Ralph Metzler from his orchard. Twelve from our church helped gather the fruit Monday and Tuesday after work. They hauled it to the Brethern Cannery at New Paris where nineteen of our women helped to can the fruit; some worked both Wednesday and Thursday, while most worked only one of the two days. Several others of the men helped to bring the canned fruit to the church on Thursday afternoon. Over thirty people have helped with the project so far.—On Friday twenty-two of our boys and girls met at the church for the August Fellowship Day. After studying about our relief work they made a pan of relief soap, knotted baby comforters, and made banks to begin saving for a relief heifer." On Christian Education Sunday high school and college students sat together in a body. The Sewing Circle's last shipment to Akron included thirty-seven pounds of soap, sixty pairs of baby shoes, and fourteen pairs of adult shoes.

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

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Mennonite Publication Office
Newton, Kansas

MENNONITE FACTORY OWNER AND WEEK-DAY RELIGION

(A General Conference pastor has submitted the following, encouraging report of a Mennonite business man who believes that his Christian faith should affect his advertisements.)

Too often businessmen on Monday forget that they attended church services on Sunday, or that they have any connection with the Church of Christ. One minister relates an experience showing that some businessmen do seek to have their religious faith affect their business dealings. A factory owner, who prefers to remain anonymous, called his pastor, saying, "I have been asked to buy an advertisement in the victory edition of the County daily. Instead of paying for one of their stock advertisements, I'd like something that expresses the ideals for which our church is striving; would you like to write the copy?" Later that day, the pastor gave the businessman several sheets of paper with suggested copy, one of which (centered about St. Francis' famous prayer—"Lord, make me an instrument of Thy peace") was run in a three-column advertisement over three-fourths of the area from top to bottom of the page.

NOTICE TO MINISTERS

If all those ministers in the General Conference who have changed their address in the past year will report this change to Rev. C. E. Krehbiel, then the correct addresses can be given in the forthcoming **Bundesbote Kalendar** and **Mennonite Year Book**. This information is needed immediately.

MENN—21

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, SEPTEMBER 25, 1945

NUMBER 38

WHEN THEY COME HOME

They will come back—some are already—from Fort Collins, Hawaii, Camino, Germany, Denison, Italy, Provo, the South Pacific to Hillsboro, and Bluffton, and Moundridge, and Reedley, and Souderton. From all over the United States and from the vast world they will converge towards home, the place where people belong together in some little town or village or community, where there stands the church of childhood and youth, and where there is a family group that will be waiting at the station.

They have been gone a long time—waiting for the war to cease. For some it's been years of soil saving, fighting forest fires, attending the mentally ill—for some it has been years of "flying missions," of invasions and front line fighting, of seeing death and destruction, of doing unwillingly what a nation back beyond the waters asked them to do.

They will be coming back to home, to soft spoken words, to quietness and cheerfulness, to the stability of familiar sights and sounds, to the intimacy of love ties that were never broken, to the sunrise of a peaceful day, and a sunset upon work that builds for the future, to the teachings and spirit of Christ as embodied in the fellowship of the First Church of ———.

But back, the world cannot be forgotten; it goes on in war or peace. And whether it will be war or peace is important to those who can be torn apart. Families must not be torn apart again. They must remain together, and like they the peoples of all nations must be drawn together and live together in peace through the grace of Christ.



Photo, A. F. Sozio from Gendreau
out courtesy, "Gospel Messenger"

Our Ministry of Education

MEETING AGAIN

By J. H. Langerwalter

The first flush of the joy that "the war is over" has disappeared for the most part. The second thought is very sobering because the world that the war has left is a very uncertain and disillusioned world. The expected thing has not happened. The boys, with few exceptions, have not come home. Nobody seems to know the reason, and nobody seems to be responsible.

Whom Will We Meet Again?

Nobody knows that either. Some will never return. Some have died by "accident," others by the weapons of the enemies, and still others through "punishment," often meted out in ways which are past finding out or understanding.

Others may never return because they are among the "living dead." Their bodies are still here, to be cared for or neglected, but their minds are gone so far as any relationship with them is concerned.

When?

Not too soon in too many cases. There are those in hospitals who may be a long time returning, if ever. There are those in prison. Then there those who have "re-enlisted," or are being "invited" to do so! Men are learning new lessons in the art of coercion in these post-war days. Some of these lessons are very disheartening.

What They Want

These boys of ours in all kinds of "service" have been uprooted. They want and need quiet in order to to recover. They want no "fuss or parades" of any kind. They want time to find themselves again without coercion. They have had too much of that already. Calling it something else will not deceive them. They want a chance to work out their problems. They have faced these problems at hand and in perspective and want to find real solutions for them. They feel keenly the need of penitence on the part of mankind. That calls for a contriteness of heart which extends the forgiving and sympathetic hand instead of the condemning finger. They feel the need of private and public confession, provided such expressions are genuine.

Lessons Learned

These boys of ours have learned how untrustworthy human arrangements are. "Orders is orders" has a strange sound for them in the remnant of civilization left to us by those who have given such orders too long and with results that are so futile and disheartening. In some way they feel that "orders" and a well ordered life should be more closely related.

They have also learned that the best that has been

attained in human life may be held as wrong by those in power. The latter have shown, as perhaps never before, that they consider themselves as belonging to "privileged classes." Our boys understand now that that kind of human direction is not guidance but enslavement. They have found, through bitter experience, how useless it is to depend on those who seek "privileges" for themselves. They have had their eyes opened to what one must expect from selfishness, however cleverly or sanctimoniously it may be hidden. They have also learned that fear makes men unfit to be themselves at their best and that it makes them easy prey for those who are selfish and without conscience.

On the other hand they have also learned that right is still right, and never might, that truth still makes men free indeed and that other kinds of "freedom" are delusions. They have learned to see, as never before, that the spirit of service, and not the spirit of dominion makes for right relationships.

They have had opportunity to see the difference between the contributions which come from the lives of those who are moved by love and those moved by fear. That is why many of them look forward to a return home where they hope to find us having grown at a pace at least equal to their's.

It is well for us to remember a paragraph from the letter of a boy to his mother. "Dear Mother, you say that you want us to come home tomorrow. We want to go home tomorrow. But what will you do with us when we get home?"

In the eyes of Jesus everybody is somebody. Remembering this fact may make our professions of Him as our Lord more helpful when we meet our boys again!

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

"THE CHURCH AND THE RETURNING SOLDIER" by Roy A. Burkhardt is a book, which in high idealism and searching frankness, calls the church to begin with the soldiers and the civilian where they are and then to take them to where they ought to go. The book is "hard" on the church but not without giving some positive, fairly specific suggestions for improvement — a very hard but helpful thing to do. Mennonite readers might question certain parts, but in general the book should prove stimulating and suggestive of improvements.

Roy A. Burkhardt seeks to practice what he preaches in the program for servicemen that is carried on by the church of which he is pastor. He has talked much with servicemen and knows their mind; at the same time as a pastor he sees the weaknesses and the opportunities of the Church. Given to the way of love, he feels deeply with the soldier and exerts a uniting influence.

In the preface to the book he makes clear his belief that the Church must become a new and re-vitalized church or it will fail this generation. That it hasn't done so well is indicated by the horrible blight of war itself, by the fact that of the eleven and one-half million men in service at least half left without a church connection, and that only an estimated 5 per cent keep in touch with the men who are gone. Many organizations will want to help the returning serviceman; the church can best focus these efforts. The church must be vital to the returning soldier or he will tend to line up with organizations that tend to divide serviceman and civilian at the expense of the spirit of community. Well-meaning busy-bodies had better not sweep down upon the men when they return with problems, for the wrong approach might only make the problems worse. More than anything else the men will need "vital group fellowship in which they can join with others in service, play, study, problem-solving and worship." They need to find the church folks at home living with a great faith and purpose. They need to find an emphasis upon government from within, given by God and directed clearly to the well-being of all men. This summary of the message expands into four parts in the book.

Part One: The Mind of the Soldier

The men who return are not to be regarded as a problem. The greater problem is the readjustment of the civilian so that he can helpfully work with (not for) the soldier. Fundamentally the latter is a civilian who has been trained to be a soldier, sailor, marine, or flier. Though possessing this training, he is at heart a civilian and, in short, very much like the rest of the people. However, he has one profoundly unique ex-

perience, and that is the intensely close and deep comradeship of the frontlines. In it he has become one with others in something that the civilian has not experienced. If the Church is to have first place it must provide a fellowship in place of the other. "The Church must provide a sustaining religious fellowship that will help the person recover those ethical convictions upon which our way of life has been based from the beginning and without which it will disintegrate. It is the Church's responsibility to help him find the kind of fellowship that is God and that will become life eternal in his own heart; to help him sense the divine in life and live by the peace-producing power of that divine quality; to help him find the love that is God and live in that love." At this point we might well raise the question as to how rich a fellowship our Mennonite churches have provided for its young men. It has been estimated from survey results that 50 per cent of the young men from our conference went into the armed services because of "social reasons" (*Mennonite*, July 31, p. 5). Is the Mennonite Church the "fellowship" that it should be in this day of competing secular fellowships?

Burkhardt goes on to say that many find little more in the church than the "theological abstraction of a sermon," whereas they much need participation in the church program and a definite opportunity to learn. Competing with the Church are secular fellowships which appeal. No wonder that when the individual spends much more time in these fellowships than in that of the church, that he will naturally adopt the patterns of behaviour that they offer. Ministers need to know how to get close to people and preach to their actual life needs. The home needs to be a vital Christian community in itself if it is not to cancel out the work of the church. Instruction must always begin where the person is. It is here that the church may fail with the returning men. Through an effective program and fellowship the men can be won to the Church and its program.

Part Two. Where Should the Church Begin?

The Church should begin by uniting for service, by keeping in close contact with the men who are gone (various concrete suggestions are given), by welcoming them when home on furlough, by bringing the home-folks into the most helpful attitude towards the men who are gone, by sustaining those who experience sorrow, by providing circles of fellowship for those who have loved ones absent, by encouraging the right kind of letter writing, by having services in memory of those gone, and by getting ready to live for those things that the men in the armed forces are dying for.

By H. E. Nunemaker

Since 49 per cent of those discharged while the war was in full swing were released for mental causes, the church will need to provide for sound counseling to aid many of these. Since 32 per cent of 11,800,000 soldiers never held a job and because many will want to find a new one, there will have to be provision for vocational opportunities. Counseling for home life may also be helpful to many. Specific suggestions follow on these points.

Part Four: The Revitalized Church

This section of the book breathes with the vitality that a new-born Church should possess. The Church must possess a heart of compassion, a new conscience, and a glorious gospel. God must be more than a word; He must be a gripping and enheartening experience of the soul. To achieve this men must be met where they live and at the point where they are anxious for help. The one who has God must reveal Him in living. *"The Christian lives by love, he is compassionate, he is kind, thoughtful, understanding. The Christian is merciful, therefore he obtains mercy. He is a peacemaker since he is a child of God. Wherever he goes, therefore, he is used of God to bring peace to human hearts, to end strife among persons. He is a leader not by virtue of calling orders, but by emitting a light others can follow. He does not impose his own will upon his fellows but he helps them develop sufficient freedom to live by the high and holy will of God."* God must determine the nature of worship, work, and service. The Church's greatest peril is that of being content with itself as it is, thereby neglecting God-ordained growth.

"The Church," Burkhardt says, "consists of human beings with a certain quality in their souls, a quality which is evidenced in their relationship to one another and to God." This Church must influence all life: see to it that the child is not only loved but learns to love others, that he ever continues to grow, and that the Christian home shed the light that the whole world needs. Socially the church must set patterns of cooperation and forgiveness that other social groupings may follow. It must be able to lead men into and through an experience of personal salvation. The Church needs adequate leadership: ministers with a broad training, an internship in an effective church and study in hospitals for the physically and mentally ill, etc. Teachers of children and youth need more effective training. The Church needs greater preparation for membership. It must ever bear in mind the prayer of Jesus "that they all may be one."

Here is a book, which with its emphasis upon fellowship, tends to unite rather than divide those who should be one in and through Christ. It has something to offer for the needs of our churches.

(The Church and the Returning Soldier may be had for \$2.00 a copy from Harper and Brothers Publishers, New York, or from the Mennonite Publication Office, 722 Main, Newton Kansas.)

The war has ended and the men in various types of service are being demobilized and coming home. The matter of welcoming them so as to conserve all spiritual values and strengthen the church has been the matter of much serious thought on the part of church leaders. The Church Council of the Zion Mennonite Church, Donnellson, Iowa, has decided to have two services of welcome. The first to be held when about half of the men of the church have been demobilized, and the other when the other half has been demobilized. Two services were planned because of the possibility of quite a long period of time elapsing between the return of the first and the last of the men. It is planned to have a carry-in dinner for the entire church on the appointed Sunday with special effort to have all of the men who were in Civilian Public Service and military service present. The noon hour and a portion of the afternoon are to be spent in fellowship.

The details of the service have not as yet been planned but will consist of the elements of praise, confession, prayer, a charge to the church and a charge to the ex-servicemen. It must be recognized that the church has a definite responsibility toward the men, and they in turn have a definite responsibility toward the church which has nourished their spiritual life. This service should seek to point out their mutual obligation with the hope that each will again assume a vital place in the life of the other — the church in the life of the men and the men in the life and work of the church.

The element of praise will find ready acceptance in such service, because of the joy occasioned by the close of the war and the return of loved ones. The matter of confession can, however, become a divisive rather than a unifying factor if it is made the instrument to wrest confession from certain ones who, under the pressure of abnormal times took the course which is contrary to the spirit and teaching of Christ. We too, must confess because in so many things we have taken our own way rather than the way of Christ. We must confess as a church because we have so signally failed to teach the revealed will of God as touching the sacredness of human life, man's relation with his fellowman and the power of love in the larger relationships of society. We must confess because the inconsistencies of so many of us caused some of our young men to lose faith in our teaching of the doctrine of peace. Some of us, while denouncing war, welcomed war profits and increased our efforts to produce war goods. We must confess because of the many things we have left undone that should have been done. Only a service of mutual confession will clear the air for a mutual understanding which is necessary for united work in the church.

(When we heard of the plans Zion Church, Donnellson, was making, we asked Brother Nunemaker to describe them for the sake of other churches which may be interested. We invite the churches who have made plans for the return of the servicemen to send accounts of their plans to The Mennonite, North Newton, Kansas.)

Dutch Mennonites Ask for Help to Rebuild Churches

By Cornelius Krahn

Among the many war casualties in Europe are a great number of churches. According to the *Netherlands News* sixty Protestant churches and twenty parsonages were destroyed throughout Holland during this war. The General Synod of the Reformed Church in America has put aside an amount of \$300,000 to begin the project of rebuilding destroyed churches. An American Reformed representative is to go to Holland to investigate conditions and possibilities on further rehabilitation measures.

Five Mennonite Churches Destroyed

Five of the above-mentioned churches belong to the Mennonites. The church at Rotterdam was destroyed during the early German "blitz" when Rotterdam was leveled. The Mennonite church of Arnhem was destroyed very likely last winter when Allied paratroopers landed in the vicinity of Arnhem which resulted in a fierce prolonged battle. Vlissingen, on one of the Zeeland Islands lost its Mennonite church probably when the Island was flooded. The city is a significant harbor at the approaches to Antwerp. Of these churches the one at Rotterdam was the largest with a membership of 1,200. Its pastor is S. H. Gorter who has been active in relief work for many years. He is now the vice-president of the *Algemeene Doopsgezinde Societeit* (Dutch General Conference).

Appeal for Help

The writer received a postcard written July 19, 1945, from the former editor of the Mennonite weekly *Zondagsbode*, Rev. W. Koekebakker, in which he appeals to American Mennonites to aid them in their reconstruction of the destroyed churches. Rev. Koekebakker sends the following message from the historic city of Dordrecht: "Dear Dr. Krahn! Many thanks for your card. We are all well. Also in my congregations are great losses in men and goods. The Mennonite churches in Rotterdam, Wageningen, Arnhem, Vlissingen and Nijmegen are destroyed. The publishing of the *Zondagsbode* was stopped in May 1942. The paper won't reappear. At intervals will appear De Noodbrug (The Emergency Bridge). Dr. Gorter in Rotterdam is editor. Perhaps will the Mennonites of America help to rebuild the destroyed churches. I will be glad if you will take the initiative. You know about our brotherhood. Last Sunday I took leave from my congregation at Breda (a second church across the Rhine which Rev. K. served). I can't continue my work there now that the great bridges over the "Hollandsch Diep" (Moerdijk) are destroyed. Breda was combined with Dordrecht. Now with Eindhoven. With the best wishes for you and your loved ones. W. Koekebakker."

"Rebuild My House"

St. Francis as a warrior heard the voice of God say, "Rebuild my house." Immediately he began to

rebuild the neglected church. Again the voice of God speaks the same words to his children. Some hear it and act accordingly. Recently the writer visited some C.P.S. hospital units. Most of the boys had families, and earned little or nothing. And yet they had a treasury with money in it. They wondered in which missionary or relief enterprise this money would be most effective. When the writer related the above appeal from Rev. Koekebakker their immediate response was to give \$20 to the M.C.C. for "rebuilding the house of God" in Holland. Who will join our C.P.S. boys in this worthy project?

Letter Tells of Flight from West Prussia to Denmark

A letter written from Copenhagen, July 23, and received by Elder Johannes Regier of Laird, Saskatchewan describes how his relative Johannes Regier and family of West Prussia fled to Denmark upon the advance of the Russians.

Start Flight When Thermometer 14 Above

On January 21, 1945, the German government ordered the Johannes Regier family to leave Tiegengagen. The temperature was fourteen above zero as Johannes Regier, wife, daughter Ursel, two daughters-in-laws with eight children, six servants, and seven other people crowded into two wagons and drove out the farmstead, perhaps, never to see it again.

Seek Refuge by Relatives

After driving beyond Kathaus and remaining there three weeks, the party was compelled to return some distance. Johannes Regier then drove to his niece, Lisbet Strunk, at Westlinken-Danzig. But they couldn't remain here. After six weeks Johannes Regier drove to his brother-in-law, Joh. Harder, at Fischerbabke. But here the air was so full of bullets that one day three persons were killed on the brother-in-law's place and seven horses were killed out in the granary. On April 8 the burgomaster asked them to leave Fischerbabke.

By Truck, Ferry, and Cruiser

They were now taken by truck to Nickelswald and from there to Hela by ferry. Here the cruiser *Orion* awaited them. On April 9, they left for Denmark. Hardly had they begun the journey when the air filled with bullets. But on April 13, the party came safely to journey's end. (The cruiser *Orion* was sunk on its next trip). The original 650 refugees of the camp shrank to five hundred. A great many died at the beginning. Regier writes that they are continually tightening their belts.

Hope to Migrate

The Mennonite leaders, says Regier, have now resolved to try to find some place to which they might migrate, in case they cannot return to their former homes. He says that all they desire is to till the soil in peace.

Now Possible To Send Packages to Europe

Families who have been anxious to send packages of food, clothing, and other supplies to relatives for friends in Europe are now able to do so. This applies to certain countries; Germany is still inaccessible.

Mrs. Anna C. Linscheid, postmistress at North Newton, Kansas, states:

"It is now possible to send ordinary parcel post packages, containing articles not restricted by customs, to foreign countries such as Holland, Denmark, Switzerland, France and others. The maximum weight of a parcel for Holland or Denmark is eleven pounds and the size is limited to eighteen inches in length and forty-two inches in length and girth combined. In some cities larger stores offer special services in preparing and mailing gift boxes to civilians overseas. The STOP & SHOP, 16 W. Washington St., Chicago, Illinois, issues a list of countries to which boxes may be sent. In this list they describe the contents, give the cost of each box, and the mailing or postage charges."

Packages to Holland May Include:

Up to \$1.00 worth in any one package — fish (canned, preserved), vegetables and fruits (canned), peanuts (shelled and unshelled), coffee, spices, tea, sugar, candy, eggs (dried), sheeting, rayon goods, nylon goods, wool yarn, soap (all kinds), vitamins and medicines, cotton fabrics, cotton underwear, cotton outerwear, silk hosiery, and silk underwear,

Up to \$25.00 in any one package — infant's and dietetic food, shoes (old styles second hand), leather goods, dehydrated soups, cocoa (powered), chewing gum, honey, preserves, jellies, tobacco, cotton thread and yarn, wool blankets and wearing apparel, safety razors and blades, table cutlery (steel), kitchen utensils, buttons, toothbrushes and toothpaste, jams, and notions.

Letters and money may, of course, also be sent. Ask your bank how money may be sent.

**When he comes home, he'll want to see
Familiar faces, laughing, bright;
A pleasant room, confusion free—
(Long, long, ago, the endless fight.)**

**When he comes home, he'll wish to hear
Those sounds affection never quells:
Playing of children, loud and dear—
(Far, far away, the bombs and shells.)**

**When he comes home, he'll want to know
That faith and love and truth are there,
All to God in reverence go—
(Remembered now each answered prayer).**

**This is the home
He'll want to know;
Then, 'til he come,
We'll keep it so.**

—Katherine Rudd

QUOTE

Maimonides, a noted Jewish rabbi of the Twelfth century:

"Humility is the mean between arrogance and self-abasement."

E. Stanley Jones in "The Christ of the American Road":

"For none of us has the Truth. The Truth is in Christ—the Truth. What we hold is truths about the Truth. We need, therefore, the other person's truth to add to our truths, so that our pooled truths may more closely approximate him who is The Truth. I say 'more closely approximate,' for even our pooled truths are forever this side of the Truth. We shall eternally grow into deeper and larger comprehension of the Truth, and assimilate it more and more into character and achievement; that will be our happiness and our heaven."

Cecil E. Haworth, Quaker, in "The American Friend":

"Every home is doubly blessed if it has growing parents, and growing parents are usually reading parents. A parent can hardly claim to be growing unless he reads at least one good book a year on parenthood.

Starr Daily, converted after a criminal career of twenty-five years, writes in "The Third Front":

"It is doubtful whether psychology has coined any advice which Jesus has not given. The Master's methods for helping people have not been equaled or improved upon. He held the magic key to life. As a practicing psychologist, he remains the Alpha and Omega. But psychology has made His methods more generally available by reclothing them in a garment of new terms. . . First and foremost in the list of His commandments is that of Love. We can hardly help people if they bore us, or if we dislike them, or resent them. I believe it was the psychologist, Link, who said that if we wish to make an enemy of a man we have only to tell him he is wrong, and the method will never fail. Only slightly can we help others if our interest is merely professional. But if we Love them we can help them more by that Love than we can by our most sage advice."

ERROL T. ELLIOTT, Editor of "The American Friend" (Quaker):

"We fought for 'democracy' in the first world war and lost nearly all of it. We could not use that discredited slogan again. This time we fought for 'freedom.' We shall now watch it perish measurably over all the earth for some years. New rulers will arise, new governments will come and go, but the next quarter of a century is not going to be a heyday of 'freedom.' A world so completely upset as this one should not expect it. In fact, men will need to give to their respective governments more understanding criticism and sympathetic service in the difficult role they shall have to play."

HOME MISSIONS

A. J. Neuenschwander, Secretary

Pastoral Visitation Program to CPS Camps

Just before the opening of General Conference, May 30, representatives of all the General Conference Boards gathered in Memorial Hall to appraise the visitation effort of last fall. Reports came in from many sides from camps and units that the men appreciated the program very much. Especially, one point was stressed, namely this visitation was not the hurried one-night-meeting kind, since the men stayed from three days to a week in one place. Others reported that the men received new courage and determination to carry on in their service, "for conscience sake." From still other quarters word came that the men were sure the General Conference had not forgotten them, although they were scattered in far away corners. All in all, the men assembled felt that the effort of 1944 had the Lord's blessing stamped upon it.

1945 Theme: "The Christian Walk"

As soon as all were convinced that we should go ahead and plan for the fall visitation work, a theme was sought. What particular Bible study should be taken up, for all were of one opinion that the effort should be scripture-centered. Many good passages and themes were suggested with the one: "The Christian Walk" as found in Ephesians chapters four, five and six, finding favor with all.

The Visitation Workers

A number of men were selected at the first meeting to make the visitation. Contacts were made in good time, but several found it impossible to leave the work in their home churches. Others in the selected list were contacted and finally the Acting Secretary reported that nine men had accepted the assignment. This is a smaller number than went out last year. The following ministers have been released from their churches and work and have expressed a desire to help in this undertaking: H. T. Unruh, Hillsboro, Kansas; L. L. Ramseyer, Bluffton, Ohio; Elmer D. Hess, Coatesville, Pa.; Alvin van der Smisen, Buhler, Kansas; Menno H. Kliever, Bessie, Oklahoma; Wilmer S. Shelly, Topeka, Indiana (Brother Shelly is in the Central Conference); W. F. Unruh, Moundridge, Kansas; P. K. Regier, Reedley, California; Rev. George Dick, Bloomfield, Montana; and J. E. Kaufman, Inman, Kansas. These men solicit your prayers so that they might truly represent Christ and the church to the men in the camps, hospital and farm units.

The Committee wants to thank those churches who last year cooperated in such a noble manner to release their pastors that all conference churches could be visited after the young men in C.P.S. had been visited.

This year, no doubt, because of the time taken out to attend General Conference sessions and other pressing engagements, fewer men could be released and so the church visitation had to be eliminated. This is deeply regretted. Our sincere thanks to those churches that did give their pastors liberty to help.

United Bible Study

In order to tie up the work in the camps and units and the home churches in a worthy spiritual manner, the Committee of the Boards suggests, that during the month of October, when the visitation is being made, in all General Conference pulpits a careful study of Ephesians be made in the form of expository sermons. The service of Rev. Jacob J. Enns, Nappanee, Indiana, has been secured and he has worked out an outline that will be used by all visitation workers, and it is hoped that the same outline which will be published in the church papers, will be used in the home churches by the pastors. The committee learned that already some fathers with sons in service have asked their boys to study Ephesians together. By studying God's Word together in smaller and larger groups, and by united prayer much can be accomplished with the Lord's help to bring our thinking, planning and efforts together.

Rev. John J. Plenert, 7319 Whitaker Avenue, Philadelphia II, Pa. has served as Acting Secretary in working out the many details in connection with the Pastoral Visitation Program. General Conference men in the M.C.C. office at Akron, Pa. have also rendered noble service.

Outline Next Week

Next week, we plan to bring the first installment of the Outline for a helpful study of Ephesians, chapters four, five and six, as these suggest "The Christian Walk."—The Committee from the Boards of General Conference.

NOT THE SAME TODAY AS YESTERDAY

Fifth and sixth grade pupils in Albany public schools have been using a textbook, *The Old World and Its Gifts*, which tells them that the Japanese are "a clean, alert, intelligent people." Worse, it explains that Japan acquired new land "because it is almost impossible for so many people to make a living on their small islands."

Clearly, something had to be done about it. School Superintendent John W. Park pondered, "This is a fine book" . . . "We would prefer to have the teachers say 'That is what we thought of Japan in 1939 but not today' —but . . ." Then he hit on a solution. The books were saved. But the unfashionable pages have been neatly stapled together.

—*Fellowship*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

They Ask Questions

We arrived in India in February. Mrs. Isaac had charge of the girls' middle school and boarding, but the plan was that they go to Mauhadhi as soon as I had taken over the school. We took about two weeks turning over and taking every work, and the Isaacs moved to their assigned field of work. Since I had had the girls' school and boarding before, it was not new work for me and hence easier to get a start. There are over ninety people in the boarding which is a big enough family to keep the matron and me and the eighth grade girls as helpers busy. There is a primary and a middle school where ten teachers and I find many interesting lessons to teach and to learn.

I enjoy the eighth grade Bible class especially. The girls bring their problems and questions to class whether they are related to the lesson or not. That gives me a chance to know them better and to understand their difficulties.

One day the question of suicide was discussed. In India a common form of protest against anything is refusal to eat. Sometimes some of our Christians also resort to this. The question was, "Would a person who destroyed himself or herself go to heaven?"

Another day the girls asked, "May we ask you a question today?" The mother of one of our pupils from Korba had come to visit her daughter. On the way back she died of cholera, which was raging in many nearby villages. The girls said they had hardly slept any at all last night, and but little two nights before, because they thought they saw Dasmal's spirit in the bedroom at night and she said, "Daughter, daughter." There were many questions about what happens to our spirits when we die? Do we have a body right away or when do we get it? What is the state of non-Christians after death?

I tried to answer all these questions and I asked them whether Sukhmat was happy to see and hear her mother or not. Some said "yes," some said "no." I said I did not know whether the spirits of the dead could come like that but I thought a Christian mother would not come to scare her daughter and this group of girls. She might come to comfort, to warn, or to teach if she could. They thought that looked plausible.

That evening I went to the boarding and for the devotional period I chose the verse, "Be not afraid, it is I" when the disciples were scared and thought they saw a spirit. I prayed that God might cast out all sin and fear and anything that did not please Him, and to fill the heart of each girl with the Holy Spirit. That night the girls slept well and they were not scared of this spirit again.

The teachers have been cooperative and helpful and willing workers, and the girls have shown a good spirit of learning. Thanking you for regular salaries, interest and prayers.—Augusta Schmidt, Janjgir, C.P., India, August 11, 1945.

Marie J. Regier Writes from China

Weihhsien, Shantung

Board of Foreign Missions
General Conference Mennonites
Newton, Kansas

Dear Members of the Board,

We truly are grateful for your prayers and cooperation with us. We hope that you do not take our refusal to come home as mere stubbornness. We felt that your request for us to come home was merely for our own safety, and that as long as we felt that it was God's will for us to stay here, you didn't really object. We are otherwise still willing to abide entirely by your decisions as to our future work. At the beginning of our stay here, we kept in touch with the station, but during the last year, the news was very scanty and we were able to write only one short letter a month. We heard from Tamingfu that the communists were in charge, already in April. We believe that the church is carrying on. They were certainly learning to stand on their own feet and trust in God before we left. We don't know whether they care for us to come back or not, but all the Chinese around here are certainly very friendly. A Presbyterian Chinese church, immediately after the gates were open sent tomatoes-watermelons for all the missionaries, and there are many of them. Each got three apiece. We hope to hear from you soon.

Sincerely,

(signed) Marie J. Regier

Note: This is the first somewhat longer letter, and contains good news under the circumstances; thank the Lord.—P. H. Richert, Sec.

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

Y. P. U. OFFICERS
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Vice President
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Ruth Ewert
Secretary-Treasurer
North Newton, Kan.

PROBLEMS OF POST WAR YOUTH

By B. Bargen

Their problems are many.

First, there is the problem of the attitude toward money. Everyone is flush with money these days, and the ensuing days will, without doubt, see a depression coming. Can Mennonite youth adapt itself to a money-less, as well as a money-full, economy? Historically speaking, they can. Historically speaking, Mennonites have demonstrated their ability to get along with very little, and especially with very little money. Contemporary Mennonite youth must demonstrate its ability to do likewise in this generation.

In the second place, there is the problem of conflicting morals. A world, which believes there is no life hereafter, adjusts its morals to a span of fifty, sixty, or seventy years. Mennonite youth, which believes in a life hereafter, adjusts its morals to an eternity. Living side by side with men and women who have lost, in some cases, all sense of moral rectitude, Mennonite youth must demonstrate its ability to hold to a code of morals which is unquestionably clean and pure and upright, popular acceptance of a code of morals directly to the contrary notwithstanding.

In the third place, there are large opportunities facing Mennonite youth. There is the problem of talents and ability, which may be released for the good of all mankind, if we will learn to work together as groups. There are young men and young women in the Mennonite denomination who have superior talent for medicine, for nursing, for business, for church leadership, and countless other fields, but who do not have the necessary means with which to continue their education. Will those who have money, but not the talent which urges them on for extended education, share with those who have the urge for education but not the financial needs? That would be a group enterprise in which Mennonite young people would learn to work together for the good of all mankind.

There are opportunities for making tremendous contributions along technical lines. The world waits for Mennonite young people, who have special abilities in the field of science, such as chemistry, physics, biology, bacteriology, etc., who think in terms of human suffering and the relief of human suffering through scientific means.

There is finally the grandest spiritual opportunity of all times to express the age-old truths of the church of Jesus Christ into the language of young

people today—to express it in a way which will not lose any of the great heritage of the ages, and yet make it understandable in terms of young people living in the midst of numerous conflicts and frustrations in the modern world.

Whether or not Mennonite youth will meet these post war problems and challenges seems to be determined not so much by whether they can, but whether they will; ah, the will, there lies our bitter need!

In the statement of faith accepted by the Souder-ton Conference in 1941, paragraph 5, we have a definition of a Christian: "We believe a Christian is one saved by grace *whose life is transformed into the likeness of Christ* by his atoning death and the power of His resurrection." By this statement the test of a Christian is whether or not his life has been transformed into the likeness of Christ. At once, the greatest problem and the greatest challenge to Mennonite youth is to demonstrate in flesh and blood on the many areas where service is so badly needed in Christ's name, what we have so beautifully stated in paragraph 5 of our statement of faith.

California Mennonite Young People's Retreat

By Adeline Sprunger

The seventeenth annual California Mennonite Young Peoples Retreat was held at Camp Gaines, Lake Sequoia, August 11-18 with the theme "Christ Our Hope," Lam. 3:26 and Heb. 6:19a.

Saturday afternoon incoming retreaters from the seven California churches were registered and assigned to cabins so bunks and cots might be made up before the supper bell rang at 6:00. Each evening as the sun sank in the west all was quiet around the Lake as the group met in the meadow for vespers, with Rev. Olin Krehbiel bringing a series of seven messages.

The first evening the Ice-breaker helped the young people get acquainted with each other and at the camp-fire which followed instructors were introduced and spoke briefly concerning their classes. The Dean of the Retreat, Lyman Sprunger, brought the meeting to a close with a timely devotional.

On Sunday morning the group met in a half a dozen classes with the ministers present acting as teachers, and the church service was a blessing and inspiration as Rev. Homer Leisy opened the Word and preached on the Second Coming of Christ. High light of the afternoon was the singspiration led by Harold Burkholder. A Christian Endeavor program

at the campfire brought the Lord's Day to a satisfying conclusion.

Monday through Friday the daily schedule remained the same with rising call at 6:45 a. m., flag raising and Chapel (each Church having complete charge for one service during the week). After Chapel the young people scattered and all was quiet in and around the camp as the retreaters communed with the Lord in their personal devotions. With breakfast and cabin cleanup out of the way, four morning classes were held from 9:10 to 12:20.

During the first period Rev. Olin Krehbiel taught a class entitled "That Dream Cottage" to the college age group while Rev. Homer Leisy was leading the high school retreaters in a study of First Thessalonians. In the second period the college age Bible class followed the same course of study while the younger group was discussing "The Relationship of Life." A teacher training course taught by C. F. Mueller and "Youth Faces Post-war Mission Challenge" by Rev. and Mrs. Albert Jantzen were elective classes during the third period. The same procedure was followed in the last class period with choice of Music Hour under the direction of Rev. Harold Burkholder or Camp and Mission projects in charge of Alfred Heer and Gwen Cline.

Four-hour periods each afternoon were filled with swimming, boating, ball games, badminton, ping-pong, group hikes and side trips by automobile, planned by Ernie Lichti, recreational director,

After supper the daily camp paper was distributed with its contents including devotional messages by various leaders, short biographical sketches of instructors, poems, words and music of the theme song as well as the usual innocent key-hole gossip.

Campfire services were varied from night to night but usually began with the singing of gospel choruses and well-loved hymns interspersed with testimonies of praise and thanksgiving at the leading of the Lord. One evening was set aside as stunt night, each cabin presenting some skit, song or humorous reading. Another evening the retreaters hiked several miles to Inspiration Point where the lights of a number of cities in the San Joaquin Valley were to be seen, as C. F. Mueller brought a challenging message on the need for Christ in those homes still in spiritual darkness. On other evenings Rev. Leisy and Rev. Burkholder were greatly used of God, and many decisions were made, some for full time service, others for complete surrender to His Will and separation from the world, and a few accepted the Lord Jesus Christ as personal Saviour.

This year the retreaters gave seventy-five dollars for some missions, seventy-five to the Foreign Mission Board and forty dollars toward the new mission work in Colombia.

The time spent in God's beautiful out-of-doors at the feet of those called to teach and preach His Word filled a real need in many lives and staff members felt well repaid upon receiving a letter of thanks from the board of one Church for the favorable change in their group of returning retreaters.

The total registration was 190 with 96 receiving certificates for perfect attendance at every class and cooperating with the teachers.

EASTERN DISTRICT RETREATS

Four hundred and fifteen children, young people and adults of the Eastern District Mennonite churches gathered around the theme, "Christ liveth in me," Gal. 2:20, at Camp Men-O-Lan, near Finland, Pa., for the eighteenth annual retreat which was held for five age groups from July 13 to 29.

Junior and Adult Retreats

A new venture for this year's retreat was the addition of two more age groups. Previously, only three groups met — intermediate, high school, and young people. This year a junior and adult group were added, giving approximately one hundred more persons the opportunity to receive the rich blessings of retreat.

God wonderfully blessed the retreat sessions. Most retreaters will long remember the time spent at the retreat because of its Bible-centered messages and fundamentals of the faith learned in each class period. For many children it marked the beginning of a new life in Christ, and for older ones the retreat is a reminder of the time when they consecrated their life to the Lord's service.

Rich, heart-searching, and convicting messages were brought to each group by the Rev. J. D. Unruh of Newton, Kansas, on the retreat theme, "Christ liveth in me." Rev. Unruh made the plan of salvation very plain and invited each person to drink freely of the "living water." Then, he presented the challenge of service to each Christian life. Miss Martha Burkhalter, missionary on furlough from India, also spoke to each group in her unique, picturesque manner arousing new interest and zeal in missions. Her reels of motion pictures were also a means of adding interest to bringing the gospel to the lost.

Miss Huldah Myers taught a class at the young people's and adult groups on "Methods of Shepherding Children." This was designed for adult leadership among children. Miss Grace Moyer taught the Bible study class in the children's groups with the use of the flannelgraph. Mr. Carroll Parks instructor in the Allentown high school, taught "Youth Reaching Youth for Christ" to the high school group, while the Rev. J. J. Plenert, Mrs. Ely Fretz and Mrs. Mildred Frazee taught the guidance courses. Music classes for the various groups were taught by the Rev. A. H. Schultz, Rev. Olin Krehbiel, Mr. Brooke Reichenbach, and Mr. Russell Bloss. In addition to these, some twenty-five other ministers and lay-workers of the local churches brought inspiring messages and assisted in the class work of the retreat.

The program schedule of the day varied according to the age of each group. The children were permitted to sleep a little longer in the morning than the older groups and they also retired earlier after breakfast, after which a camp inspection was

held. Classes were held in the forenoon and a few in the afternoon. The remainder of the afternoon was given to recreation. Supper was followed with a vesper service, at time of leisure, an informal program, and a camp fire service.

Besides all the spiritual food received at these retreats, each retreator returned home with pleasant memories of the wonderful meals which he had had and were so graciously served by the volunteer cooks. Mrs. Olin Krehbiel was in charge of the kitchen.

Camp Men-O-Lan is happy to own six cabins — three for men and three for women retreators, a large dining hall, a leaders' cabin, and a workers' cabin. The Board of Managers is now seriously considering the building of a much needed chapel-recreation hall in which to hold the retreat meetings during inclement weather.

The Eastern District conference is very fortunate to have its own retreat grounds which are being used not only for retreators, but for ministers' meetings, Sunday School picnics and other social gatherings.

On the Retreat committee for the past year were the following: Dr. Harvey R. Bauman, chairman; Rev. Walter J. Dick, acting chairman; Beverly Ann Krehbiel, secretary; Grace Moyer, treasurer; Robert M. Landis, and Arthur Groff. Mr. J. Herbert Fretz has been elected to serve as chairman for the ensuing year.—Retreat Committee of the Eastern District

Enriching Fellowship

The young people of the West Zion church went to the Harvey County Park for an afternoon and evening retreat Sunday, September 16. It was a happy and profitable experience for all who attended. Mrs. Johnny Huxman and Mrs. Josephine Meyer had planned the day very well. About thirty-five to forty young folks arrived in a big truck which brought them from Moundridge where they had gathered to be picked up. Shortly after arrival they were treated to ice cream, and after these refreshments the group gathered on one of the lovely spots of the park lawn and sang hymns for about half an hour accompanied by a number of brass instruments. Then Prof. Benjie Barga of Bethel College spoke on allowing Christ to control our life and using every situation in life to act out the command of loving each other.

After the close of the afternoon meeting, the group relaxed a bit while supper was prepared. Soon everyone was roasting wiener-wurst over an open oven and enjoying the meal. After this delightful meal a number of games were played for recreation. Then the group sat down again on the blankets spread on the lawn and entered into another hearty "sing" of hymns. A few special numbers of music were contributed and then the pastor led in a lively discussion of the topic, "Post-war Days — the Dangers and Opportunities that May Come to Young People." The evening program was closed by singing "Blessed Be the Tie" and the Mizpah benediction.

Soon the young people were piled into the truck and on their way home, happy for the Christian fellowship they had enjoyed.

IN MEMORIAM

ERNEST D. PANKRATZ, son of John M. Eva Duerksen Pankratz, was born January 17, 1917, in Marion County Kansas, and passed away July 31, 1945. After grade school he attended the Hillsboro Bible Academy. In 1935 he was baptized and received into the Alexanderwohl Church. In 1942 he was united in marriage to Ruth Janzen, who with two children, now survives him.

MRS. ELIZABETH KOEHN, daughter of Adam and Eva Wedel Ratzlaff, was born in Antonofka, Poland, Russia, March 21, 1865. In 1874 she migrated with her parents to Moundridge, Kansas, where she was baptized and received into the Emmanuel Church. Later she and her husband moved to Taloga, Oklahoma, where she became a member of the Kidron Church. She breathed her last on July 28th and is mourned by her children: Adam and Lincoln, Meno; Jonas, Mrs. Francis Koehn, and Anna of Taloga, and Nettie of Oakland, California.

PETER DYCK, son of Peter and Elizabeth Kehtler Dyck, was born May 21, 1860 at Krebsfield, West Prussia, and passed away August 4, 1945. After early years as apprentice shipbuilder in Danzig and Elbing, he came to Halstead, Kansas, where he farmed until 1924, when he moved to town. In 1886 he married Elise Epp, who preceded him in death in 1944. The deceased was a member of the Halstead Church. Children who mourn are: Johanna and Mrs. D. A. Bartel of Halstead; Mrs. L. J. Horsch, Ontario, California; Anna Belle of Monterey Old Mexico; Herbert, Wichita; Cornie of Burtron; Peter of Moundridge; and Elmer in the South Pacific.

CHRISTIAN HEER was born March 22, 1867, in Bavaria, Germany, and died August 3, 1945. Coming to America in 1892 he settled in Nebraska before coming to live at Paso Robles, California, where he became a member of the Mennonite Church and married Marie Rematski in 1899. She died in 1924. He is survived by his brother Stephen of Los Angeles, and a sister, Mrs. Lena Hesselbacker of Germany.

ANNIE BAEHR was born April 15, 1875, in Germany, and departed this life at Wisner, Nebraska, on August 6, 1945. When seventeen she migrated to Wisner, Nebraska with her parents. Here she united with the Mennonite Church. In 1898 she married Chris Stauffer, who with the following children now mourns her: Otto, Denver, Colorado; Mrs. Elma Schmoldt, Peemer, Nebraska; Mrs. Christine Kemper, Grand Island, Nebraska; and Richard of Wisner.

RELIEF

Displaced Mennonites in Europe

It is now known that Mennonite communities in Russia, East Prussia, and Poland, have suffered greatly as a result of the war and that thousands of members have fled or were evacuated before invading armies. All details are not known, but likely thousands of Russian Mennonites retreated with the German armies from the Ukraine and are now in repatriation camps in Germany. Evidence of their presence has been received from the State Department in Washington and through letters coming out of Germany and Holland. As announced before in these notes, a small group of these Mennonites succeeded in entering Holland and are interned at Maastricht.

It is also known that 3,000 to 4,000 Mennonites from East Prussia and Poland are now confined in camps in Denmark. The first information regarding this group was received in a letter, the substance of which was released to the church papers on August 29, to the G. Reimer family, Beatrice, Nebraska. These Mennonites were evacuated before the advance of the Russian armies.

The need of our brethren in Europe places upon Mennonites in America a great responsibility and opportunity in addition to the present war sufferers' relief program. The prayers of the churches are desired that God may direct in behalf of these brethren who are in a very difficult situation. Several steps have been taken to visit them and investigate their need. C. F. Klassen has been sent to Denmark and M. C. Lehman to U.S.-Occupied Germany. Later, Samuel Goering and C. F. Klassen hope to enter British-Occupied Germany.

Meat Restrictions Lifted

As of September 8, O.P.A. removed slaughter control regulations. This means that there is no longer any limit to the amounts of meats and fats which our farm people can give for relief, provided points are turned in to ration boards for the amounts contributed. It has also been reported that rationing of meat may be discontinued by the end of September. If this happens it will mean that meats and fats may be contributed without any restrictions except those pertaining to federal inspection.

Distribution of Canned Food in Holland

Peter Dyck in charge of Mennonite relief interests in Holland, gives the following report regarding the distribution of the thirty-six cases of canned food which arrived in the early part of August:

"This being a sample shipment we thought it would be appropriate that our Mennonite people should sample it. One case I gave to a Jewish family for which I had messages from London, and which I found in two rooms in the Hague, where they had hidden for more than three years. The father, a typical son of Abraham, now sick in bed, told me that neither he nor anyone of his family

had left those two rooms during the whole time of the occupation of Holland. It appears, however, that they are not the only ones, for today I received the following from their friend whom we do not know: "Through Mrs. Frankenberg we received a delightful and very big bottle of applesauce, which as she told us, was a gift of you. Now this was a real feast for us. As for myself, applesauce is one of my favourite dishes and being in prison these four years I never got it all that time, so you may understand my gladness. All the other members of the family rejoice in it too. You will, therefore, accept our most cordial thanks for this present. . . ."

"I know that many of our Mennonites have written directly to the mothers or the ministers according to the name they found on the jar. I have heard it said that this is truly more than food, that it is like the partaking of one brotherhood from one table, even like a sacrament which unites one with the other and all with God."

Additional Workers in Italy

Esther Detweiler and Bertha Fast have arrived in Rome, Italy, and are now serving under UNRRA's Italian Mission, according to a telegram sent from Rome to Washington, August 23. This increases the total number of Mennonite workers in Italy to four; the other two being Grace Augsburg and Delvin Kirchofer.

C. P. S.

C.P.S. Attitudes Toward the End of the War

What are C.P.S. men thinking about and planning now that the war has ended? An answer in part may be found in the following excerpts taken from reports from base camps and special projects:

"The leaders of the unit (not only the official leadership) feel that the task of C.P.S. now becomes difficult and faces its greatest opportunities. The question to them is whether we will be able to maintain a forceful witness when the pressure of public opinion has diminished as we have more or less maintained through the 'duration.' . . . Sad to say, more are thinking in terms of the speed with which we can leave or guarantees of our own welfare."

"The effect is pretty well measured by the spirit of a V-J Day prayer meeting-confession, repentance, consecration, and determination according to the will of God. The question in the air here is not 'When release?' but 'What after release?' The relief imperative seems closer to many of us."

"The evident reaction to the end of the war has varied from a growing impatience and discontent with camp life and with technical authority to a more passive and deliberate sitting-it out attitude. The tendency to 'let down' comes as a strong temptation.

"After four or five years of the thing we have been through many of us have given up. The fight is all out of us; we are men without vision;

lamps without oil; we long for the flesh pots, the leeks, and the garlic of the world as it used to be. . . . The choice before us will decide our destiny. We can turn to the luxurious ease of a materialistic world, and suicide as far as Christianity being a vital force is concerned, or we can choose the hard way of suffering and service. . . . ”

C. P. S. Men Find Missing Man

About thirty members from the Fort Collins, Colorado, C.P.S. Camp combed the mountains near camp for a missing shepherd on August 31. They found his corpse at the bottom of a precipice which he evidently had ascended to keep his flock in view. Six men carried the body to a place where an ambulance could take it to a mortuary. The task was difficult because the terrain was rough and the man had been dead for a number of days.

THE MENNONITE BIBLE SCHOOL

By Mrs. Gerhard Neufeld

“Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light,” Matt. 11:28-30.

These verses contain a phrase which strongly attracted my attention. It is the phrase “learn of me.”

This is Christ’s gracious invitation to those who labor and are heavy laden, those who are too busy with ordinary things of life to lose themselves in Him. I am especially glad for the opportunity to do just what Christ invited us to do, to learn of Him. I am glad to do this in one of our own church institutions. At first thought, I felt I would not find time to take classes, for I had family and household responsibilities. But then I thought I would be doing exactly the same thing that other people in similar circumstances are doing. I would not be taking time for my spiritual growth. It seemed clear to me that it was not a matter of *having time* but of *taking time*.

The affiliation of our Mennonite Biblical Seminary and Bible School with Bethany Biblical Seminary is an arrangement between the Mennonites and the Church of the Brethren for which we are grateful. I consider it an ideal way of meeting the need of our church in the training of ministers and other church workers until such a time when we can have our Seminary and Bible School on our own campus. The fellowship we have with the Bethany students and faculty members has already been a blessing to me. The spiritual atmosphere is soul-strengthening. I have no hesitation to advise anyone who is planning to go to a Bible School or Seminary to come here and be enriched by the fellowship one with another and with the Lord in classroom, dormitory, chapel and prayer meeting.

The Mennonite Bible School and the Mennonite Biblical Seminary are two schools, but under one administration and one roof. For any information write to the Mennonite Biblical Seminary and Bible School, 3435 Van Buren, Chicago 24, Illinois.

COLLEGE NEWS

BETHEL COLLEGE

The College Church, under the direction of Miss Lena Waltner and Clarence Graber, arranged an appreciated and well-attended social for the students on September 16. The evening was spent in a hymn sing, get-acquainted games, special music, and short talks by Rev. Hostetler and Walter B. Enns for the church and by Eleanor Duerksen for the students. On September 20, at the regular Thursday convocation, the extra-curricular program was organized for the coming year. Participation is being advised and limited by personal counselling and a system of class, extracurricular, and work-enrollment, which is not to exceed seventy-two hours a week per student. A weekly schedule has been drawn up for the religious organizations, departmental clubs, intramural sports and other recreational activities in order to avoid conflicts and to do justice to a balanced program for each student.

BLUFFTON COLLEGE

Enrollment figures show an increase in attendance of about thirty per cent this year as compared with the previous semester of school. Women still far outnumber the men, being three to one for the college as a whole and about two to one in the freshman class. However, there is an increase in the number of men students as compared with last year. The freshmen class is substantially larger than that of a year ago. The annual college “mixer” was held in the library Friday evening, September 14. On Sunday evening the local church held a special reception for students. The plan of associate membership for students was explained. Each year a considerable number take advantage of this plan by which they can affiliate with the local church without losing their home church membership. Lois Sommer, ’45, who was employed as field secretary this summer, will enter Columbia University about October 1 to take graduate work.

TALES FROM MENNONITE HISTORY

I dared to do it.

I have translated my *Erzahlungen aus der Mennonitengeschichte* into the English and have published them (mimeographed) under the above title.

It is a risky undertaking.

I know my limitations. But people who have read the *Tales* insist that they make good reading and would be a great help to many if translated and published in English. They believe my English is not perfect but, at any rate, good enough to convey my thoughts to the readers.

I put the booklet on the market with a trembling heart, hoping it will help us to see our past a little clearer and to appreciate our cause a little better.

The price of the booklet is, postpaid, \$1.00 per copy, and it can be ordered from the author.—**Jacob H. Janzen, 164 Erb Street West, Waterloo, Ontario Canada.**

God on a Minister's Salary

God has revealed what He wants a minister's salary to be. We take it that in giving the law to Moses God has made plain how He wants the religious affairs of His people administered. Even though we now live under grace, we may still look to the law for light on how God desires things to be done.

God set one of the twelve tribes, the Levites, apart for full time religious service. The other eleven tribes were to give a tenth of their income for the support of this tribe. That means that the Levites would get for their support one-tenth of the average income of the eleven tribes of Israelites. Besides this the Levites were given cities to live in and grazing ground around the cities. Evidently the Lord wants His servants to live on a standard of living a little above the average in the congregation, and He made provisions that this should be possible.

When this plan of God is applied to the salaried ministry of today, it would mean this: A minister should be given a place to live, ground for grazing and gardening, and a salary a little above the average income, this and much more is easily possible.

—An Observer

JOTTINGS

—Bulletin, **Second Church, Beatrice, Nebraska:** The young people have decided to have a week of special meetings this fall for the young people of the First and Second churches. The general topic for discussion will be, "Problems Youth Face Today." A Bible study will be held in connection with these meetings. They also plan to engage in Bible study during their regular meetings this fall and winter, and they also intend to start some work in crafts as soon as materials can be gotten. Interesting slides on the history of European Mennonites were shown on the evening of September 16.

—**Saron Church, Orienta, Oklahoma:** On September 16, Rev. P. J. Boehr of Pandora, Ohio, served with a message on missions. At present he is visiting the Oklahoma churches. —Corr.

—**First Church, Mountain Lake, Minnesota:** One hundred thirty-three chickens were brought in on September 11. These chickens were taken to the Lakefield canning plant the following day. In the evening of the same day, a group of eight ladies returned home with the chickens in 211 tin cans, all ready to be sent to the war stricken countries for starving people and children. —P. P. Buhr

—**Miss Janet Soldner's address** in Colombia will be: Apartado 53, Medellin, Colombia, South America.

—**Grace Church, Pandora, Ohio:** "Word has been received that Ruth Hilty is scheduled to be sent to Holland to carry on relief work under the M.C.C. It is encouraging to note the number of young people of this church who are considering the challenging call to do Christian work in other lands less fortunate than our own. The fields truly are white ready for the harvest; all kinds of efforts are

needed, relief, medical, agricultural, educational and evangelical work. Our missionary program should include these various phases so that the total life of the people is touched." On the evening of September 9, Miss M'della Moon of Bluffton College spoke on "The Philosophy of Life from the Viewpoint of a Scientist."

—**First Church, Philadelphia:** Fruits, vegetables, canned goods and prepared foods, brought for Harvest Home Sunday, September 30, are to be donated to the Mennonite Home for the Aged, Frederick. Sunday School enrollment is 220. Average attendance during the summer months was one hundred. The Sunday School has a mission project of \$505.00. A total of \$345.43 had been raised by September. Twenty-five people from the church attended retreats this summer.

—**Eastern District Sunday School Convention, Zion Church, Souderton, September 29.**

—**First Church, Reedley, California,** is considering how it as a church can work with the boys when they come home. Recently the church council, with representatives of the different church organizations had a special meeting to discuss this matter.

—**Rev. Homer Leisy** is to speak at the annual Young People's Conference of the First Church, Berne, Indiana, October 7 to 14. From October 21 to 28 he is to hold a week of special services in the First Church, Philadelphia.

—**Married:** Griselda Gehman and Maynard Shelly on September 7. The couple will attend the Mennonite Biblical Seminary, Chicago.

—**August 27-30 Rev. and Mrs. John J. Plenert and Rev. and Mrs. A. J. Neuenschwander** made a trip to visit the churches and workers in Napier, Roaring Spring, Smith Corner, Altoona and Lancaster, at the direction of the Eastern District Home Mission Committee and the Board of Home Missions. The work in Lancaster is growing and a careful survey shows that a fine group will come when the work is started with regular weekly services. The committee needs to have a meeting to consider the whole matter.

—**The Fairfield (Pa.) Mennonite Church** observed Harvest Home services on September 9. The church was beautifully decorated with a liberal display of fruits and vegetables and flowers. The food was taken to the Home for Aged at Frederick by the pastor. —Corr.

—**C.P.S. Camp, Downey, Idaho:** Marvin Linscheid from Aberdeen brought the message on the morning of September 9. The study of different churches is still being continued. On Sunday evening Bill Seiler told about the Church of God in Christ Mennonite and Erwin Voorheis about the Church of the First Born. P.S. Marvin Linscheid brought twenty big springs along. Carl Wiebe's generosity made them possible. The True Blue Society of the Aberdeen Church gave a 37-cent-stamp book to each camper. The men are beginning leather craft work, and the chorus is to begin soon.

—**Rev. Andrew Shelly,** pastor of a Mennonite Church in Kitchener, Ontario, coming from Mt.

Lake, Minnesota and Freeman, South Dakota, stopped over in Winnipeg, on his way home, and gave a stirring message here at the Bethel Mennonite Mission, on August 29.

—**Mr. Watson from Toronto, Ontario, Secretary of the fellowship of Reconciliation**, was a guest speaker at the Bethel Mennonite Mission in Winnipeg on September 4. Preceding his stop there he had also visited the Mennonite Youth Forum Organization at Altona, Manitoba.

—**Farmers in Manitoba** have been detained very much in their harvest by frequent and heavy rains during the first half of the month of September. The prospects for this year's wheat harvest is not very good. (Rev. Benj. Ewert of Winnipeg kindly reported the above three items. Thank you, Brother Ewert.)

—**Bethany Mennonite Church, Freeman, South Dakotas**: Rev. Hugo J. Mieran and family expect to leave for Hartford, Connecticut next week, where he will complete the last year of his seminary training. Bro. Mieran has served as Bethany's pastor during the summer months and will again return to us June 1, 1946. During his brief stay with us, he has brought much inspiration and blessing to the congregation and to the community and we are anxiously looking forward to his return next summer. Several weeks ago, the wedding of Miss Pearl Graber and Marvin Waltner took place. Pearl has been active in Sunday school work as well as a teacher in the public schools. Our choir of thirty voices, under the direction of Mrs. Harold Unruh, gave programs at the Salem and the Salem Zion Churches at East Freeman during the summer months.—J. M. Hofer, Corr.

—**First Church, Newton, Kansas**: The offering on September 23 went to the "Men in Service Committee" to aid needy and returning service men.

—**Goessel Mennonite Church, Goessel, Kansas**: "On the afternoon of September 11, the Senior Ladies Mission Society and the Mission Friends Circle were hostesses to the six societies of the Alexanderwohl Church and the two societies of the Tabor Church. Mrs. Willis Rich was the guest speaker. Each society represented gave a short report of their work, and each church gave a musical number. After the program an hour of fellowship was enjoyed while coffee cake and coffee were served."—W. L., Corr.

—**Upland California**: Ella Schmidt left New York on the *Argentina* on September 13. She will go to LaHavre, France, where she will be reassigned to her duties of relief work.

—**The Peace Committee** of the Western District is to meet in North Newton on September 26.

—**First Church, Madrid, Nebraska**: On September 16 the C.P.S. boys from the North Platte Experimental Farm gave us an enjoyable musical program which was attended by a nice crowd. The offering was given to the boys for the expenses of the trip.

—**The official opening** of the Mennonite Biblical Seminary and Mennonite Bible School is to take place on October 4, 7:30 P.M.

—**Rev. John P. Suderman** spoke to the churches in the Freeman, South Dakota, community during the week of September 16 to 23.

—**Nappanee, Indiana**: On September 21, the First Church was host to a five-church Mennonite brotherhood meeting. Rev. John Metzler, of the Brethren Service Committee, was main speaker, and his subject was "The Brotherhood Looks at Relief." An added feature was the description of a trip to Europe with a shipload of livestock for relief by Arthur Schwartz, a local boy. Each church gave a musical number. Refreshments and fellowship followed the program.—Note in bulletin, "Boys and girls of high school age and under are invited to come to the church after school to put the labels on the cans of peaches. Some may turn the mimeograph, others may stick on the labels, and others put them in boxes." Miss Erna Fast, editor of the "Junior Quarterly," spoke at a worker's conference.

—**Dr. H. A. Fast** returned to his home in North Newton, Kansas, on September 13 after making a trip by air and back to Paraguay. On the way back he also stopped at Puerto Rico. Dr. Fast surveyed the M.C.C. program as it is being carried out, and together with the workers planned the activities for the future. He reports that in the past crop year, fresh fruits and green vegetables were practically non-existent in the Fernheim and Friesland colonies, in the Chaco. The people are not too greatly discouraged, for they consider it an unusually difficult year in comparison with other years. Only about one-sixth of a crop was harvested in general. Grasshoppers were a plague and for the last four months there was no rain.

—**Miss Mary Becker**, who completed her work for the Master of Religious Education degree at Biblical Seminary, New York, this summer, recently came home to Newton, Kansas for a visit with her parents, Mr. and Mrs. John Becker. Miss Becker is still awaiting permission to enter Columbia, South America, to do mission work.

—**Alberta Community Church, Portland, Oregon**: The special offering on September 23, Rally Day, went for the church building fund. The young people had an evening of entertainment at the parsonage recently. On September 16, the pastors of the Oregon churches exchanged pulpits.

—**The Lorraine Avenue Mennonite Church, Wichita, Kansas**, has extended a call to Dr. J. H. Langenwaller to serve the church as minister. Dr. Langenwaller has accepted the call and hopes to begin his service December 1.

—**A very helpful little calendar** of the Christian year, 1945-1946-1947 may be secured from the Commission on Worship, 287 Fourth Avenue, New York 10, N. Y.

—**The Executive Committee of the General Conference**, which is composed of the officers of the conference and the chairmen of the six boards, is to meet in Chicago, October 2-5.

—Gospel Mennonite Church, Mountain Lake, Minnesota: On September 16, Mr. F. W. Loewen was ordained minister. The pastor, Rev. August Ewert officiated after giving a fine sermon on St. John 15:16-19. Mr. and Mrs. F. W. Loewen have accepted the call from the Emmanuel Church, Dolton, South Dakota. Over a hundred quarts of chickens were canned last week for the M.C.C. relief project. J. P. Suderman, missionary to the Hopi Indians in Arizona, gave an interesting report of his work and also showed pictures on the night of September 13.

—Aberdeen, Idaho: Today, September 16, Rev. and Mrs. Lester Wutherich were in our midst. Rev. Wutherich preached at the morning service, and they both spoke this evening telling us of their experiences in the internment camp in the Philippines, from which they were released by the U.S. Army after three years of imprisonment. They are now on their way to the Pacific Coast where they expect to enter school. Their visit here was much appreciated by our church as well as by the many relatives they have in this community.—J. E. Toevs

—Mennonites number about 2,200 of the approximate 1,000,000 Protestants in France, which is predominantly Catholic. It has about 330,000 Lutherans.

Barthinius L. Wick, fellow in history of the State University of Iowa, wrote in his book on the Amish Mennonites in 1894:

“The Mennonites were among the first non-resistant sects, and the first who strenuously opposed the taking of an oath which had made perjury common. . . This first party of peacemakers has grown to a mighty power in the world; the faint echo which resounded from the low marshes of Holland less than four centuries ago, has since re-echoed in every civilized country. What was then a new doctrine has been recognized by leading statesmen—that there is a better way to settle differences than by war.” Contributed by Dr. A. Warkentin

—Emmanuel Church, Denver, Pa. At a special meeting, held last Sunday evening, the young people organized a Christian Endeavor Society. Meetings will be held the second and fourth Sundays of each month. Our pastor, Rev. E. D. Hess, has been chosen to be one of the ministers to participate in the annual church (C.P.S. camp) visitation program, sponsored by the Conference. He will be gone about three weeks.—Walter D. Fry

—The Chicago Mennonite Fellowship met at the Mennonite Biblical Seminary on September 18. Present were: Ernst Harder, Harold Buller, Mr. and Mrs. Maynard Shelly, Ruth Ewert, A. Warkentin, Erna J. Fast, Willard S. Fast, Willard Wiebe, Robert Hartzler, Verney Unruh, Orlando Schmidt, Mr. and Mrs. Albert L. Jantzen, and Laverne Rutschman.

—Zion Church, Souderton, Pa. Some keen interest is being shown in the church library. One friend gave \$100 for it. On September 23, Dr. L. L. Ramseyer brought the morning message, and in the evening he showed pictures of Bluffton College.

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**Mennonite Publication Office
Newton, Kansas**

MINISTER'S CONFERENCE PROGRAM

for
*Western District Minister's Conference to be held
at Walton Mennonite Church, Walton, Kansas*

TUESDAY, OCTOBER 16, 1945 10:00 a.m.

Conference Theme: “The Church and the Minister's Responsibility in the Post-War World.”

“Only let your conversation be as it becometh the gospel of Christ; . . . with one mind striving for the faith of the gospel. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for His sake.” Philippians 1:27,29
Opening Worship Service by local pastor,
Rev. R. von Riesen

Communion Sermon by Conf. Chairman
Rev. W. Gering
Communion Service in charge of Rev. A. J. Dyck
Topic: “A Responsibility toward Marriage, Divorce,
and Re-marriage.” by Rev. J. M. Regier
Discussion by Rev. P. P. Wedel

Afternoon

Devotional Period led by Rev. Victor Sawatzky
Business Session
Topic: “A Responsibility to the Returning Service Church.” Rev. Walter Dyck
Men, the Service Men's Responsibility to the Discussion by Gustav Frey
The Challenge of the Mission Field by Waldo Harder
Topic: “A Responsibility to the Problem of Moral Delinquency.” by Rev. Sol. Mouttet
Discussion by Rev. C. B. Friesen
Closing remarks by Chairman

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, OCTOBER 2, 1945

NUMBER 39



Responsibility

*I have a clean, soft bed on which to sleep,
I have a table set with gracious things—
How can I pray the Lord "my soul to keep?"
How can my heart lift up on joyous wings
While there are those about me in the night
Who toss on filthy rags and cannot rest,
Who have no food, no raiment, and no light?
How can I sleep unless I do my best
To ease and comfort them, and how can I
Be deemed a follower of the Christ until
I heed humanity's unbroken cry
And move to feed the hungry, heal the ill?
God help me keep remembering—help me to see
How great is my responsibility.*

—Grace Noll Crowell

FOOD CONDITIONS IN FRANCE

Ominous reports by qualified observers of approaching starvation over Europe find confirmation in France, where conditions are already serious and are getting worse. The food outlook is gloomy, say government and private relief experts alike, and France is in for a long, hard winter. Such reports are difficult for most Americans to understand, since they know five-sixths of France has been liberated for almost a year and V-E Day itself is three months past. To complicate the picture, soon after liberation the press was flooded with conflicting accounts by "eye-witness" reporters, who, on the basis of hasty and limited observation, described conditions either of great plenty or of dire want. Although these sensational and highly publicized reports have long since been replaced by sober, factual surveys made by relief experts with no axes to grind or papers to sell, the effect of the first reporting has been to make the average reader suspicious of what he reads about conditions in France. To understand why France is still a land in need requires attention to the effects of the war on her own particular factors of food production, and also the current problems of distribution and importation of food supplies.

Means of Production Severely Damaged

Final liberation found France's normal food production severely damaged. Not only had large agricultural areas been devastated by the advance of the armies and incendiary bombs, but literally millions of land mines were buried by the retreating Germans. As late as mid-July French authorities estimated there were still 100,000,000 mines uncovered, with over 750,000 fertile acres remaining impossible to farm on that account. In one week alone 105 children were killed by stepping on mines. In many regions farm machinery had completely disappeared, and reserves of fertilizers all over France were almost exhausted. Although the return of war prisoners has eased the serious farm-manpower shortage, many of the farmers are

in poor physical shape. Shortages in seeds have also decreased the return to normal production. Finally, add to your picture a too-wet fall and winter followed by an extended drought which still continues. The 1944 wheat crop of 6,000,000 tons came to 1,500,000 tons less than the normal pre-war production and the 1945 crop will probably be an additional million tons less. Livestock herds were either taken away by the Germans or slaughtered during their retreat, and, since the liberation, milk herds especially have continued to decline because of the drought and shortages in feeds, as well as from using cows as draught animals. Sugar stocks are almost non-existent because lack of fuel and manpower shortages made it impossible to process last year's beet crop.

Basic Items Dangerously Low

The net effect of the war has been therefore to decrease to dangerously low levels France's supply of such basic items as wheat, fats, beef, and sugar, as well as her ability to produce them. The only possible answer to France's food supply problem is importation from the outside and here again she has been running into difficulties. World shortages in many of the items mentioned have made it impossible for her to obtain the items through the Allied shipping pool. Since France has money she cannot and no doubt will not appeal to UNRRA for aid, for UNRRA helps only those liberated countries which cannot pay for the help. To underline France's concern, the French Minister of Supply arrived in the United States in mid-July to arrange for the purchase of supplies from the United States if at all possible.

Transportation and Black Market Troubles

In France, the presence of two other factors has also affected the adequate distribution of what food stocks there are. One factor is the difficulty of transport, due to the destruction of rail lines, rolling stock, trucks and transport producing industry. This has meant that, generally, rural areas are much better off than the cities. The second distributing factor is the black market, which has developed to an alarming degree in cities where the people can pay, with

(Continued on page 6)



"For I was an hungred, and ye gave me meat. . ."

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

RELIGIOUS EDUCATION WEEK, October 1-6, is being observed throughout the United States. It has been observed in past years, but in view of the war that has burned the bodies and souls of men in these recent years, it has taken on a new significance. Even non-religious leaders are voicing their conviction that a great and deep spiritual experience is of primary importance. The late Franklin D. Roosevelt when asked, "What, in your opinion, is the most fundamental need in the lives of the young people of America today?" said:

"No greater thing could come to our land today than a revival of the spirit of religion—a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a re-assertion of their belief in God and their dedication to His will for themselves and for their world. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual awakening"

President Truman, in a letter endorsing Religious Education Week, wrote:

"At a time when stars hang in the windows of the nation's homes to honor absent warriors; when millions of Americans live in temporary homes and in migrant centers while they work . . . it is important to urge that the religious education of the country's children be fostered and extended.

"It is likely that there are millions (17,000,000 unchurched children of school age) of youngsters who need initial and basic instruction. They should receive it and learn of the fatherhood of God and the brotherhood of man."

General MacArthur, at the formal signing of the Japanese surrender, spoke of the survival of civilization when he said:

"The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

But it is that very Spirit of God that is lacking. Millions do not even use the terms of religion, with the exception of some of them when they swear. However, the emptiness of heart goes further than that. Millions who belong to churches use religious terms, but the terms are not packed full of heart-gripping, life-filling experiences. The cart of religious terminology is before many, but the horse of experience is many miles behind it.

The exceedingly rapid and tremendous changes of modern life impress us. Is it possible that man—including the Christian—has been so occupied with these absorbing and important changing life activities that he has failed to consult God to find out how He

would have all these various new modes of life express themselves? Certainly man has not given too much thought to God, but man has given a lot of thought to streamlined physical existence. No wonder then that the religious terms he uses should be so detached from that which really concerns him!

The experiences of life are tremendously important. When these are not filled with the Spirit of God, then they in turn cannot fill the holy terms of the Christian faith until these terms burst with meaning. Let a parent speak much of God but at the same time show impatience and lack of forgiveness by slapping a child again and again, and that child may grow up with an intellectual conception of God that he feels he must adhere to, but with feelings that have never learned to know God in the patience, understanding, and forgiveness of a parent. Such a child would need an "experience" of God regardless of how much he might "believe" in Him intellectually. America has its Christian terminology of days gone by; it needs a heart experience of Him whom Jesus revealed as Father. It should be the purpose of Christian education to bring this about.

CHILDHOOD IMPRESSIONS are very deep and lasting even though they are not remembered consciously. A scientist took his fifteen-month-old baby boy and read to him three selections of Greek literature every day for ninety days. (See Travis and Baruch, *Personal Problems of Everyday Life*, pp. 17, 18.) At the end of this period he took three new selections and repeated the action. This he did until the boy was three years old. When the boy was eight and one-half years he had not the slightest recollection of the procedure. He could not recall one bit, not one word. The scientist then read to the boy a Greek selection that he had never heard. He read it repeatedly to the boy until he was able to say it by heart. He did the same with one of the old selections that the boy had heard as a baby. He continued this, using an equal number of new and old ones until the child was able to recite them aloud. While doing this he kept record of the number of repetitions needed to learn a selection. At the conclusion of the experiment this amazing fact showed itself: The boy had learned the old selections much faster than the new ones. He had not the least inkling that he had remembered; nevertheless he had. So well had it stayed with him that on the average a hundred less repetitions were necessary for the old material than for the new. Also of interest is the fact that he remembered best what he had heard between ages two and three. However, he also remembered what he had heard between fifteen and eighteen months. The fact that a baby or very young child is deeply and lastingly impressed by the life which goes on around him, suggests the importance of making those impressions Christian ones.

SCHOOL OR HOSPITAL?

by B. Bargen

The Conference resolution to cooperate with the M.C.C. in establishing a mental hospital came unexpectedly soon. That such a plan should materialize soon — the sooner the better! — was the earnest hope of all who have seen and contemplated the significant contribution of the love technique as used by C.P.S. units in various mental institutions. That it passed unanimously was encouraging; in another sense, disquieting. For when, ever, has a venture of such far-reaching implications been launched by a unanimous vote! It almost seems as though the Conference to make sure its intentions were nailed down tight passed another — if M.C.C. won't, we will (Resolution 70 — is the figure "7" a good omen?).

Joint Action

This second motion was made by an educator, seconded by a minister. This suggests a unity of spirit, and it is symbolic of joint functioning of the school and the church — the mind and the soul — in the rehabilitation of those who have lost their way in a special sense — lost!

Institution Visualized

Sometimes the spirit of man, without knowing exactly what the resources are or may be, ventures upon tremendous undertakings. Today we can visualize only in meager outlines what such an institution may be like. We visualize a plant of some buildings, a group of people ministering to another group of needy. We visualize, perhaps true to our cultural traditions, a small farm — and maybe some shops — which together will serve economically to make the institution partially self-supporting and vocationally rehabilitative for those patients who can profitably make use of these features. Each of us will perhaps hope to see some special feature — music, architectural inspiration in its physical properties, landscaping which is restful and harmonious, libraries, artistic interior furnishings, or some other special service.

The Proper Emphasis

All this will come in due time, but this article would like to stress one point which, in the light of trends in recent literature in the fields of psychiatrics seems to emerge more and more often. It is this: Basic to a sound mind is a network of proper *love* relationships. This demands that from its inception on, through its management and operation it must be steeped and guided in and by that God-like love which alone is sanity. Love is sanity. Lovelessness is insanity.

A Danger To Avoid

To the extent that anyone in the organization, administration, and operation is impelled by feelings or hopes of personal advancement—"a job," "a stepping stone" (which usually means "stepping" on someone else)—it can only become another, like many

others which are, for the most part, merely places to "keep" patients; more like a prison or forced confinement.

A Place of Healing

But, motivated by a God-like love, such as Christ evinced in dealing with personalities which were violently frustrated (and most individuals of which the Gospels speak as having been cured by Christ seem to have been such), this proposed Mennonite Mental Hospital could be a mecca for these disturbed, ineffective personalities in the spiritual realm what the Mayo Clinic at Rochester has become for the physical, or the Champa Leper Asylum in India for the poor lepers.

Hospital and School

Here, indeed, then, Mennonite youth finds the most ideal opportunity of making a dynamic laboratory for the regeneration of men thru the healing influence of Christian love; in building a little, economically self-contained, yet ever expanding little island of love and sanity; restoring broken men to integrated usefulness. Hospital in the sense of a place where the healing influence can begin work; school, in the sense of dynamically "bringing out" of the individual the residual Godness which in every man, this side of death, is the little mustard seed capable of God only knows what development for good.

*With strong roots deeply planted in thy sod,
And trunk so sturdy no capricious wind
Can ever shake my firm foundation.*

*Let me have eager fingers reaching out
To thee and to the star-encrusted sky,
And downward to the lonely paths of earth
So seldom touched by human kindness.*

*And let these roots of mine grow deeper yet—
Down deep until all shallowness is lost
In utter beauty of the love of thee
And of my neighbor and my fellow men.*

*Let my broad, reaching arms stretch far.
Not always over fertile, favored ground,
But over plots where bitter suns have shone
To leave my own cool shade a soothing balm.*

*And, Father, if need be my sturdy trunk,
Deep-rooted and with tender branches tall,
Should be hewn down in some far distant year,
Lest each small part of me, a lovely tree
Bear proudly thine own Woodman's seal on it.*

—Jessie Conner Eller in *Gospel Messenger*

Principles of Mutual Aid in the Local Congregation

By J. Winfield Fretz

Note of correction: The first sentence of Brother Fretz' last article—see issue of September 18—should have read, "Everybody knows that the present conditions are not going to be permanent." We are sorry that somehow the important little "not" was omitted.—Editor

Many ministers and lay people have expressed an interest in developing aid programs in their congregations. They have asked for suggestions as to what they might do to start such programs. At the same time many young men have expressed a desire for counseling or financial assistance from the Aid Section of M.C.C. These requests could have been cared for within the local congregations if these congregations had been conscious of mutual aid techniques and had been ready to administer such aid. In spite of the fact that many young people are in need of various types of assistance, they do not come for assistance to the church. They may go to their school teachers, to the local banker, to business men or write letters to agencies far from home. The reason they don't come to the church is that the church is not prepared to help them. Most young men say that to ask for help from the congregation would be interpreted as being down and out and in need of relief or charity. But these men are not down and out and they don't want charity. They want understanding, some one who can listen to their plans and give them sound advice; they want some one who has faith in them and is willing to risk a few hundred dollars in them if necessary to give them a start in some venture where they can earn their livelihood.

Local Aid Committees

It would seem wise for individual congregations to begin a program of mutual aid by first of all discussing the total subject of mutual aid and its place in the program of the church. A full evening could be spent in studying the scriptural teachings on mutual aid. It would be surprising to discover how many references there are to this practice in the Bible. There is abundant evidence of its practice as well as numerous references admonishing Christians to do so.

A second step toward developing mutual aid locally is for the congregation to elect a mutual aid committee, preferably of not more than three members. The function of this committee should concern itself with the congregational needs that fall within the sphere of mutual aid. The members of this committee should be chosen with great care and should be individuals who have demonstrated ability in their

own fields of work. As suggested in Acts 6:3, they should be "men of honest report, full of the Holy Ghost and wisdom." Local committee members should be the kind of people in whom young people have confidence and to whom they will willingly come for help in matters pertaining to advice and financial assistance for vocational purposes.

Function of the Local Aid Committees

Perhaps the most immediate needs will be those of C.P.S. men who will have served their country from one to four years or more without pay and without provision for their dependents. Local committees should quietly and quickly try to discover needs and try to help work out solutions to their young people's problems. In many cases it will mean a heart-to-heart talk in which young men will want sound advice on which job to take, whether to start farming or not, where to start in business and how to proceed; some will want guidance in their educational program. Young women as well as men will need this kind of counsel. Local committee members can provide such help if they are alert and if they keep themselves well informed. In cases where money is needed, it may sometimes be merely a matter of bringing together the individual in need of help and the one who has the means and willingness to provide the help. Where the Mennonite group has a central mutual aid organization, the local aid committee might well be the agency through which contributions of gifts or loans are received. It might also be the logical agency to provide information and guidance to its aid section representative on the M.C.C. or the director of the Aid Section in cases where local projects or persons are involved.

1. *Sound Business Practices.* Mutual aid is not charity. It is a two-way relationship benefiting all parties concerned. It is a form of Christian stewardship. It should be based on good business practices and carried on in the spirit of mutual love. Charity cases should be handled through committees or agencies created for that purpose but not through mutual aid committees because these two functions should not be confused.

2. *Amount.* The amount of assistance to any individual should be dependent directly on the nature of the project to be undertaken. It is seldom that two individuals have exactly the same plans in mind and for that reason it is likely that they will not have identical needs. The amount of the loan should be large enough to enable the borrower to set up a pro-

gram that is sufficiently productive to be self-liquidating.

3. *Time.* Loans should be made for a sufficiently long time so that repayments can be made in small amounts and over an extended period. Time is an important factor in helping a man get an economical start.

Principles of Assistance

4. *Interest.* The interest rates, if charged at all should be less than prevailing rates in commercial markets because this is a program of mutual aid and not a source of investment for profit. It would be helpful to the borrower if no interest were charged during the first year of the loan.

5. *Security.* The basic security of the loans under mutual aid is the character and reputation of the individual who wishes to make the loan. A character loan is made on the basis of the lender's confidence in the trust worthiness and ability of the borrower to pay back the loan. Such individuals are at the present time unable to make loans from commercial agencies. Where funds are used to purchase land or equipment, that would serve as security.

6. *Supervision.* Almost as important as the loan itself is wise supervision of its use. Loan aid committees should try to provide the same careful and thoughtful counsel to members of the brotherhood as a father gives a son or a brother a brother.

Type of Organization

Mutual aid may be expressed either in a spontaneous, unorganized way whenever a need arises or in a formal, organized way. In times past when life was less complex and community life characterized by fewer rapid changes, spontaneous expressions of mutual aid were satisfactory. Today, however, with new means of communication and transportation, with members engaged in a wide variety of occupations in town and country, and with all of life more highly organized, it is necessary to organize also for mutual aid if it is to be effectively and efficiently practiced. Wherever possible needs should be met locally through united effort of the group; where that is impossible or impractical it should be done on the basis of a district or general conference. In the final analysis, the particular kind of organization is not so important as the spirit that pervades the group planning it. Uppermost in the mind of the group should be the desire to live and work together in the spirit of Christ. The principles of mutual aid are the principles of Christian brotherhood.

Via M.C.C. Headquarters, Akron, Pa.

Food Conditions in France

(Continued from page 2)

the rich living well, while the poor continue to suffer.

Six Million Suffering Severely

Reports as of mid-July indicate that there are still 16,000,000 under-nourished French people (total population: 38,000,000), with at least 6,000,000 suffering severely. Food rations, raised after liberation to approximately 1,500 calories a day, have again been reduced. In the cities there is no meat, little cheese or eggs, and no sugar, even in restaurants. Butter is \$8.00 a pound.

Most seriously affected by conditions probably, are the children, hundreds of thousands of whom need special foods and treatments. Children in France are in a serious condition due to malnutrition, worry, and uncertainty. Tuberculosis, cardiac and skin diseases from cold and inadequate food are widespread. Many have sores, swollen legs, yellow skins. Some children look normal but have no resistance.

Needs Almost Unlimited Assistance

It is now clearly recognized that France will need unlimited assistance from the outside world for a period estimated to last at least over the coming winter and probably until the next harvest. This assistance must take the form of energy-producing foods, as well as warm and durable clothing, shelter, and medical supplies and equipment. In view of current shortages almost everything in the food line that can be sent will be useful. Food items of the first priority are baby foods, milk, fats of all kinds, chocolate, sugar, canned meat, sardines, and rice. Dried fruits and vegetables of all kinds can also be used to advantage.

M.C.C. "Foods for Relief"

Can private relief agencies help out in this situation of need? The answer is an unqualified "yes." The French government has indicated that it will welcome all the assistance private relief can provide, particularly since UNRRA is not in the picture in France. Over twenty American relief agencies are either planning services for France or are already in the field. Through its French organization, "Secours Mennonite Aux Enfants," the Mennonite Central Committee has maintained a continuous record of service to needy French during all the years of German occupation. Since liberation the program has been revised and expanded. The recently organized MCC "Foods for Relief" program will add another valuable section to the significant pattern of service already established. Especially significant to American Mennonites is the knowledge that the MCC program in France will bring aid to the 2,000 Mennonites of France, most of whom live in the Alsace-Lorraine region and have suffered severely from the war. Any contribution to the MCC "Foods for Relief" program therefore will not only bring help to suffering humanity, but will also provide a concrete way to apply the principle of Christian stewardship to needy brethren in distress.

HOME MISSIONS

A. J. Neuenschwander, Secretary

(NOTE: Herewith we present the first installment of the outline mentioned in the Home Mission section of last week's issue. It has been prepared for camps, and it is printed here in order that pastors and members in the home churches may utilize it for sermons and Bible study during the month of October, thus making for a united study with those in camp.)

(Watch for the second installment of this study outline in next week's issue.)

The Bond of Peace: A Study of the Epistle to the Ephesians

By Jacob Enz

I. A Message For Our Time

The Epistle to the Ephesians has a message uniquely adapted to our time. In its lofty themes we see the search of a man for a way of life that will meet all the varying facts of life as well as be buttressed by those facts—we see his search for such a way coming to an end. And where is that end? It is *in Christ*. The believer in Christ, the Church of Christ, and the Kingdom of Christ are found by him to be the most fundamental and timeless factors in the world. Real peace, real security, and real understanding on any level of personal or social relationship can only be known in so far as Christ in the believer, in the Church, or in the Kingdom is central and dominant.

This is a refreshing note in a time when we are painfully searching for a way of life which we may follow fearlessly—a way without the *if's*, *and's*, and *but's* of a compromised and unsatisfying philosophy of life. We are tired of thinking it is possible to love and hate the same people at the same time—tired of thinking it possible to evangelize and pulverize the same nation. To help us Paul tells us of "The Bond of Peace."

II. The Method of Study

This study is not intended to be an exhaustive commentary. An attempt is merely being made to bring out those pertinent facts which will help to reconstruct in the mind of the modern reader somewhat of the temper of mind of the first readers of this epistle so that its basic spiritual message may be grasped. This involves a short survey of the fact about Ephesus, the Ephesian Christians, and the Apostle Paul. A few helpful word studies and initial observations are followed by an outline and comments. The comments are limited and intended to be suggestive. Questions and suggestions are intended to stimulate original thinking.

III. The City of Ephesus

Ephesus was a prominent city in the ancient world.

It was the capital of the Roman province of Asia, hence the headquarters for the Roman military of that area. It was the most easily accessible city in Asia by land and by sea. Its location therefore, favored religious, political, and commercial development and presented a most advantageous field for missionary labors.

Ephesus was known far and wide for its amazing architecture; the Temple of Diana was regarded as one of the seven wonders of the ancient world. In the temple were some of the world's best statuary and paintings. Ephesus also had its circus and theatre.

The religious life of a metropolis such as Ephesus usually exhibits variations. There were, of course, the worshippers of Diana who worshipped sex; the ritual of the great temple consisted of sacrifices and ceremonial prostitution, a common practice in ancient oriental religions. The shrine at this great temple was but one of many devoted to her service since she was the mother of all living things, hence the great trade of Demetrius the image maker. The temple was a sanctuary for criminals none of whom could be arrested for any cause whatever if within bowshot of the walls. Pilgrims brought their wealth from every part of the ancient world enriching the temple with wealth of lands and fisheries; the priests were its bankers. The strength and influence of this bank in the ancient world was comparable to that of the Bank of England in the modern world. Other religious elements beside Christianity were Gnosticism with its emphasis upon so-called higher knowledge, Judaism with its legal emphasis and the mystery religions with their divisive secrets, magic, and various rites. All of these elements are reflected in the letter to the Ephesians as Paul seeks to show them a more satisfying way.

IV. Paul and the Ephesian Christians

To our knowledge Paul ministered longer in Ephesus than in any other one place. Acts 18-20 gives the account of his contacts with the Ephesians. He was the first to make a real impact upon the pagan worship of the city as is noted by the riot caused by Demetrius the image maker. The people to whom Paul had ministered were evidently Gentiles, for such are the recipients of the letter as indicated by Eph. 2:11. They were at one time partakers of the evil so prevalent. At the time of the writing of the letter Paul was in prison; the reason for his imprisonment was basically his Gentile missionary labor and his conviction that the Jew is on the same plane as the Gentile as far as his need of Christ is concerned; this incidentally is the central conviction of the epistle.

V. Word Studies and Initial Observations in the Epistle

A definition of terms used in the epistle will help in a clearer understanding.

One such term is *grace*. This term usually conveys the idea of the free unmerited favor of God to man. It may also mean a gift or talent. Both senses are found in the letter.

The term *glory* as used in the N.T. is not always fully understood. In addition to the physical idea for

Paul it becomes “. . . the most significant symbol for the manifestation of the perfected human nature; being also for him the most significant inherited symbol of the divine perfection as manifested to the human eye.” (Hastings Bib. Dict.) It is the radiance of moral perfection.

The word *heavenly* is a common word in the epistle before us. It refers to heaven itself or as in 6:12 the realm of the spirit. The first sense, which is most common, refers to the abode of God. In other words the realm of reality.

The word *mystery* was a common word used in those days to refer to cults springing up. It was a hidden thing confided only to those initiated and not to be communicated by them to ordinary mortals. As applied to the Gospel by Paul it is that which cannot be fathomed by evil men but is the hope of the godly.

The term *dispensation* may mean a stewardship or responsibility or it may mean the management of a household or an arrangement for working.

The term *sealed* is another word commonly used in connection with the Mystery Cults. To seal meant to keep in silence, to mark or to confirm.

In Eph. 1:14 the term *earnest* is found; this is a word taken from business life meaning a pledge or down payment.

By way of general observation several facts may be noted. One of the most interesting of these is the figures of speech used in the epistle taken from warfare, business, nature, physiology and architecture. Find them and see what they are used to illustrate.

Another interesting observation is to note how Paul uses the terminology of the pagan religions and fills them with Christian content; his repeated use of the idea of power and working is the Christian answer to the magical powers of the Mystery Religions; his emphasis upon knowledge and wisdom may have its explanation in the Gnosticism which was threatening the Church with its “higher” but non-ethical knowledge. And of course Judaism was the basis for his references to the law in chapter two.

The material in the epistle divides itself into about equal portions; the first three chapters are doctrinal while the last three obviously deal with conduct.

CORRESPONDENCE

REV. F. F. JANTZEN FAMILY ENJOYS REUNION

Gathered almost literally from the four corners of the earth, the family of the Rev. and Mrs. F.F. Jantzen were once again under the parental roof near Paso Robles, California, for two days, August 25th and 26th. It was the first time in seven years that they had all been home at the same time, and even on this occasion there was one vacant chair, for the little mother had been called to her Heavenly home a few months after seeing two of her sons depart for foreign mission fields, China and India. But she was not absent from the thoughts of any of the family.

The “ingathering” commenced at noon, Friday,

August 24, when Albert and his family reached Paso Robles from Shafter, Winton and the retreat, meeting Ruth, the youngest daughter, who had been away at College when they returned from the Philippines on Easter Sunday. Later that evening, Dr. Richard and his family, returned a year ago from a term in Africa, arrived from the Los Angeles vicinity and still later, Aron, Lubin and their families came from the same area, Oswald and his family arrived from Oregon and Anna came from Stockton where she is taking her last year of nurses' training. Mary, the eldest daughter (Mrs. David D. Shultz) lives near here, and Minna and John and his wife are on the home place.

Albert brought the morning message on Sunday, August 26, and the reunited family gathered around the dining table, each in their old time place, at noon that day. The in-laws waited upon them and saw to the feeding of the children. The afternoon was partially occupied by the taking of pictures, a whole family group, the individual families, and Grandfather with the fourteen grandchildren. Four of these were born in this vicinity, four in the Los Angeles area, and one each in the states of Kansas, Oregon, and Oklahoma and the countries, China, Africa and India.

On Monday morning the first break occurred, when Dr. Richard must return to his practice. Tuesday Lubin returned to his university classes. Saturday Albert and his family left to meet speaking engagements in Upland and Los Angeles, Anna returned to Stockton Sunday evening, and the following Tuesday saw the departure of Oswald and family to their ranch home in Oregon. Aron and his family remained until Sunday, September 16 when they also returned to Los Angeles with the expectation that both he and Kathryn will be in school this winter, while her mother, Mrs. Ed Louthan, will care for little Cynthia. It was Aron's return from India, early in August, that gave definite hopes of a reunion, which has now become a most blessed memory. —A former correspondent

JACOB ISAAC WRITES LETTER

Moundridge, Kansas, September 15, 1945

Will herewith let our friends and readers of *The Mennonite* know that we are still alive. We also want to say that letters from India come through much faster. Received a letter from our children Ferdinand and Anna, which had traveled only about six weeks. They write the same from over there in regard to letters from here. Since we are now in peacetime, letters are not censored any more.

They write of enjoying fairly good health for which they are thankful and that they are able to do their work. At the time instructing in a Bible course at their station, Mauhadih.

They are in the rainy season and the rains are normal, so that the outlook for a good rice crop is favorable. High prices of all means for livelihood make it hard for the common laborer, but on the

(continued on page 13)

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Verney Unruh
Vice President
North Newton, Kan
Ruth Ewert
Secretary-Treasurer
North Newton, Kan

Work in a Mental Hospital Changes One's Viewpoint

By Hazel Senner

The term "mental hospital" brings to the mind of the average person a picture of buildings with barred windows and a concept of a "house of horrors" for inmates who have lost their minds. One's viewpoint in regard to this matter may change both rapidly and radically when one has opportunity to be more than a casual observer.

About the Patients

As attendants, the members of the Women's Summer Service Unit at Ypsilanti State Hospital, Ypsilanti, Michigan, had opportunity to work with mental patients eight or nine hours each day. This made a vast difference in their viewpoints. The tasks performed for the patients were comparatively simple, consisting largely of feeding, bathing, and clothing them. The performance of these tasks may become mere routine or it may open eyes to intricate opportunities, opportunities for exercising an "out-of-the-way" kindness or tactfully seeking to build a bit of hope for a confused mind, for displaying sympathetic understanding, for making physical living more comfortable in those minute ways ordinarily overlooked.

Classroom offered further opportunity to learn to know and understand mental patients with whom one came in contact. Twice each week the girls of this unit attended staff meeting which could be described briefly as a most interesting course in advanced mental hygiene. In this class, case histories were presented and patients were interviewed.

A few years ago the average Mennonite girl, secure in her home community, never dreamed of looking for opportunities such as these. But today, service units such as this one have made her realize that behind barred windows there are individuals who are very human indeed, who once had ambitions and aspirations typical of her own, but who have deviated from normal thinking, acting, and feeling for a time. They have made her realize that there *is* something one can do for such individuals, sometimes things so simple that the ordinary eye cannot see them. She has learned of the quick response she may expect from kind treatment. She has been made aware of the need for calmness and poise. She has seen the need of guarding herself against thinking cheaply of human

life. To her the words of Jesus, "Inasmuch as ye have done it unto the least of these, ye have done it unto me" have become more meaningful.

About Other Mennonites

Invaluable also to the girls of the Summer Service Unit was their opportunity to become acquainted with each other. Eight states, six Mennonite colleges, and four branches of the Mennonite Church represented in a small group of girls who live and work together can result in nothing less than a broadening of one's viewpoints and experience. Activities of the regular unit, such as Sunday evening services, the weekly prayer services, choir rehearsals, and group socials, were participated in by the girls, who enjoyed this fellowship with the permanent group. Committees appointed served to assist in arranging for these activities as well as in other capacities. (An example of the latter projects was that of preparing Christmas packages for over-seas relief which the summer unit girls sponsored.)

Excellent recreational facilities available on the hospital grounds provided many pleasant off-duty hours. Tennis, golfing, bicycling, croquet, and similar sports were common activities in which most of the girls participated. A planned unit recreation program was also provided.

About the Church

Besides learning to know and understand each other in these ways, the group members also gained a clearer understanding of the principles of our church, particularly through class work under the unit leader, Lois Gunden. The basis for study this summer was M. C. Lehman's *History and Principles of Mennonite Relief Work*, a vast field of study which allows ample opportunity for discussion and research.

The Need to Make Love Explicit

To evaluate a summer spent as a member of a Women's Summer Service Unit would be difficult. Each phase of activity offered was beneficial; each phase of activity awakened one to the vast responsibilities involved. Problems and situations formerly unknown frequently confronted one. Evidences of degraded, immoral living brought to light more keenly the need of constantly reaching upward to God. Such experiences revealed that consistency, implicit trust, alertness, and inner strength are needed to make evi-

Miss Hazel Senner hails from Freeman, South Dakota, and at present is a Senior at Bethel College.

dent in our service to suffering humanity the better way of life—the way taught by Jesus wherein love is the underlying motive.

Women's Summer Service Units have opened this new avenue of service. Will we continue to recognize it as a challenge to live Christ by showing love to our neighbor?

CPS LORE

Containing the series of C.P.S. legends and old wives' tales:

Last November, the "starvation" guinea pig unit at the University of Minnesota found itself assigned to the same dining hall as an army training unit. Tentative friendships were formed and, as the weeks went by, progressed famously. At Christmas soldiers joined the CO group in singing carols.

At this point a visiting lieutenant-colonel discovered the situation and declared the COs were demoralizing the army unit. He first tried to oust the CPS men from the hall, but no other eating place satisfied the requirements of the experiment. So he had a wall built across the room and, further, shifted meal hours so the two groups ate at different times.

Unexpected opposition developed among the soldiers, some of whom showed pointed disgust. "What does he think we are fighting for?" they asked. "Does he think he can change our minds by putting up a wall?"

Though they no longer ate together, outside contacts continued and fraternization was actually increased by the colonel's methods. The wall progressed from a point for mutual jokes to an actual bond between them. Shortly before the army unit was to leave, one of the soldiers defied the order to come all the way round to the CO side of the wall, shook hands and said goodbye.—*The Reporter*

MINISTER COMMENDS BOOK BY SOCIOLOGIST

Dr. Sorikin in his book "The Crisis of Our Age" has shown that the really great discoveries and great contributions in art, literature, sculpture, ethics and law have been made during periods in history when the thinking of people was dominated by the faith that there is a God Whose Word and Will is to govern life. He shows that when people have turned from God and have lived for self, their ethics and morals have degenerated into pragmatic selfish codes of conduct which have brought ruin and self-destruction. He shows how this present chaotic condition in the world is an outgrowth of a culture that has forsaken God and lived for self. He holds that the only way to a better world lies in returning to God, to live life by faith in Him, and to take the Sermon on the Mount as our code of conduct. To this conclusion he comes as he evaluates the life that has been lived under different cultures from the beginning of history. We hear people say, "We learn from history that we do not learn from history." Dr. Sorikin, the sociologist of Harvard University, leads us to learn from history. —Rev. W. F. Unruh

QUOTE

The "National Tennesian" in commenting upon a bill (failed) discriminatory towards C.O.'s declared:

" . . . a viciously intolerant measure . . . concocted from such a brew as drugged the mind of Hitler's fanatics . . . It is not cowardice but courage which a man exhibits who stays loyal to his conscience. It is to the credit of an enlightened government that a way has been found in the beginning of this war for men who were opposed to shedding human blood on the grounds of religious conscience to serve their country with honor either in or out of uniform. . . . "

Lester Hostetler, Pastor of Bethel College Church, after visit to M.C.C. Office at Akron:

"One is impressed there with the magnitude of the work, the fine spirit in which an efficient staff of sixty young men and women pursue their tasks, the orderly and business-like character in which the details of every project are being carried out. After this visit, I have renewed confidence in the importance and integrity of our C.P.S. and Relief Program. It is the positive side of non-resistance. Its scope is world-wide and offers a field of service to which consecrated young people can devote themselves with enthusiasm."

Justice Black of U.S. Supreme Court in a minority opinion upholding right of an Illinois C.O. to practice law even though Illinois constitution requires willingness to perform military service:

"It may be, as many people think, that Christ's Gospel of love and submission is not suited to a world in which men still fight and kill one another. But I am not ready to say that a mere profession of belief in that Gospel is a sufficient reason to keep otherwise well-qualified men out of the legal profession, or to drive law-abiding lawyers of that belief out of the profession, which would be the next logical development."

Elsie C. Bechtel, candidate for relief work in France:

"An alert parent or teacher will substitute a good activity in place of the evil one; instead of saying 'Don't,' he will say 'Do this instead.' In a like manner, any Christian who takes a negative stand against war and does not find a channel into which he can turn his energies and activities, is going to find his Christian life thwarted. Relief service, I believe, supplies one such channel."

W. F. Unruh, ex-missionary and present partor of West Zion Church, Moundridge, Kansas:

"As long as people harbor an unforgiving spirit, as long as they glorify war, as long as people feel that the teachings of Jesus are impractical for a day like this, peace will not last long. But if we will be of a forgiving, merciful spirit; if we will believe that God has made all men equal and loves them all, desiring that we all belong to the teachings of Christ, peace will come, for Jesus is still the Prince of Peace. We should also remember that the way that leads to peace leads through the valley of repentance."

MENNONITES THE WORLD OVER

By *Cornelius Krahn*

In Holland: Algemeene Doopsgezinde Societeit

The report has been received in this country of the last meeting of the A. D. S. (Dutch Mennonite General Conference) of 1943. Herein very valuable information has reached us. The A. D. S. was founded in a time like ours, that is, when Napoleon dominated Europe. This report, too, reflects hardship and turmoil of war. The chairman says in his opening address: "The year behind us is one of the darkest pages of the history of our country." It is to be feared that the following two years will have been darker than the one on which we have this report.

A General Conference Meeting in Holland is attended by delegates only. All 130 churches have their representatives all the way from 1-153 (Amsterdam). The *Dagelijksch Bestuur* (Executive Committee D.B.) reported on: contacts with other denominations of the country, handling difficult problems in connection with the occupation of the country, the discontinuation of the "zondagebode" and many other questions. The sub-committees reported on matters as the following: The theological Seminary, Candidates for Ministry, Pensions of Ministers and Widows of Ministers, *Broederschapswerk* (which is a movement to revive some characteristics of Mennonitism) and others.

We learn from this report that quite a few changes have taken place during the last years. The movement of the *Gemeentedag* has not been able to conduct its annual meetings of Bible study, study of missions, temperance, non-resistance, etc. because of the war conditions. It is interesting to note that Rev. Kuiper, the chairman of this movement, has been followed up by Rev. Fleischer who requests that the *Gemeentedag* movement be given a permanent place in the organization of the A. D. S. These meetings are always a source of spiritual strength and took place in the solitary camps owned by the movement.

The A.D.S. which throughout its history was more an organization to take care of the business interests of the churches reports now that the last years have proved that the brotherhood is a "living organism" and that the congregation has meant to the individual more in these years because the individual has been willing to contribute more to the congregation.

In Berlin:

John Kroeker writes from Berlin: "No phantasy and imagination of (those) pre-war days could have pictured what it means when in two hours time in a single town which is all ablaze some 17,000 men, women and children perish. And that is what happened here in 1943 when Berlin got its eye-opener of what a real attack would mean. Worse onslaughts followed. . . ." He reports that "there have been hundreds of nights and not many less days" in which they "have seen man-made hell turned loose, and in which the earth not only was trembling, but

literally shaking from explosions of thousands of bombs, and when man and beast were crouching horror stricken in cellars or blazing ruins." He relates that a number of times his dwelling place was blown to dust and all he saved was his life.

Among Mennonites of Russia:

It is known that many Mennonites of European Russia were evacuated to Siberia and others taken along by the retreating German army. The latter were settled in the eastern Provinces of Germany. Kroeker has visited many of the camps and settlements and will be able to give some first hand information. Of course, these groups were broken up when the Russian army invaded that territory. Many of them went westward into Germany, whence they are awaiting an opportunity to come to America. Many will have been overtaken by the Russian army and sent back to Russia.

A Modern Odyssey:

Jacob Redekop writes to his relatives in Canada how he traveled "half way around the world" and finally landed in Holland. He states that from the Ukraine they were taken to Germany and from there to Salzburg, Austria. Relatives with whom they had left the Ukraine were gradually scattered and died. When the war ended they left Austria by foot and soon lost all their baggage and had to live by begging. After enduring many hardships they arrived in Holland. He says, "We cried to God on our knees many times during the journey. He directed our path and will do so in the future."

Only a Glimpse of the Real Horror:

One of the first thirty-three Mennonites from Russia to arrive in Holland has written: "If those who left Russia before 1929 thought they had suffered in Russia let me assure them that it was only a shadow in comparison to the complete darkness which we have experienced." Peter Dyck, relief worker in Holland who relates this reports that these Mennonites have found a temporary home in the Mennonite camp *Fredeshiem*.

Report from Denmark:

C. F. Klassen reached the Prussian Mennonites now in Denmark in a camp at Copenhagen on August 31. He spoke with the elder of the *Heubuden* Church, Bruno Ewert, and others. They were overwhelmed by the fact that the Mennonite churches of North America were thinking of them, praying for them and searching after them. C. F. Klassen states that registration of the refugees has not been completed but that it is expected that among the 250,000 there will be about 2,500 Mennonites. They are homeless and treated as prisoners. Many of their number were killed during the war or died on the trip.

Speaking of B. Unruh and A. Fast:

Kroeker states that he met Benjamin Unruh at his home where the headquarters of Mennonite World Relief are located. Brother Unruh's health had not been restored completely since his illness in 1935. Mr. A. Fast, Berlin, who was an active relief worker in Russia and later in Germany, is reported to have died.

MARY BECKER HAS VISA GRANTED HER

September 24 Dr. Seel cabled that the Colombian Consul in New York had received authorization to visa sister Mary Becker's pass. All she needs now is passage, which we are expecting soon.

The going of the new mission in South America has not been easy, but one already hears the young missionaries express the conviction, that the time of waiting has been for the best. Thank the Lord.

Next summer three more are planning to follow.—Sec.

RELIEF

Meeting in Paris

To further organize and plan the Mennonite relief program in Northwest Europe, the following brethren conferred in Paris on September 11: O. O. Miller, Samuel Goering, C. F. Klassen, John L. Horst, M. C. Lehman, and Henry Buller. M. R. Zigler of the Brethren Service Committee was also present. Our relief program in Holland and France is desperately in need of transport facilities according to a cable sent shortly after the conference. Relief workers are needed who can operate trucks and also serve as repair mechanics. Arrangements are being made to send several vehicles from both England and the States.

It is also reported that there is urgent need for clothing and food supplies in France. Additional shipments are therefore being consigned to this country immediately.

C. F. Klassen reported concerning his visit to interned German and Polish Mennonites in Denmark. Brother Klassen has proceeded to Switzerland, Germany, and Holland in the further interest of displaced Mennonites.

Five Workers Leave for France

Farewell services were held at Akron, September 13, for five outgoing relief workers; Mary Miller, Ella Schmidt, Beulah Roth, Evelyn Egli, and Elsie Bechtel. All five of these workers sailed together from New York the next day on board the troopship, U.S.S. *Argentina*. They sailed directly for France and will disembark at Le Havre. These workers will likely serve in homes for war victims as nurses, child-training specialists, and matrons.

A new headquarters has been decided upon for the French work. Communications to French workers should be addressed: Impasse Du Tranche, Chalon sur Saone.

Report on Visit to Paraguay

H. A. Fast visited M.C.C. interests in Paraguay and Puerto Rico during the past four weeks. He arrived in Asuncion, August 12, after waiting eight days at Trinidad and one week at Rio de Janeiro. Brother Fast spent three weeks in Paraguay and left Asuncion for Puerto Rico on September 2.

During this time, from August 13 to 18, in company with Elvin Souder, he visited Colonia Friesland, the Mennonite Colony on the eastern side of the Paraguay River, the Hutterite colony at Prima-

vera, and the supplementary feeding project at Itacurubi. On August 20, Brother Fast traveled up the Paraguay River to Concepcion where with several missionaries from the Disciples of Christ group he studied the desirability of land near this city as a possible site for a Mennonite leper colony. On August 23 he arrived in Colonia Fernheim in the Chaco for a one-week visit in company with Willard Smith.

Besides visiting the various projects and discussing with the workers the present and future relief program for Paraguay, Brother Fast preached a number of sermons at the Mennonite Center in Asuncion, at Colonia Friesland, and at Colonia Fernheim.

Twenty-Fifth Anniversary

September 27, 1945, marks the twenty-fifth anniversary of the organization of the Mennonite Central Committee. Although a joint meeting of several Mennonite relief committees was held at Elkhart, Indiana, July 27 to 28 of the same year, the M.C.C. was officially organized in Chicago, September 27, 1920. The occasion for the meeting and organization at that time was the felt need for united action among Mennonites in North America to send organized relief to the Mennonites of Russia who were suffering from the great famine.

An anniversary booklet relating the story of the organization and its activities will be prepared sometime during the fall months.

C. P. S.

"Refresher" Classes

To assist C.P.S. men facing post-C.P.S. life a number of short courses, labeled "refreshers," are sponsored in the camps. Most of these classes relate to special emphases which have been given throughout the camp program, such as nonresistance, Mennonite heritage and Christian community. Colorado Springs, for example, is offering in six lessons a series of studies, titled, "Mennonite Pillars of Faith."

Visitation Program

The General Conference Mennonite Church has announced their plans to provide a program of pastoral visitation in behalf of their men in C. P. S. and their churches at large. During the month of October, a group of ten ministers will devote approximately four weeks of time to this work. The emphasis of this effort will center around the theme: "The Christian Walk in Wartime and Peacetime," based on chapters 4, 5, and 6 of the Epistle to the Ephesians.

Peace Section Notes

Civilian Bond Subscriptions

As of September 1, 1945, the amount of money subscribed for civilian bonds in the U.S. Treasury was \$6,501,627.14. Of this amount, \$4,706,026.50 was subscribed by Mennonites.

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whole, conditions have improved.

As for ourselves, we like to report, that we are still carrying on as we have for some time. We live together with our sister, Dr. Elizabeth, who still keeps up her office practice, but is not making calls.

God is gracious to us, when we are still able to take care of ourselves. Our ages: sister seventy-

six, mother near eighty, the writer just about eighty-five.

God has spared us eyesight for reading, (*The Mennonite* is always getting its attention) and so much hearing, as to be able to appreciate the radio. Every morning we enjoy the religious broadcasts and also the news reports through the day. Such privileges our forefathers did not have. But we want to be ready for the call from time to Eternity.

Program of the Western District Conference

To Be Held at Memorial Hall, North Newton, Kansas, October 17 and 18

Opening Session: 9:30 A.M.

1. General singing. 2. Devotional Hour, Vice-president of Conference. 3. Conference Sermon, President of Conference. 4. Reading of minutes of last conference session. 5. Order of the day. 6. Presentation of delegate certificates. 7. Appointment of committees. 8. Special music by Alexanderwohl Church. 9. Election of Conference officers and a member of the Program Committee. 10. Report of Statistician. 11. Reception of new churches. 12. Report of Home Mission Committee and election.

Noon Intermission:

13. Devotional Hour, Rev. Arnold Epp. 14. Home Mission Continued. 15. Address, Conference Speaker—thirty minutes. 16. Special music by Bethel College. 17. Report of Bethel College and election of two candidates for Board of Directors.

Thursday Morning:

18. Devotional Hour, Rev. Henry Goosen. 18. Report of Trustees and election. 20. Report of Committee on School and Education—Election. 21. Address, Conference Speaker—thirty minutes. 22. Special music by Emmaus Church. 23. Report of Conference Charity Committee—Election.

Noon Intermission:

24. Devotional Hour, Memorial Committee. 25. Report of Deaconess Committee and Hospitals—Election. 26. Address by Conference Speaker. 27. Special music by Bethel College. 28. Report of the Peace Committee. 29. Reports of temporary committees. 30. Closing Remarks by President.

The nominating committee appointed for Conference consists of: Rev. August Schmidt, Rev. A. S. Bechtel, Rev. Albert Koontz, Rev. Henry Franzen, and Rev. P. P. Buller.

The Women's Missionary Society Program will be given Wednesday evening, October 17, and the Young People's Program will be given Thursday evening, October 18.

WOMEN'S MISSIONARY MEETING OCTOBER 17, WEDNESDAY AFTERNOON

1. Opening hymn. 2. Devotionals—Mary Becker
3. Music—Halstead Church. 4. Secretary's Report.
5. Treasurer's Report. 6. Report of the **Missionary News and Notes**. 7. District Advisor's Report. 8. Report in the Missionary Pension Fund. 9. Report on Relief Work. 10. "How Can We Here at Home Be the Best Co-workers to Our Missionaries on the Field?"—Mrs. P. A. Penner. 11. Migrant Work. 12. Closing Song and Prayer.

EVENING PROGRAM OCTOBER 17, 8 P.M.

1. General Singing — Mrs. Ferdinand Voth
2. Devotionals — Martha Burkhalter
3. Octet — First Mennonite Church
4. Address — Mrs. Waldo Harder
5. Offertory Music — Delsie Tieszen
6. Octet — First Mennonite Church
7. Closing Prayer and Benediction — Rev. Waldo Harder

YOUNG PEOPLE'S PROGRAM WESTERN DISTRICT CONFERENCE

Evening of October 18th

THEME: "Christian Growth"

"But grow in the grace and knowledge of our Lord and Savior, Jesus Christ." (II Peter 3:18a)

Chairman ----- Rev. Ronald von Riesen
General Singing -- Prof. Vilas Gerber, Song Leader
Devotions ----- Miss Eleanor Duerksen
Music ----- Bethel College A Capella Choir
Topic: "Christian Growth in Home and School"

Mrs. Willis Rich
Music ----- New Hopedale Church Meno, Okla.
Report on Projects ----- Rev. Roland Goering
Offertory ----- Rupert Hohmann
Topic: "Christian Growth in Church and Community"

Rev. F. E. Nunley, Pastor
Colored Methodist Episcopal Church
Benediction

COLLEGE NEWS

FREEMAN JUNIOR COLLEGE

Rev. John Suderman, whose son is a Freshman in the Academy, spoke twice during the regular chapel hours. In his first talk he gave an insight to the work among the Indians in Arizona. His second talk was based on the Twenty-third Psalm. Both were very much appreciated.

Four numbers have been scheduled for the Community Entertainment course sponsored by the College. Three of these have been arranged through the university of Minnesota and one through the National Audubon Society. There are to be two musical numbers and two lectures with accompanying pictures. The first number will be a ladies trio, the second a lecture on the North Country, followed by a Scottish Quartette, and finally a lecture on Wild Life in America by a representative of the National Audubon Society.

BLUFFTON COLLEGE

Prof. Lantz has selected the personnel for the Vesper Choir. Investigations are underway to see whether it will be possible to secure transportation to get this choir out into the churches again this year. The Gospel teams are tentatively planning a number of trips, one of which will likely take them into Michigan and another into Ontario.

The Southernnaires will be in Bluffton for a concert October 9. Bible Lectures this year will be the week of November 11, with Dr. William M. Beahm, Bethany Biblical Seminary, as the speaker. Ministers' Conference and a Women's Conference will also be held that week. The semi-annual meeting of the College Board is scheduled for November 12.

President Ramseyer spent the week of September 23 in field work in the Eastern District Conference. He spoke in the Souderton Church on Sunday, the 23.

BETHEL COLLEGE

Approximately 175 attended the opening meeting of the Bethel College Women's Association on September 24 in the Student Union room, with a number of the surrounding churches represented. Mrs. Gingerich led devotionals on "Workmanship," based on Exodus 35:35; a girls' trio sang two numbers; the address was given by Mr. C. A. Berry, interior decorator from the Innes Store in Wichita; and Rev. Unruh led in a closing prayer. Mrs. J. E. Entz, president, discussed the new significant project which is soon to be announced. In the past eleven years this auxiliary has raised \$12,000 for the pipe organ and for flooring, drapes, and kitchen and dining equipment for the Memorial Hall basement. They have also spent many days in canning and sewing for the College. Their faithful sacrificial work is deeply appreciated and a plaque memorializing their willing hands will be placed in Memorial Hall.

THE MENNONITE BIBLICAL SEMINARY and THE MENNONITE BIBLE SCHOOL

The Mennonite Biblical Seminary was happy to have as their guests on Tuesday Miss Erna J. Fast, Orlando Schmidt, Verney Unruh, and Harold Buller, all of whom were on their way to New York where they will attend the Biblical Seminary in that city. They joined us in our weekly devotional meeting in the afternoon after which the group had dinner together in a down-town hotel.

Rev. and Mrs. Albert Jantzen, who were among our interned missionaries on the Philippines, joined the student body this past week. They are living in a near-by apartment, and both Mr. and Mrs. Jantzen are taking seminary work.

Dr. C. Henry Smith, instructor in Mennonite History spoke on "Overcoming Evil with Good" in the present world situation, basing his remarks on Romans 12:20, 21, during the Wednesday morning chapel hour.

Faculty and students are looking forward to the formal opening of the school which is to take place Thursday evening, October 4, in the Bethany Chapel, 3435 W. Van Buren Street, Chicago.

JOTTINGS

—Miss Janet Soldner arrived safely in Medellin, Colombia, South America on September 20, according to a cablegram received by her parents, Mr. and Mrs. Clinton Soldner, Berne, Indiana. Miss Soldner joined Rev. and Mrs. Gerald Stucky who had arrived in Medellin earlier. Miss Mary Becker, who now has received her visa, will very likely join the three missionaries mentioned in the very near future. LaVerne Rutschman, the fourth missionary originally scheduled to go, is continuing his seminary studies at Mennonite Biblical Seminary and plans to go when they are completed.

—Dr. S. F. Pannabecker, who is to organize M.C.C. relief activities in China, is expected to arrive in China some time during October, according to word from his wife, Mrs. Sylvia Pannabecker of Bluffton. Dr. Pannabecker has been helping with relief work in India while awaiting permission to enter China. He and his family were formerly missionaries in the latter country.

—Buhler Mennonite Church, Buhler, Kansas: A committee representing the four Mennonite churches in the Buhler Community, met last Thursday in our church and formulated plans for sending at least one carload of flour to the starving people of Holland. The wheat is to be donated by the members of these churches. The Buhler Mill and Elevator Co. has graciously consented to mill the flour free of cost. Cash contributions will also be required for the purchasing of bags and shipping. Around 1,400 bushels of wheat are required for a carload of flour."

—**Rev. Walter Gering** showed his slides of Puerto Rico to the Buhler Mennonite Church on September 16.

—**Reedley, California:** Much interest is being shown in the Young Married People's Sunday School Class that is now being organized.

—**Alberta Community Church, Portland, Oregon:** The church membership recently increased about 15 per cent when nine new members, including Rev. and Mrs. C. H. Dirks, were received.

—**Interesting displays,** which are changed frequently, can be seen in Mennonite Historical Library, North Newton.

—**Immanuel Church, Los Angeles, California:** "Dr. Dan Gilbert, nationally known speaker, will be conducting services at the Immanuel Mennonite Church, 79th and Stanford Avenue, from October 10 to 14. Youth night will be observed on the evening of October 12 the main service being preceded by a young people's banquet. Dr. Paul Bauman, Vice President of the Bible Institute of Los Angeles, will serve as toast-master. Rev. H. D. Burkholder formerly of Quakertown, Pa., is the present pastor of the Immanuel congregation." The pastor and wife are now canvassing the community.

—**Burns, Kansas:** The young people have begun their Bible study meetings. They are studying the book of Mark.—Corr.

—**Rev. C. E. Krehbiel** plans to leave October 12th for Chicago, where he is to teach a six-week course in Mennonite Polity at the Mennonite Biblical Seminary. The course will begin October 16.

—**Most pastors** have returned the card asking for the name and address of the individual elected by their church as correspondent to **The Mennonite**. As soon as the remaining cards are returned, we will be able to complete our list of correspondents. Thank you, pastors, for your cooperation.

—**Roland Hayes**, negro tenor from the red hills of Gordon County, Georgia, has sung in the palace of King George the Fifth and in the mansion of the Queen Mother of Spain. The honorary degree of Doctor of Music has been bestowed upon him. A recent book tells of his life. Roland Hayes will appear in Memorial Hall, North Newton, Kansas, on the evening of October 19, at 8 P.M.

—**Thanks to all pastors** who send in their church bulletins regularly and promptly.

—**Rev. M. M. Lehman** writes from Page, North Dakota, that he has resigned as pastor of the Mennonite Church at Monroe, Washington. At present Rev. and Mrs. Lehman are staying with their children, Mr. and Mrs. C. E. Perkins.

—**Hereford Mennonite Church, Bally, Pa.,** commemorated with a special worship service on September 23 the seventieth birthday of Dr. Oswin Weller Berky who in the past forty-five years, as physician, ministered to thousands in the community. The message of the service was brought by a brother of Dr. Berky, namely, Herbert W. Berky, who is Professor of Physical Science and Chemistry at Bluffton College and whose birthday was also com-

memorated on this occasion. So was the birthday of a third brother, Ralph Weller Berky, hymn-writer and poet, who has written a number of hymns, four of which were sung during the special service. Also remembered was another brother, Darius Weller Berky, explorer and professor of physics, who died in 1924. — Frank H. Snyder, who drove the bus for the Hereford Church for twenty-three years, carrying many, many children to Sunday School and church, died on September 19. He is survived by his wife and two daughters, Dora, who is church organist and Pearl, Mrs. Willard Green.

—**The catalog of the Mennonite Biblical Seminary** may be had by writing to Dr. A. Warkentin, 2425 Van Buren Street, Chicago 24, Illinois.

—**A C.E. program exchange** with a Presbyterian church is being carried out by the Calvary Church, Mechanic Grove, Pa.

—**Missionary Malcolm Wengers** are spending several weeks of furlough at Aberdeen, Idaho, Brother Wenger's home community.

—**Orienta, Oklahoma:** Mr. C. H. Franz was elected by the congregation to serve on a committee with members from three neighboring churches for making arrangements for the shipment of wheat to suffering Europe.—Corr.

—**Rev. and Mrs. Marvin Dirks** have moved to Evanston, Illinois where Rev. Dirks will work for his master's degree in music at Northwestern University.

—**A new home for the aged** is to be built at Mountain Lake, Minnesota. There will be a financial drive for the new home sometime this fall.

—**Bethel Church, Mountain Lake, Minnesota:** A total of 155 chickens were donated and then canned at Lakefield, yielding 297 quarts. These are for relief. The relief committee plans also to can such meat as pork, beef, and mutton.

—**An evening of fellowship,** including a wiener roast, was recently enjoyed by the young people of the First Church, Burns, Kansas.

—**First Church, Beatrice, Nebraska:** September 9 was the last Sunday that our assistant pastor, Rev. Jacob T. Friesen was with us. His topic was "Be Thou Strong and Very Courageous." Rev. and Mrs. Friesen are continuing their studies at Biblical Seminary in New York. The women of our church are busy canning for C.P.S. and relief. The young people again had a fellowship garden of which some of the vegetables have been canned and some of them shipped fresh to the various camps. September 23, Miss Martha Burkhalter was with us and told of her work in India and showed some pictures.—Margaret Albrecht, Corr.

—**Africa, the land, the people and, their problems** and hopes will constitute the study course to be pursued this winter by the Women's Missionary Society of the Zion Church, Souderton, Pa. A study course on **Latin America** is being planned by the Bethel College Church, North Newton.

—**Rev J. N. Smucker** has resigned as President of the Middle District Conference, The Executive Committee accepted his resignation with the under-

Rural Route 1

Beatrice

Nebraska

standing that he would be Vice-President and Rev. Sylvan Lehman, President. Rev. Smucker resigned because of his responsibility as President of the General Conference. Rev. Lehman was Vice President of the conference. The conference officers now are: President: Sylvan Lehman; Vice-President: J. N. Smucker; Secretary: Gerhard Buhler; Treasurer: L. A. Geiger.

—Mrs. Sarah S. Geiger of North Newton has been ill with pneumonia in the Bethel Hospital for the past few weeks. The last report stated that she was seriously ill.

—Mr. and Mrs. Charles Kauffman of North Newton returned on September 26 from a two-weeks visit at Freeman, South Dakota, their old home.

—Bethel College Church, which is planning a new church building, had the following in the September 23rd bulletin: "On the question of finances, we are already committed to several definite policies: (1) There is to be no coercion or undue pressure on the membership for funds. The church when completed, must represent the free, voluntary, personal dedication and devotion of its members. (2) Construction cannot proceed until a very substantial amount of the cost is at hand in cash, bonds, notes, or pledges. (3) The church cannot be obligated to a debt exceeding fifteen percent of the cost of the building.

A church building is erected to the glory of God. It represents men's faith in God and the spiritual values in life. A church built on this campus will in all probability remain the place of worship for the community and generations of students for a century to come. Let us think of this project, not as a burden, but a rare opportunity. It is our church, our responsibility, our opportunity."

—Upland, California: The address of Miss Ella Schmidt, who will serve as M.C.C. relief worker in France, will be, c/o Dr. Eldon Burke, 29 Rue Street Didier, Paris 16, France.

—Forty-five gallons of molasses were recently made at the John R. Regier home by members of the Hebron Church, Buhler, Kansas. The molasses will be given for relief and was made from sorghum donated by Mr. Regier.

—Buhler, Kansas: Sunday evening, September 30, the churches of Buhler participated in an old-fashioned community sing in the high school auditorium.

—Mrs. S. F. Pannabecker wrote on September 25: "According to latest reports Mr. Baltzer and Mr. Pannabecker were supposed to fly from Calcutta to Kunming on September 30."

Mountain Lake, Minnesota: A committee, composed of representatives from ten Mennonite churches (representing four different conferences) in Mountain Lake and community and neighboring towns, is promoting a drive for new and used carpenter, garden, and light farm tools and kitchen utensils, to be sent for relief. These are to be sent by freight to Akron along with the canned goods that the community is sending for relief. The committee is also stressing the canning of meat for relief.

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Mennonite Publication Office

Newton, Kansas

BETHEL HOSPITAL GIFT AND FELLOWSHIP DAY VERY SUCCESSFUL

In spite of threatening weather, the Bethel Deaconess Hospital and Home for Aged Gift and Fellowship day held Wednesday, September 25 was a satisfactory and successful day. Unusually large crowds of people attended all the activities of the day.

The chapel and basement hall of the Home for Aged were filled to capacity for the afternoon program to hear the Reverend Maurice Yoder, pastor of the Hesston College Mennonite church, give the address of the afternoon. Several groups of student nurses supplied the special music for this program.

The regular food sales and dinner were held in the basement of the First Mennonite church this year, and this basement was none too large for the number of people who were served. The junior and senior auxiliaries to the Bethel institutions served the largest number of people ever served in the history of this dinner connected with gift day.

In the evening, the weather was more cooperative and allowed the evening program to be given outside on the lawn of the home for aged. Mr. Elder Gunter, city manager, served as chairman for this program. Dr. H. W. Reed, pastor of the Nazarene Church of Newton, gave the address of the evening during the intermission of a band concert played by the Newton high school band under the direction of Mr. E. S. Sanderson.

Those connected with the Bethel institutions are very happy about the results of this gift and fellowship day as shown by the number of people who showed their interest in these institutions by attending the activities of the day and by the generous gifts which were received by both the hospital and home for aged.

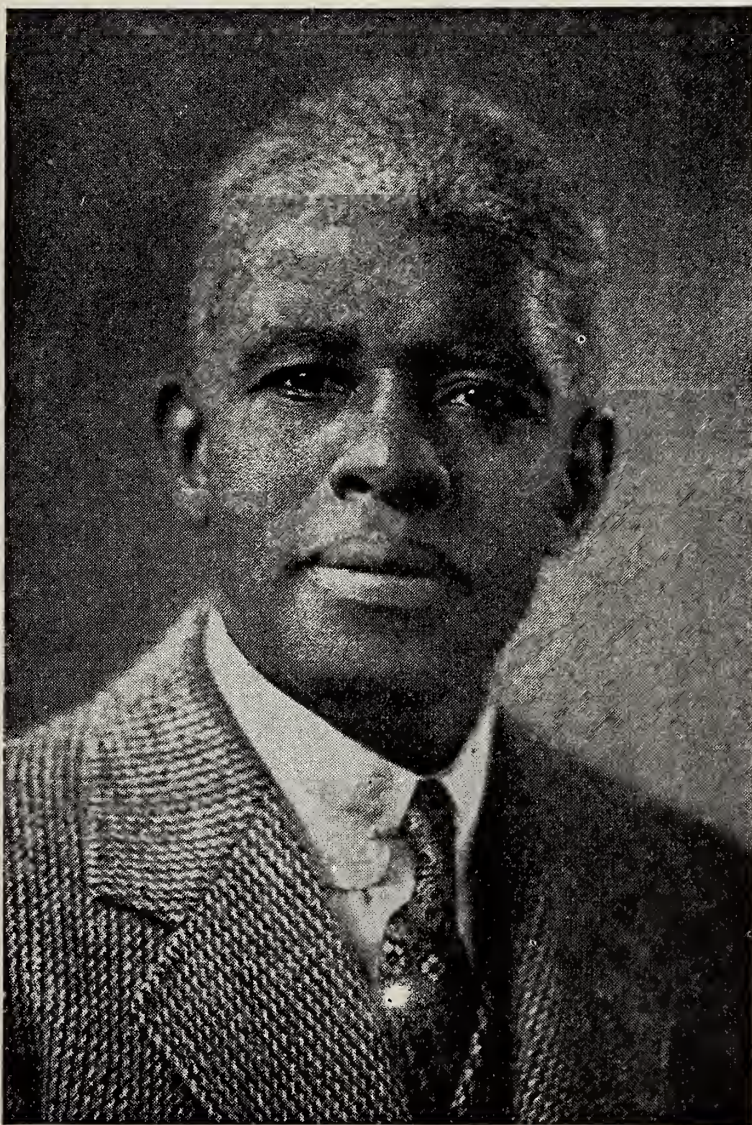
The Mennonite

VOLUME LX

NORTH NEWTON KANSAS, OCTOBER 9, 1945

NUMBER 40

The Negro Enriches American Life



First successful operation on human heart performed by Daniel H. Williams, *Negro* . . . George Washington Carver, *Negro*, made 145 products from peanut (not latest figure), 100 products from sweet potato, and 60 products from the pecan . . . A pilot on one of Columbus' ships was Pedro Alonzo, *Negro* . . . When North Pole was discovered by Robert Peary, he was accompanied by Matthew Henson, *Negro* . . . Famous mathematician and everyday almanac maker was Benjamin Baneker, *Negro*, who also helped in laying out Washington, D.C., built the first clock in America constructed to strike the hours . . . Expert on function of cell and fertilization is Ernest Just, *Negro* . . . Steam-boiler furnace, electrical airbrakes, and incubator invented by Granville T. Woods, *Negro* . . . Lubricating cup, used on locomotives and marine engines, invented by Elijah J. McCoy, *Negro* . . . One of the largest cotton gins owned by Scott Bond, *Negro* . . . Among the leading poets are Phillis Wheatley and Paul Dunbar, *Negroes* . . . "Carry Me Back to Old Virginny" was composed by James Bland, *Negro* . . . Famous composers include William Grant Still, *Negro* . . . Among the great concert artists are Paul Robeson, Jules Bledsoe, Marian Anderson, Roland Hayes. *Negroes* . . . Painting "Swing Low, Sweet Chariot" is by Malvin Johnson, *Negro* and the "Resurrection of Lazarus" by Henry O. Tanner, *Negro* . . . Atlanta School of Social Work is directed by Forrester

Left: Roland Hayes, distinguished tenor.

Washington, *Negro* . . . \$122,000 was given to Fisk University by James Burrus, *Negro* . . . Powerful leaders against slavery were Benjamin Banneker, David Walker, Harriet Tubman, William Stil, Samuel and Frederick Douglass, *Negroes* . . . First Protestant missionary to West Indies was George Lisle, former *Negro* slave . . . Tuskegee Institute developed by Booker Washington, *Negro*, world-famous educator.— Facts from "Americans All—Immigrants All."

QUOTE

J. Edgar Hoover in address to Daughters of the American Revolution:

—“Last year a major crime occurred every twenty-three seconds. More persons were murdered in the United States than there were casualties at Tarawa. A robbery occurred every twelve minutes, a burglary every two minutes, a larceny every thirty-nine seconds, and an automobile was stolen every three minutes . . . nearly 23 per cent of all persons arrested last year were under voting age. More boys of 17 years of age, and more girls of 18 years were arrested than in any other age group. In fact, the arrests of girls last year over 1941, the last peacetime year, increased 130 per cent. Until we can greatly change this picture, we are hardly in a position to boast of true progress.”

A. J. Muste and John Nevin Sayre of the Fellowship of Reconciliation:

“The confidence on which such peace must be built cannot exist so long as fear of atomic bombing and similar diabolical means of destruction made possible by modern technology hangs over the peoples of the earth. The United States took the initiative in perpetrating the atrocity of launching the atomic bomb. Upon the government and the people of his country squarely rests the responsibility to take leadership in removing the horrible danger and fear which this involves.”

Bulletin of Zion Church, Souderton, Pa.:

“The house of God should be a place where we see ourselves as God sees us. Conviction of sin will not come through preaching pious platitudes which people like to hear . . . There must be a proclamation of the law of God and of the consequences of sin. This is needed in order to produce conviction in sinners; a vision of the Holy God and a vivid conception of His character and omniscience, and of His moral demands upon men.”

H. F. Rall, retired seminary professor:

“Freedom is something positive, something to be gained at cost of toil and pain. To find the highest and follow it in obedience, to rule your own spirit, to grow in knowledge and wisdom and in sympathy with others, to rise above passion and prejudice and all littleness, this is to be free . . . Even under tyranny a man can be free; but no man is ever free who is not free within.”

THE BOOK REVIEW

Tolerance

Oberlin - A Protestant Saint by Marshal Dawson is especially good reading for rural preachers. The book is full of gems—homiletic and otherwise. Here is one the much needed virtue of tolerance.

One day Oberlin rescued a Jew from a mob. He took the peddler's pack on his own back and led the man by the hand to the parsonage. That evening as the two men sat talking while the dishes were being moved from the table, a neighboring Catholic priest came to the parsonage for a visit. The three drew their chairs together before the fire. Putting his hand on Oberlin's shoulder, the priest said, “How I wish, my good friend, that you and I were of the same religion.” Putting one arm upon the priest's shoulder, while the other circled the man he had rescued from the mob, Oberlin said, “Love is the religion of Jesus Christ.”

The eyes of the Jew were moist with tears. Bowing his head he murmured: “What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly before thy God?”

The priest said softly, “He who loves his fellow-men whom he has seen, loves God whom he has not seen.”

Oberlin's eyes were getting red. He wished to have a good excuse for sneezing and hastily produced from his vest-pocket a handsome snuff-box—the one luxury he allowed himself. He lifted a pinch of snuff to his own nostrils, and then passed the metal case first to the Jew and afterward to the priest. All three sneezed together.

“It is a fine night,” said the priest, reaching for his hat and cane, then stepped outside to view the stars.

“You are tired, my friend,” said Oberlin to the peddler. “You must sleep tonight in my bed.”

That evening his housekeeper spread a pallet for Oberlin on his office floor.

“Tolerance is the finest flower of civilization—and the last to bloom.”—G. S. Stoneback

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

GOD is of supreme importance. Undoubtedly, none of us would question that statement. We feel that it is right and that God should be of supreme importance in our lives. But then comes the question "What does God mean to us?" How do we conceive of God, whom we supposedly love and honor so much in our lives? To ask "Just *what* do we honor when we honor God?" seems like an awkward question. It seems much more natural to say, "Just *whom* do we honor?" It is so easy to assume that God means the same to all of us. In a sense He does, for He is the God of the Bible. But that does not solve it all. Some Christians picture Him as "mighty in battle" and others see Him through the Cross. Whatever comes first to an individual's mind when he thinks of God would make a very significant study. That there is much need for knowing Him better cannot be questioned. Realizing this one minister in our conference has started a sermon series on "What Jesus Tells Us About God." Another has a sermon on "An Adequate Conception of God." Another has a doctrinal sermon on God every year. But there is danger in preaching about God, danger of not saying that which is most significant, or at least significant enough. However, this need not and does not stop the humble preacher who realizes his own human limitations and admits them to others. He knows that he cannot say the final word on what God has revealed about Himself, but as he shares the experience of God that has come to him he touches upon that which can be very enriching to others. "Who is God?" is a question of supreme importance. Jesus Christ has given us the answer, but how fully do we comprehend the meaning of his answer? What comes to our mind first of all when we see or hear the word "God"?

FELLOWSHIP is needed and desired by young people. The baby wants to be cuddled by the mother and needs it for the sake of security. The four-year-old wants "playmates." A little older he must belong to the "gang." As adolescent he must belong to the larger group that he has found outside the family circle. And so it continues. We need to belong and want to belong in fellowship. It is not good for us to be alone. God made many of us. Fellowship enriches, that is, fellowship centered in Christ. The young people of our communities need and want fellowship, but they do not always know how to get it. In times past there have been few systematic and well-planned efforts to provide for it. Now church leaders and parents are becoming increasingly convinced as to the necessity for it. The pain of improper recreation and fellowship is driving them to it in some cases. It is pointed out to us that according to the judgement of

our conference ministers, about 50 per cent of our young men went into the armed services because of social reasons. We have spoken of our churches as fellowships of believers, but the young people have not always felt the fellowship. Consequently, there are attempts now to provide fellowship in the way of recreation, worship, study, service, etc. The annual Sunday School picnic is being supplemented by frequent "socials." Some are considering the purchase of "crafts" material on which young people can work in a group. Some are pursuing courses of study. One group has a "fellowship" garden. But on the whole, we are very much in the pioneering stage in this whole area. Little direction is being given to the movement. Some suggestions, such as crafts, the need for a "recreation building," and others are coming from the C.P.S. experience. Here is a source that needs to be tapped much further in a systematic and comprehensive way. The need and desire for wholesome fellowship on the part of our young people is great. To the extent that parents recognize this and help to do something about it, to that extent will they find rich returns coming to them from an area of youth life, which at times seems rather unpromising to them. Fellowship will be sought. The Church can help determine how it will be found.

PUNISHMENT OF GERMANY is now being carried out by the Allies. The punishment of war itself is not considered sufficient. The present punishment is to help make the Germans better people. That is a noble aim, but whether such methods will not serve instead to make the Germans bitter people, remains to be seen. In many areas there is a loss of respect for punishment as a method for producing acceptable behaviour. Criminologists point out that punishment does not reform the criminal or deter him from crime. Warden E. Lawes in his book on *Murderers* points out that capital punishment does not keep people from murdering. Rather, it is pointed out, what is needed is the removal of the cause of the behaviour. Leaders in child guidance point out that spanking a child for unacceptable behaviour may succeed in eliminating that particular behaviour for the moment only to have it crop out in some other unacceptable manifestation. Many alcoholics drink because of personality problems. To punish them for drinking does not solve their problem. To starve the Germans for what they may have done, be it ever so sinful, is a questionable way of getting at the causes of their behaviour. Once the Germans were driven into desperation. Observers, who have noted the unthinkable need in Germany, point out that it is being done again.

OBSERVATIONS IN INDIA

By S. F. Pannabecker

Calcutta to Champa

Calcutta is in Bengal in the eastern tip of India. It is located on the lowland of the delta which has been built up by the Ganges, thus near the sea. Champa, where our General Conference mission-station is located, is four hundred and forty miles farther west in the higher land of the Central Provinces. Having just returned from Champa, the jottings in my note-book suggest some observations that may be of interest to others as they were to me.

The trip from Calcutta to Champa was by train, taking about fifteen hours. At the Calcutta end the country side was green with vegetation, the land was level, water in the canals and pools was plentiful, and palm trees much in evidence. The land was divided into rectangular plots by low walls and was already plowed for seeding. In the Central Provinces, away from the coast and at an altitude of 900 feet, the air is drier, the temperature hotter, vegetation limited, the land dried out and little plowing attempted. Palm trees are seldom seen there and their place is taken by a variety of tropical trees which I would not attempt to enumerate though I did notice banana, papaya, mango, orange fruit trees and others for which I would know no English name.

The difference in water supply was especially evident between the two places. In the delta region of the coast could be seen ponds and lagoons and canals with a multitude of small boats, while carts and roads were scarce. In the interior the rivers were comparatively dry, the only ponds were those artificial "tanks" which serve as the village water supply system. Transportation was by road and cart. The variation in humidity of the atmosphere affected the human system noticeably. In the damp area of the coast the temperature was lower, never above 100 degrees, but perspiration dried so slowly that one was always damp and sticky and uncomfortable. In the higher interior regions the temperature was fully ten degrees higher, but the dry air promoted rapid evaporation and one walked about in dry clothes though the heat was uncomfortable.

The buildings varied in construction too. Near the coast bamboo is unlimited in quantity; so simple houses are made of bamboo framework and roof. The roof is then thatched with a heavy layer of straw and the side walls filled in by tying mats on the framework and plastering them with mud. The floor is filled in so as to raise it a couple feet above the surrounding ground and the house is ready for occupancy. Interior houses were made of dried mud walls with a tile covered roof. In general they seemed more stable than the houses in the delta.

Oddly enough irrigation was more commonly used near the coast than in the higher, dry ground where it would seem to be needed. The reason seemed to be

that the hot sun tends to wither plants in the dry season and the farmers consequently wait to plant until the rains are just ready to break. The rains are heavy enough that it is only necessary to dam up the land in small, level plots and sufficient water stands in these plots to permit the raising of rice which is the staple crop. In the cooler and damper coastal areas the farmers had less fear of early planting and supplemented the meagre, early rains with a certain amount of irrigation.

India-China Comparisons

A noticeable difference in the use of the land in India and China was observed. In the latter country all available good land is put into crops. Here there were large, uncultivated sections, such as the grazing areas attached to every village, and the miles and miles of uncleared land covered with scrub brush and called "jungle." The Chinese have surely gone too far in uprooting trees and grass, and the Indian system would have many advantages if it were better handled. As it is, the grazing land is largely devoted to the support of useless cows. These animals are held sacred according to Hindu religious belief and are thus accorded free support regardless of their condition or productivity. As for the "jungle" land, it is the property of princes and wealthy landowners and is used to increase their private incomes. The pressure of population and public opinion has not yet forced the opening of this land for cultivation.

Water supply is a problem for every village and is usually met by digging a large pond, called a "tank." Water congregates in this in the rainy season and if the village is fortunate holds over until the next year's rains. In the meantime it is used for bathing, for laundry, for the water buffaloes to soak themselves in, and for cooking and drinking. Wells are occasionally dug by public benefactors as an act of merit, and pipe wells are sometimes sunk by the government. But these in no sense begin to fill the water needs of the communities. In the use of drinking water the Indians differ much from the Chinese. While Chinese wells are no more sanitary and the water is often dirty, the Chinese are protected by their universal custom of drinking only hot water. Heating to boiling incidentally destroys the harmful germs though the ignorant Chinese knows no more about this aspect of it than does his Indian brother.

Clothing needs of Indians and Chinese are met in quite different ways. For the common man and woman in India the usual covering is a long strip of cloth, five to seven yards, wound about the body in a simple fashion. Better class women and men add a waist or shirt but these are not necessary to the poor man in India the usual covering is a long strip of or in the case of those so fortunate a coat or jacket. For the vast majority there is little difference in sum-

mer and winter garb, and no sewing is required in making either. Because of this most Indian women have no training along sewing lines. The Chinese on the other hand use less cloth and sew it into garments which vary with the different seasons—single layer for summer, lined clothes for fall and spring, and cotton padded garments for winter. Thus the Chinese women are well trained in sewing. Further in the matter of shoes, Indians go about freely without shoes, while the Chinese regard it as a disgrace to appear in public without shoes or with torn ones. Thus the Chinese women are kept busy making cloth shoes for the family.

The need for more complicated clothing keeps the Chinese wife tied much more closely at home and incidentally develops talents and abilities and a sense of industry. The Indian woman is free to work outside the home, and it is not uncommon to see low caste women employed in building construction in India, where, in China, men coolies would be used. The Indian man is thus freed for the more skillful operations and also possibly for more lazy self-indulgence at times.

In China one seldom finds any use for English in the interior. In sea ports and cities, English, or "pidgin" English, is not uncommon and among educated men it may be used, but in general its value to one working or travelling in China is very limited. In India English can be used to satisfy practically all the needs of a person travelling on the railway. Even interior shops have English-speaking clerks and, of course, all government employees speak English. I was much surprised to find that I could converse with our Indian pastors and church workers freely in English. When asked to make a talk before a group of young people of high school age at our Champa mission I was told they would understand English. Suspecting that their abilities along this line would be rather limited I asked a good many questions while speaking just to check on the degree of understanding. Someone was always ready to answer immediately, and most of them seemed to be getting the significance of my remarks. This would be quite impossible with any similar group in our China mission field.

In the matter of national aspirations the two peoples are alike. Both yearn for full freedom of expression and both feel they have been frustrated by outside forces. Thus there is aroused a bond of sympathy between the two countries. The Indians feel the Chinese have been able to proceed further along the road toward independence, and the Chinese feel a sense of responsibility for representing Indian aspirations. In both countries, due to ignorance, disease, poverty, economic oppression, yeast is working in the lump. It appears as activity for Communism, for Nationalism, and even as a desire to accept Christianity. How parallel the future development in the two countries may be cannot be foreseen. China is more open to Western civilization including Christianity, while India cares less for the Western religion but desires technical assistance. As far as Christian leaders

and Christian thought are concerned, there is bound to be more contact in the future, a lively exchange and a closer cooperation.

Gerald Stuckys Write from South America

The letter below was written to friends in Berne, Indiana, and reprinted from the *Berne Witness*.

September 23, 1945

Apartado Aereo 653

Medellin, Colombia

Dear Friends:

This being Sunday night our thoughts naturally turn toward home, the church, and our friends in Berne. We remember with gratitude the many kindnesses extended to us before our departure and feel both unworthy and grateful to God for them.

The trip down here was made without any particular excitement. Because we are in a different country one may think we are far from the States—in reality, Medellin and Los Angeles are about the same distance from New Orleans—neither being very far. We left New Orleans on a Sunday morning and were here on a Wednesday morning. Janet Soldner, who arrived last week, left New Orleans on Wednesday morning and was here the following morning—Thursday.

Medellin is a city about the size of Ft. Wayne and is located in a beautiful valley. All about us are high mountains, and above are magnificent scenes. From the air the city is very striking because nearly all of the houses have red-tile roofing. The city is at an altitude of about 5000 feet and the climate is mild (summer-like) the year around. The people are a mixture of Spanish and Indian blood—and of course speak Spanish. Our Spanish tongue doesn't wiggle very well yet—nor do our ears understand it well. One makes some very stupid mistakes when one doesn't understand what others are trying to say. It embarrasses me to think of some of them.

We are living in an apartment rented for us by the school, and we are seriously studying Spanish. We have found living expenses high. We have paid 40 cents a loaf for bread, \$1.20 a lb. for butter, milk is 22 cents a quart. My favorite breakfast in Berne was shredded wheat, but here that has become an "unmentionable" for it costs about \$1.20 a box! But fruits abound and are cheap—for which we are grateful. Also we have a favorable money exchange—the American dollar being worth about \$1.69 here.

The spiritual needs here are genuine—and we hope that we may be able to be a "light" and a help, that all men may know the only true God and our Savior, Jesus Christ. Please pray for us.

Sincerely,

Gerald and Mary Hope Stucky

P. S. We shall be happy to hear from any of you. Airmail takes about two days. Regular mail about two months.

The Place of the Library in a Christian College

By Leona Krehbiel

The college library, unlike the public library, exists not as an independent institution in itself, but as a part of a larger institution, the college, which it serves. Therefore, it derives its objectives from that institution. Its function is to make available to the students and to the faculty books, magazines, and other materials which supplement the spiritual, educational, cultural, vocational, and recreational program of its college.

The central aim of a Christian college is to educate men and women to become disciplined Christians who have an unshakable faith in Christ, and through whose radiant lives flows the redemptive love of God. The world is waiting for those who will again turn it upside down. The weak goodwill of conventional Christians has proved ineffective against the evils of our day. Today the Christian college must develop men and women whose confidence in the spiritual forces of the universe will remain intact amidst the crash of empires and the destruction of the material world about them, and whose goodwill and love will eventually overcome the evil forces of our world instead of being intimidated and conquered by them. Such persons will realize that they must first endeavor to be good, before they busy themselves about trying to do good.

However, goodness needs to be sustained by knowledge and thought. It is possible to be kind without being intelligent, but kindness based upon stupidity may in the end do harm as well as good. Our minds were given to us for use; failure to train and discipline them is not an indication of goodness, but merely a sign of mental laziness. A Christian college should encourage its students to use their minds effectively and creatively. A Christian in the small interrelated world of today needs a wide knowledge, but knowledge is not enough; with it must come understanding of more than one field and more than one class or race of people in order that he may come to recognize the essential unity of all creation. Above all a true education should give an individual perspective. That is, it should give him a long view, so he can see the events of his day not only in their relation to the present and to himself, but also in their relation to the past, to the future and to other individuals. This should enable him to realize that violence is not the ultimate force in the universe, and that what at the moment appears to be defeat may in the verdict of history prove to have been the only true victory.

A Christian college also has a duty to pass on to its students the cultural heritage of the past and to tie it to our present-day situation. It should instill in them a love of and an appreciation for the great and the beautiful in literature, music, and art. Then the cheap, the shoddy, and the trivial will hold no appeal for them.

The liberal arts college is primarily concerned with teaching its students how to live, yet, the world being

such as it is, young people attending the college need training which will prepare them for a vocation in order that they may earn a living after they leave college. The college should assist its students in the selection of their life work so that they may make an intelligent choice, one fitted to their abilities. Naturally, it cannot, in all cases, give its students training for a specific occupation, but it can prepare them for further training.

During the war we read glowing accounts of the amount of leisure man would enjoy once the war was won. We are still too close to the war to determine whether these predictions will come true. However, this freedom from work may not prove to be an un-mixed blessing, unless people are trained to use it wisely; otherwise it may be wasted on recreation which does not renew spirit, mind, and body. The many commercial amusements of our day vie with each other to gain the time and attention of the public. In the hands of the all powerful state the mass media of entertainment have proved to be effective weapons for keeping the populace amused and for controlling its thinking, or rather preventing it from thinking. A Christian college should educate the young people on its campus to select their entertainments with discrimination and to engage in those beneficial recreational activities which will be available to them after they leave its halls.

If these are some of the spiritual, educational, cultural, vocational, and recreational aims of a Christian college, what part can the library play in helping the college achieve its objectives?

The courses in Bible are designed to meet the spiritual needs of the students; to be meaningful they must be interpreted by those who teach them. Although the instructors are most influential in directing the thinking of the students, the books in the college library can add much to the depth of the students' spiritual insights. Through books the students have access to the thoughts of the great Bible scholars of all the ages. In them they can read about the lives of the saints and their impact upon the world; they can follow the current trends in religious thinking and understand the deep convictions that motivate sincere and earnest Christians who today are trying to rethink Christ's life and his teachings in their application to the problems of the twentieth century.

In the last twenty years the theory and philosophy of higher education have been the subject of much study and investigation. As a result the content, form, and method of college education have been re-examined and changed. These changes are reflected in the curriculum and teaching methods of the colleges, through the introduction of survey courses, honors courses, individual projects, term papers, and comprehensive examinations. For this type of education the use of a single textbook is no longer sufficient; instead, a student must use many additional books

which he will find in his college library. Here he has contact not only with the thought of one period, one nation, one class, or one race, but of all ages and all peoples. Wide reading in many books outside his textbooks will give a student a perspective which he cannot gain by reading the views of only one person. The material in the library should represent all sides of any vital question. By reading extensively a student should be able, under direction, to weigh the evidence from different points of view, and to reach his own conclusions, for whether or not he shall wring from life its meaning depends ultimately upon his own decision.

The cultural heritage of the past is available to the college student in the library. Here he can have access to the noblest thoughts of the great, the wise, the gifted, and the joyous of all ages.

To meet the vocational needs of the students, the library should contain books in the various fields for which the college prepares its students. Also books on occupations so the students may learn about the opportunities open to them in the world today.

Reading is one use of leisure time which people of all ages may enjoy. The youth who learns to derive pleasure from reading while he is in college will have a means of enjoyment to which he can turn all the days of his life. In this respect reading is superior to some other activities which engage the college student's time, for some of these will no longer be open to him after he leaves the college campus. Yet, William S. Gray in his *The Reading Interests and Habits of Adults* found that not one person in two ever reads any books at all. The average American seldom reads anything besides newspapers and cheap periodicals; unfortunately few college graduates are above the average in this respect. This may partly explain why we as a nation are so immature in many of our ideas. Such reading fails to give the reader any basis for thinking independently and sanely upon current economic, social, and political problems. Newspapers express opinions of current affairs, but too often their views are biased. We talk and write glibly about our freedom of the press, but how free is our press? How fairly are all sides represented in any newspaper? For example, how fair is the average newspaper to labor? Or to the Negro? The cheap magazines may provide harmless recreation, but too often it is not entirely harmless; or if it is not definitely harmful, it is at least a waste of time. A reader who drugs his mind with this kind of reading cannot develop the ability to discriminate between the false and the true, the good and the bad. It is the responsibility of the college to teach its students how to make intelligent use of the printed page, and to encourage them to form discriminating and lasting reading habits. To this end the college library can make a definite contribution by supplying the right type of books and magazines for the students' general reading, and by making them readily accessible to the students.

To achieve its objective the library must have sufficient funds at its disposal to build up a book collection which is adequate to meet the needs of the teach-

ing staff and the students. Upon the librarian falls the responsibility to see that these books are selected and acquired, and to administer them so that their content shall be available to those who require it. The library in a college should be an integral part of the instructional program, instead of a mere storehouse of books as it has been too often in the past. This requires a library building which makes ample provision for the following functions:

- (1) **The acquiring, cataloging, classifying, and shelving of the book collection.**
- (2) **The efficient and rapid production of books and information needed by the students and the faculty.**
- (3) **The provision of quiet and attractive rooms for reading and study, with books easily accessible; and connected with conference rooms for faculty and student consultation.**
- (4) **The provision of space for independent and group study.**

Let Your Light So Shine...

From Florence Auernheimer, who is supervisor of seventeen rooms of pre-school children at Tule Lake War Relocation Center, Newell, California, comes the following interesting report of how some Japanese Americans fared when they returned to their home community:

Many interesting letters come to us from those who have relocated. Most of them are encouraging, relating only pleasant contacts made on the outside. . . I must tell you about a girl who relocated in Chicago. She found a good job and soon had friends all about her. Her mother, still in camp wanted to return to their small farm near Hoodriver, Oregon. The girl finally gave up her good job and together with her family returned to their ranch. In relating her first visit to the grocery store she said she went in fear and trembling not knowing what to do in case she was refused any groceries. However to her surprise and relief the manager came up and asked if she wanted any bananas today! Her little sister attends the public school, the teacher of which must be a wonderful character. When rumors were about that some Japanese Americans were returning one of the mothers whispered to the teacher one morning, "What are you going to do when the Japanese come back?"

The teacher answered, "What are you whispering for? What would Jesus Christ do?"

Later, when there were some returned Japanese American pupils in her school the teacher was asked by some mother, "How do you like your Japanese pupils? Are they causing any trouble? Would you like to get rid of them?"

The teacher answered calmly, "In America we don't make any difference. We accept all the pupils. But if I were given a choice to choose to get rid of some of the trouble makers, it wouldn't include any of my new pupils."

HOME MISSIONS

A. J. Neuenschwander, Secretary

Pastoral Visitation Program to C.P.S. Camps and Units

In this the *second* article on things relating to the Visitation Program there are three or four points that bear attention and emphasis. On account of the shortage of men available to make the visitation, as explained in the first article, it will be impossible to visit the local churches after the camps and hospital units have been visited. The churches, however, have an opportunity to get direct contact and information from C.P.S. men direct if they follow the suggestions given below.

Work Hours Shortened for C.P.S. Men

The Selective Service Board shortened the work hours per week from forty-eight and, in some cases, fifty-two hours, to forty. This is in conformity to the work hours as set by the Federal Government. With the coming of V-J Day, came another advantage, gas rationing was lifted.

Arrange for Church and Conference Programs

The peace committees from the various district conferences, it is hoped, will take these two points into consideration and contact the local churches and assist them in making contacts with camps and hospital and other units, for programs in churches and conferences by C.P.S. men. It is a well known fact that fine talent is to be found in every group either as quartets or choruses, and some of the men will also be glad to come to local churches. Local churches are also encouraged to arrange for programs.

Slides Showing C.P.S. Work and Church History

A number of slide sets are ready that can be used to present a program in local churches, showing the kind of work that our young men are rendering "for conscience sake." The church history slides are full of interesting facts that will help all our people to appreciate the Mennonite Church and her principles. For details contact the Educational Secretary, Mr. Elmer Ediger, Mennonite Central Committee, Akron, Pa.

Bible Study

Ephesians, especially chapters 4, 5, and 6 have been selected as the basis for a united Bible study in all the camps and units. "Unity in the Church" is one of the main themes of this epistle, and "Jews and Gentiles are One in Christ" is a second point that cannot be missed even in a casual reading. Paul spent his efforts as a missionary teaching that Gentiles could be Christian without becoming Jewish proselytes. While he maintained stoutly that Gentiles should stand firm for their liberty in Christ, he warned them that they should not be prejudiced against their Jewish fellow Christians, but to regard them kindly as brothers in Christ.

Because of circumstances today, it is well for us as Mennonites to get the Biblical teaching on *Unity in Christ*. It is hoped that churches will also encourage their members in service in other branches than C.P.S. to study Paul's Epistle to the Ephesians. By all studying this part of Scripture we cannot fail but be drawn close together and to Christ who is the center of all our faith.

See the outline for Ephesians which follows this article. It may be used as material for expository sermons and studies in our churches.

Inspirational Meeting, October 3-4

In order to work as a unit and all get the same attitude toward their task of visitation, all workers gathered in Chicago on October 3-4. The program permitted much time for united prayer and Bible study. There was also a sharing of experiences from last year's visitation. In order to refresh for the men the historic background of Mennonitism, Dr. Harold Bender, Goshen College, delivered a lecture on "The Anabaptist Vision." Other speakers presented different subjects related to the task in hand.

The Committee of the United Boards kindly asks your prayer support for this important work. —*The United Boards of General Conference.*

Outline and Comments on Ephesians

Prepared by Jacob J. Enz

Theme: *CHRIST, THE BOND OF PEACE*

I. Our Common Calling in Christ—the Basis For This Bond (chaps 1-3)

A. The Greeting (1:1, 2)

B. Arises out of a common source (1:3-23)

This section reveals as it were the heart of God and the heart of a man united in the effort of making real to a group of Christians the eternal, dynamic, and all-inclusive impact of the blessings of Christianity.

1. The heart of God (1:3-14)

The blessings of Christianity flow from the very heartsprings of the Universe. They are absolutely comprehensive in time and eternity; there is no spiritual need of man for which the Christian faith does not have a corresponding blessing. In other words Christianity is God's appointed religion for the world, and is as timeless as God himself. Note carefully how every blessing has its source in the nature of God. Imagine what this statement of faith may have meant to any Ephesians who were floundering around in pagan philosophies.

2. Through the heart of a Man (1:15-23)

The prayer of Paul at this point is a human source for this calling in the sense that through prayer humanity becomes an instrument in establishing the common calling. Note how the prayer grows out of the previous blessings. What is the prominent petition? Examine the cluster of words related to *knowing* and also to *power*. Think of how this would appeal to the Greek mind which stressed that knowledge is power. In how far is this true from a Christian standpoint?

(continued on page 10)

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
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President
Akron, Pa.
Verney Unruh
Vice President
North Newton, Kan
Ruth Ewert
Secretary-Treasurer
North Newton, Kan

Wang Shu Ying -- Unassuming, Talented, Deep Thinker

Miss Wang Shu Ying (or as we would say: Shu Ying Wang) came to the special attention of our Mennonite Mission (General Conference) in China when she with her one sister and three brothers lost both of their parents within a short period of time. Shu Ying was the youngest of the five.

The lot of these children would indeed have been a tragic one had Christ not been preached in this area. Through the missionaries her parents both got acquainted with the Saviour.



Wang Shu Ying

no relatives, who might (?) have shown sympathy.

The Lord laid it upon the heart of the missionary in charge of the funeral to load the five children on the springless cart with him and bring them to Kaichow. The boys were put into the Boys' school, and the girls were brought to the single missionary's home. Shyly they stood there—the older one so sad, realizing to some extent the loss that was theirs and the loneliness of the road ahead. The younger one, Shu Ying, with round eyes sort of passively viewed the surroundings.

The girls needed more care and so were put into the Girls' Orphanage at Tsao Hsien, where the Krimmer Mennonite Mission was working. Here they remained a couple of years, after which they were again brought back to Kaichow to attend our Missions Girls' school, Lower Primary as well as the Upper Primary. The missionary superintendents of these schools were asked to be guardian over these girls.

Both girls: Shu Ying, which means "Brave Loyalty" or "Virtue" and Shu Lan (Blue Orchid) graduated in due time from both primary schools. Then both were sent to Shunteh to attend the Industrial school there. Here they not only received a good training in Christian Home Management but also received a good Bible course. Both graduated. During the summer months they were given a chance to study English and music.

The older girl, Shu Lan entered the Nurses' training course at our Kaichow Hospital. She graduated and married one of the male nurses, and the two established a fine Christian home both continuing with their profession.

Shu Ying (Miss Esther Pauline Wang) entered the Junior High School at Suchow, Honan. After her graduation there she entered the Senior High School at Sin Yang Chow, Honan. One was a Presbyterian Mission School and the other a Lutheran Mission School. Esther Pauline graduated from the last named school in spring of 1937. In both schools she was well liked by students as well as teachers. She was reported to be a diligent student, capable and dependable. Her behaviour was always that of modest gentle dignity.

When the Japanese attacked China in summer of 1937 (July 7) Shu Ying was much distressed. She loved her country and her people. The students all had such high hopes for their country, which during the last ten years had made such wonderful strides toward improvements along all lines: political, educational, industrial, medical and religiously. She was especially interested in the Christian Movement.

For a while she had hesitated whether to take up the medical profession or the theological course. But then the war came and obscured all her future, but it did not suppress her spirit. With us she fled out of our area southward. We hoped she would find a refuge with one of her older brothers and family. But her active spirit could not remain idle. She wandered back to her school at Sin Yang Chow, Honan. Then when the enemy approached this city, she with other students trekked to Kweilin. Here she taught in mission schools a while and also in government orphanages. Gradually she with other students trekked on. On by foot, at intervals on wheelbarrows, richshas, springless carts, on boats across river and lakes

westward until she finally reached Chengtu. Here she sought for a Christian school and found one in the West China Union Theological College. Our mission helped her with tuition, board and lodging. In the winter of 1940 she had a serious kidney stone operation. She made a marvelous recovery and saw in it the Lord's hand as did also her physician.

In spring of 1941 our means of communication with her was cut off. Not only that but our funds were so low that we could no more support students. We had much concern about our students there, for we had a few others who also had fled west.

God opened in sympathy the heart of missionaries in West China. In particular do we owe much to one Baptist missionary who helped her get through school. The missionary often had to sell some valued personal things in order to meet the need. But she felt the young woman was worthy of this help. In a letter to me this missionary had the following to say about Miss Wang:

"Miss Wang Shu Ying has done extra fine work. She carried on my work. I shall be sorry to lose her until I return, but of course further study is necessary. She was such a joy to help, and always showed appreciation. So if your Board can help her it will be a fine contribution. She never did ask me for a cent. Always said she did not need it when the dean would tell me her need—indeed an unusual young woman. I cannot express all she will mean as a Christian young woman to China."

In a later letter she reiterates her high regard of her as follows: "Miss Wang Shu Ying is a fine Christian woman. She is now carrying on my work at our Baptist Church. But she makes it very plain in her heart and future plans she longs for her home and own mission. I do hope her hopes will materialize."

"Her school expenses were high, but she always worked,—I believe in the library,—and she received compensation, an appreciable sum for extras. I gave to supply her need although it meant selling some articles, which I didn't need anyway. And, a soul is more valuable than material things."

Changes in Young People's Program

Corrections on the program for the Young People's Program of the Western District Conference that was printed in the October 3rd **Mennonite** are: The offertory will be played by Meribeth Nachtigal. Elizabeth Claassen, student at Bethel and one who has had wide experience in the teaching field and mental hospital work will speak on "Christian Growth in Home and School."

"She was always so lady-like and never seemed to go off on a tangent as so many sometimes do. When I asked her to assume leadership as superintendent of the Children's Department she only said: 'I'll try, I may not do so well.' But she did do well and is still doing well. It always was such a pleasure to help her. When your mission could not help her anymore, the Dean approached me with such high recommendations of Shu Ying that it was a pleasure to help."

I found Shu Ying to be all that this missionary wrote me. She was a quiet unassuming woman, talented and a deep thinker. Even as a child one would not help but respect her. She is responsible for the Women's Evangelistic work, as well as of the Children's work. She covets for a greater faith and greater strength. Miss Wang is one of our own. We are grateful to God that we have the privilege to know her and co-operate with her in our prayers for a great service for "our Lord" as she always writes. In the Lord we are of one family, and the Chinese covet this bond of fellowship. So let us in love extend our hand in fellowship of prayer for her and our entire field.

Sincerely, *Aganetha Helen Fast*

Outline of Ephesians

(Continued from page 8)

Why is Christ essential and not merely incidental in Christian thought? Note carefully in this chapter any changes in person as far as the grammar is concerned and its bearing upon the truths involved.

C. Wrought by a common redemption (2:1-10)

The larger part of chapter one is timeless in its outlook; this chapter beholds the results in time of God's plan and working in Christ. This first section of two shows how all humanity, Jew and Gentile alike, are ministered to by a common redemption in Christ—a redemption based on the love and grace of God and not any worthiness of man. Why does the author interchange the second and first personal pronouns? According to this section what place do works have in the redemption of man? Imagine what an impact this message had on a culture in which immoral practices were a part of the ceremony of religion itself.

D. Intends us for a common destiny (2:11-22)

Another present result of the common calling in Christ is the uniting of the human race for a common destiny. There was a strong race problem among the ancients and to no small extent among the Jews as they thought of their Gentile neighbors. The power of the cross crushed the isolationism of the old legalism—a legalism which was largely a false interpretation of God's laws. In Christ every race becomes an integral part of the plan for God's temple in the world—a temple that is destined to become the spiritual home of the human race. (Cp. Isaiah 2) Study the figures of speech in the light of the culture of Ephesus. Contrast this account of the inclusive character of Christianity and the esoteric exclusive character of the Mystery Religions as well as Judaism and Gnosticism.

E. Bestows a common heritage (3:1-13)

With each allusion to the Gentiles the purpose of

the writer is clearer. How is the purpose of the writer brought out in the brief testimony in the first verse? The Gentiles are here seen as sons having also an inheritance. Why should Paul call this concept of world-wide sharing in the blessings of this calling a mystery? Some one has said that the receiving of Gentile Christians into the fellowship of the Jewish Christian church in apostolic times was comparable to an adjustment in which negroes would be accepted in every instance on the same plane with the white race in America today. This is a first century blast at race prejudice.

F. Unites in a common fellowship (3:14-21)

The thought of the first part of the chapter is so profound that Paul's teaching turns into a prayer—a prayer to God in behalf of the whole human family here and yonder. Compare this prayer with the other prayer especially the order and nature of the petitions. What is the high point in this prayer and what is its relation to the section and the theme of the book as a whole?

Summary suggestions: Trace the various lines of thought to this point: the power of God, the knowledge of God, the love of God, the unity of the human race, the indwelling Christ, faith, and the power of prayer. What ethical implications are evident in this section?

RELIEF

Shipments to Europe

A five-ton shipment of clothing was sent during the past week from the M.C.C. Canadian Office at Kitchener to England where it will be consigned to the Continent, likely Holland. In the United States twelve tons of clothing for France and seventeen tons for Holland are waiting for shipment as soon as space is allotted. Also waiting to be sent are two tons of soap for France, two tons for Holland, and 3,400 pairs of shoes for Holland.

Active Interest in Wheat and Flour for Relief

The inquiries indicating interest in contributing wheat and flour for relief have been increasing. To date there are in prospect for early shipment approximately fifteen carloads. Most of this is flour, since flour is preferred to whole wheat because of difficulties in having wheat milled in Europe at present. Shipment of flour is being made in 100 lb. cotton bags. Labels for these bags are available upon request from the Akron Office. Each bag should be labelled to identify the flour as a Mennonite contribution thus facilitating transfer to our own distributing organizations in Europe.

We have received special consideration from government agencies for our relief food contributions on the basis that our people produce what they contribute. This factor should be kept in mind in all phases of our food program.

Meat Processing Season is Here

Although canned fruit and vegetables will fill a very useful place in the relief feeding program, the heart of the "Food for Relief" Program is meats and fats. These are the most needed foods we can give. With the coming of cool weather, meat processing for relief should receive a great deal of attention among our people.

Canada Wholeheartedly Supports Canning Program

The call to the Canadian churches for an active participation in the canning for relief program has been well received and the support which many churches are giving is very encouraging. Reports are reaching the Canadian office from various parts of Canada, some expressing regret that due to circumstances beyond their control they can not participate in the program, while others tell of as high as a thousand or more quarts already canned and more to be ready later.

Even the scarcity of sugar has not discouraged the efforts of some. One Ontario church collected enough sugar to cook five hundred quarts of jam. A second church reports the collection of 240 pounds of sugar for the first night's canning and that the supply which was used during the first evening was replenished by the second evening.

Collection Centers Being Opened in Western Canada

In order not to lose further time to collect and prepare for overseas shipment the many thousands of quarts of canned food for relief, C. J. Rempel of the M.C.C. Canadian Office is now in Western Canada to arrange with the local church leaders and committees for the opening of suitable buildings where the food may be gathered for government inspection and crating for overseas shipment. A great deal of work is involved and cooperation from the various districts will be needed to complete this work.

Workers Arrive in France

The five M.C.C. relief workers—Elsie Bechtel, Mary Miller, Evelyn Egli, Beulah Roth, and Ella Schmidt—who sailed from New York September 14, have arrived in France and were in Paris by September 22, according to a cable from the Mennonite office in Paris. They proceeded at once to Chalon-sur-Saone, a city about sixty miles north of Lyon, where the M.C.C. Headquarters in France is now located.

Relief Conditions in Italy

The Akron office has been informed that there are now four Mennonite relief workers serving in Italy in UNRRA's Italian Mission. They are Delvin Kirchhofer, Bertha Fast, Esther Detweiler, and Grace Augsburg. A recent letter from Bertha Fast contains the following report:

"As far as modern Rome and the rest of Italy is concerned, I am again convinced that war brings with it only suffering and accent on a wrong way of business and living. The black market flourishes all

over Italy; prices are terribly high—\$40 for an inferior pair of shoes, \$50 for a dress that would cost \$15 at home. The common, necessary article of thread is \$1.50 a spool. Toothpaste and a good soap can only be gotten on the black market for about the same price. Who can answer the question as to how the thousands of poor people manage to live? I can't. It is such a weighty problem that I try to dismiss it from my mind."

Relief Briefs

S. F. Pannabecker and P. P. Baltzer are scheduled to leave Calcutta for China during the last week in September.

Orie Miller has been detained in England due to the extreme difficulty in securing passage to the states.

C. F. Klassen left London, September 19, to investigate the situation of displaced Russian Mennonites in British-Occupied Germany.

C. P. S.

Demobilization of C. P. S. Men

After consultation of Selective Service and the National Service Board for Religious Objectors with Congressmen Winstead, Kilday, and Sparkman, it was agreed that Selective Service would proceed with a "systematic release of conscientious objectors from C. P. S. camps and units on a basis of age, length of service, dependency and hardships."

The first step in this system of discharge is being taken by calling for the physical examination, preparatory to release, of all assignees over thirty-eight and men between thirty-five and thirty-eight who have had two years of service. At the same time further lists of names are being processed based on length of service, dependency, and hardship.

Henry E. Nachtigal, C. P. S. assignee serving at Western State Hospital, Staunton, Virginia, died at his home at Inman, Kansas, September 1, after an extended illness resulting from a brain tumor. He was a member of the Hopeview General Conference Mennonite Church.

Joseph Kulp, assignee at the Camino, California, Camp, was killed September 19 in a truck accident. Several other members of the same camp were injured. Joseph was at home at Nappanee, Indiana, and was a member of the Salem Mennonite Church.

These deaths are the twenty-fourth and twenty-fifth in C. P. S. and the thirteenth and fourteenth in Mennonite camps.

MENNONITES THE WORLD OVER

By **Cornelius Krahn**

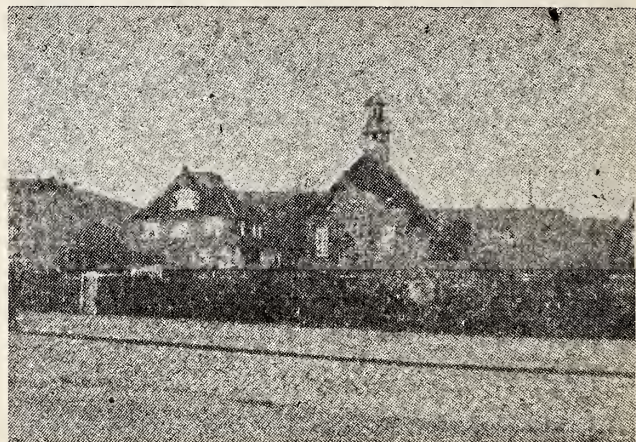
A detailed and reliable report on the conditions of the Mennonite congregations in Germany has reached us. This is the first report of the **Vereinigung der Mennonitengemeinden im Deutschen Reich**. We shall report the main events and conditions of the congregations.

Hamburg: This congregation has about 350 members. Since the minister is very likely a prisoner of war, his wife is taking care of the congregation. This congregation had one of the most modern and up-to-date church buildings, it being completed just before World War I. The main chapel, rooms for religious instruction, library, parsonage, etc., is one complex of buildings of which a number were severely damaged. The report from this church states: "We may gratefully say that church life has survived relatively well the many air attacks." Their Evangelical-Lutheran neighbors who have lost their church are meeting in this church also. That the Mennonite church buildings of Hamburg are not completely destroyed is likely due to the fact that the church was not located in the heart of the city.

Emden: Before the end of the war this church had sent in a report: "No more church building, no school, no administration, no baker shop, no stores, no gas, no water, no light, etc." The minister of this church was bombed out repeatedly and lost two sons.

Gronau is an industrial city in which Mennonites were the leading textile manufacturers. Both the textile industry and the Mennonite church have been ruined by air attacks.

Krefeld: The Mennonite church of Krefeld is the mother of American Mennonitism. From here the



This picture shows the Mennonite Church of Hamburg-Altona. On the left is the parsonage. Included is a library, a room for other gatherings, and the home of the care-taker. The building was completed in 1915. The church has been damaged during the war. See article.—Cut Courtesy "Mennonite Weekly Review."

first thirteen families came to found Germantown. The Krefeld Mennonite Church has a membership of eight hundred. The pastor, who just returned from being a prisoner of war, has sent out invitations to his flock to hear his first lecture on "The Power of Christianity." He is trying to gather his congregation and is starting catechetical instruction. The old venerable buildings of the congregation—orphange, parsonage, and church,—in which even Terstegen preached, were completely destroyed. The Mennonites are meeting in the Lutheran Church. The pastor estimates that reconstruction of the buildings would cost \$450,000.

Palatine-Hessian Area: The ministers of the congregations of Sembach and Weirhof have not yet returned from their services in the army. The congregations of Ludwigshafen and Monsheim have suffered severely under bomb attacks. The minister of Ibersheim visited a number of Mennonite churches on a six-day trip by foot. He was supported in "all possible ways" by the American occupying forces. This pastor is anxiously awaiting the return of his sons.

Berlin: This congregation has suffered severely from air raids. The chairman of the church was killed, and the report does not mention the young minister who was in the army. The leader of the congregation lost his two sons.

Elbing, Danzig, Koenigsberg: About this Russian occupied territory the report is scant. The pastor of Elbing is reported to be in Holstein "Like he, individual members of our West Prussian congregations have reappeared, but nothing is known as yet about the majority of those who fled and of the thousands who stayed behind. . ." Previously we have heard in his country that a large number of the 10,000 Mennonites of these congregations were evacuated and are now located in Denmark.

The Fate of the Mennonites from Russia: This report estimates that some twenty to thirty-thousand Mennonites of the Ukraine were moved westward in the fall of 1943 with the retreating German army. First they were taken into camps in Prussia, Silesia, and Germany proper. Then in winter in 1945 when the Russian army broke through they moved westward again. Families were broken up; some were overtaken by the Russians; many perished. "They are living under pitiful conditions; misunderstood, in spite of naturalization continually in fear of being recalled to go eastward; anxious for missing relatives; in the uncertain hope to be able to join at least their relatives in Canada."

East or West? For us here it is one problem among many others, but for those twenty to thirty-thousand Mennonites from Russia it is a matter of life and death to be sent back east or to be privileged to go west. And yet it will be a miracle if the majority of them would actually be permitted to come to the Americas. The Russians insist that people born in Russia should be returned, and the local German authorities are eager to reduce the number of mouths to be fed. If the American and British occupational

forces do not find a westward outlet for them their fate is sealed. One of them puts it this way: "It would be too terrible if our misfortune would be crowned with this yet." The writer of this report, a German Mennonite, does not ask for help for his own congregations, but he appeals to the American Mennonites to do everything possible to save the lives of the remnant of the Russian Mennonites who have suffered beyond description for an entire generation.

"Time" Writes: "Berlin was getting ready for the winter. Quickly, before the earth froze over, shovel squads were digging extra graves—for some 100,000 Berliners expected to die of hunger and cold, or to commit suicide."

The Christian Church Answers: "Because of a fear that at least 13,000,000 Germans must die before winter 'if nothing is done', "English church leaders are sponsoring a movement for a further voluntary cut in the already restricted British ration to help starving Germany. (Christian Century, Oct. 3) How do we respond?"

Holland: The ADS (General Conference of the Holland) sent out an appeal to its congregations. It is reported that the congregations of Rotterdam, Middleburg, Aardenburg, Arnhem, Wageningen, Zutphen, Deventer, The Hague, and Nijmegen and the retreat camps of Schoorl and Elspeet etc., had suffered so severely that only through combined effort could reconstruction be attempted. Therefore the Executive Committee appeals to all the congregations and church members to contribute to the "Emergency Fund" of the ADE.

<h2 style="text-align: center;">FOREIGN MISSIONS</h2> <p style="text-align: center;">P. H. RICHERT, Secretary</p>

**MARY AND HENRY TOEWS HAVE ARRIVED
IN THE CONGO**

Elizabethville, Congo
September 7, 1945

Rev. P. H. Richert
Newton, Kansas

Finally we have arrived in Congo. By Sunday, the Lord willing, we expect to arrive at Lubondai—Central School. There we will leave our children and then we shall hasten on to Nyanga Station. We thank God for his sustaining Grace through almost three months of travel on the dusty land and the stormy sea. Our trip has been very interesting if not always pleasant.

Already we're meeting natives with whom some of the missionaries can converse. The prospects of this term of service challenge us to consecrate ourselves to the task which lies ahead.

Yours in His Service,
(signed) Mary and Henry Toews

P. S. We have sent reports of our trip to Rev. C. E. Rediger.

COLLEGE NEWS

FREEMAN JUNIOR COLLEGE



Miss Kathryn Kaufman

At the last meeting of the Freeman Junior College Corporation one new member was elected to the Board of Trustees, while two were re-elected. The new member is Andrew R. Wollman of Menno, while Adolph L. Waltner and Rev. Martin Kroeker were re-elected. The Corporation has given its consent to make plans for the construction of a new gymnasium - auditorium when funds are available. The old gym will then be used for a much needed industrial shop building.

Rev. Louis Linscheid spent the week-end in the Black Hills serving the Hill City C.P.S. Camp twice on Sunday.

Miss Kathryn Kaufman joined the staff this fall as instructor in English and Speech. Miss Kaufman will also have charge of forensics and dramatics. She is a graduate of the Academy (Class of '22), Spearfish Normal, and this past summer was granted her master's degree in Speech at Northwestern University.

BETHEL COLLEGE

To supplement her classroom teaching in the Child Guidance course, Mrs. Eva Harshbarger has arranged for a nursery school of campus pre-school children for observation and study by her class for six weeks. The Bethel Collegian is being put out twice monthly by the evening class in Journalism this year under Mr. Eldon Graber. Katherine Linscheid (North Newton), editor, and her chief assistants were elected previously by the Student Council. Among the especially active organizations in these opening weeks of school has been the Student Council, with Melvin Boehr, Henderson, Nebraska, president. Composed of ten students and the three Deans, it serves as a "student governing council with responsibility for encouraging proper conduct." It also supervises student organizations and week-end recreation, and in various ways endeavors to orient the students to the traditions and spirit of Bethel.

BLUFFTON COLLEGE

Five churches in Central Illinois cooperated in canning 184 No. 10 cans of fruit and vegetables for the college. The canning was done at the Pekin cannery, women from the various churches donating and pre-

paring the food for canning. In addition home canning for the college has been done. Some churches will again have Harvest Home days for the college. President Ramseyer and Prof. Paul Shelly are cooperating in the C.P.S. camp visitation program of the Home Mission Board of the General Conference. Dr. C. Henry Smith is teaching a course in Mennonite History in the Mennonite Biblical Seminary in addition to his work at Bluffton. Home coming will be observed on October 13. Alumni, students, and faculty are cooperating in arranging the program for the day. The following day, Sunday, will be Parents' Day, featured by a Vesper service in the afternoon and a reception for students and their parents.

THE MENNONITE SEMINARY AND BIBLE SCHOOL

The schools look forward with great anticipation toward the formal opening celebration on Thursday, October 4, at 7:30 p.m. That is to be a special evening of dedication, consecration and prayer. We pray that the inspiration from that meeting will spread into our churches and that friends everywhere will join in devotion and prayer before Almighty God that our schools be completely surrendered to Him and our Lord Jesus Christ. A. Warkentin, 3435 Van Buren, Chicago 24, Illinois.

JOTTINGS

—General H. H. Arnold has looked into the future and "predicted an awesome Buck Rogers-Flash Gordon age of air power, with pilotless planes soaring into the stratosphere or ionosphere and dropping on defenseless cities half a world away." So reports O. T. Otto Nall.

—Wichita, Kansas: "Two called meetings of the Wichita Ministerial Association and several committee meetings of local church leaders have been held here recently to consider the relationships of churches to the Youth for Christ movement. Much praise has been given to the movement by those impressed with the fact it gives the high school-age group an alternative to undesirable types of recreation."

—Miss Ruth Hilty, a member of Grace Mennonite Church, Pandora, Ohio, who has been working at M.C.C. headquarters in Akron, Pa., is scheduled to be sent to Holland to carry on relief work under the M.C.C. early in October. Miss Hilty recently spoke to the congregation at an evening service.—Corr.

—Freeman, South Dakota: Dr. E. G. Kaufman of North Newton, Kansas, gave an inspiring message at the South Church Sunday morning (September 23) on the subject "We Build." Rev. John Suderman spoke there on Sunday afternoon, about mission work among the Indians in Arizona, where he has worked for many years and where he is now going.—"Freeman Courier"

—Martin Schrag, who has been education Director of the C.P.S. Camp at Fort Collins, Colorado, has transferred to Belton, Montana.

—**Berne, Indiana:** A group of women from the local Mennonite Church held a vegetable soup canning bee on September 26. The vegetables were prepared at the home of Mrs. Clovis Oberli, and the canning was done in the Liechty Cannery. Over one thousand No. 2 cans were filled, and enough cabbage was left over to make twelve gallons of sour kraut. Various people contributed vegetables, but the chief amounts came from Mr. and Mrs. Menno P. Eicher. The canned goods will be sent to Civilian Public Service Camps.

Herold Church, Bessie, Oklahoma: Plans are under way for the construction of a church basement. The church holds two offerings annually for Bethel College. The shipment of wheat for relief is being stressed. The mid-week Bible study provides for three age groups: children, young people, and older people. A recent bulletin had this note: "No service tonight? No, not tonight. Make this 'Visiting Night.' May we suggest that you call on some family with whom you have never visited before, or invite some family that has never visited at your home before." On September 4 "sixteen sisters met at the D. A. Harms' home and from 10 a. m. till 6 p. m. canned ten bushels of peaches, for a total of 244 quarts of sauce and jam for Relief and C.P.S. The Mission Society bought the peaches and sponsored the project."

—**Rev. Victor Sawatzky** served the First Church, Hutchinson, Kansas, for the past two Sundays. Rev. Sawatzky, former pastor of the Mennonite Church, north of Butterfield, Minnesota, is now attending Bethel College.

—**Miss Aganetha Fast**, who is visiting C.P.S. camps, will leave the Denison, Iowa, camp on October 10 for the Medaryville, Indiana, camp.

—**West Zion Church, Moundridge, Kansas:** The second Wednesday night Round-table Discussion will be held on October 10. Prof. Willis Rich and Dr. Melvin Gingerich will lead the discussion on "Rebuilding the Broken World."

—**"The Moundridge Community** has undertaken a project of relief for Europe. The Moundridge Milling Company offered to mill two carloads of flour free for relief if the people would donate the wheat for that purpose. Sixteen different churches of the community were contacted and asked to send representatives to a meeting in the City Hall to discuss plans for a relief project. It was decided to undertake the project and a committee was elected to sponsor it. Both wheat and donations of money were to be accepted. In the first week the community had responded with 5,700 bushels of wheat and \$1,950 in cash donations. It is hoped that the goal of 10,000 bushels will be reached."

—**The Mennonite Women's Conference**, comprising

Invitation to Minister's Conference

We invite all ministers and deacons and their wives to attend the Western District Minister's Conference to be held at the Walton Mennonite Church, Walton, Kansas, October 16, beginning at 10 A.M.—The Walton Mennonite Church, Ronald von Riesen, Pastor.

the women of the Eastern and Middle Districts, the Central Conference, and the Defenseless Church, will be held November 14 and 15 on the Bluffton College Campus, Bluffton, Ohio, in connection with the annual outstanding speakers on foreign mission work, migrant work, and the M.C.C. relief program. The program in detail will be announced later—Mrs. S. W. Steiner, Sec.

—**A bulletin of the Lorraine Avenue Church, Wichita, Kansas**, lists three items about which members should write to their representatives in Washington. They are: 1. Peacetime conscription. 2. A relief program to feed all the hungry in the war torn countries even if that means the continuation of rationing. 3. Fair employment practice.

—**Interesting details on the canning** done by the Bethel Church Mountain Lake, Minnesota, during September, are given in a letter written by Miss Helen Nickel to a friend in Newton: Miss Nickel writes: "One hundred fifty-five chickens were brought together. There is a cannery in Lakefield, a town about twenty-five miles from here. Many women go there to have their vegetables and meats canned. There is where we took our chickens. Eight women go along and do the work that there is to do yet. They charge eight and one-half cents a quart can. That is all the expense there is for us. A total of 297 cans were canned. Eighty-eight of them contained soup with rice. The meat is cut off the bones when raw, and a good strong broth is made from the bones. The canning of pork and beef will be started in a few weeks. I believe the Lord is blessing America for this very purpose to help the other nations in their great need. I hope our churches will not miss this great challenge."

—**Rev. H. T. Neufeld, Pastor of Bethel Church, Enid, Oklahoma**, asks for some sample copies of **The Mennonite**. Anyone desiring such sample copies may secure them by writing to **The Mennonite**, North Newton, Kansas.

—**First Mennonite Church, Paso Robles, California:** Eleven of our young people attended the young people's retreat which was held at Lake Sequoia. Missionaries Rev. and Mrs. Aron Jantzen were with us on September 9. Rev. Jantzen told about the mission work in India. The Mission Society filled thirty-four boxes for M.C.C. relief. Their annual bazaar on September 5 was well attended, and the collection amounted to almost \$90. Miss Betty Neufeld, one of our members, is attending Bethel College. Rev. Orlo Kaufman is conducting a Bible study group, which is well attended by the young people.—Corr.

—**Fairfield (Pa.) Mennonite Church:** "We were glad to have Leonard F. Gaedert and family, formerly of Hutchinson, Kansas, but now of York, Pa., worship with us in our Sunday School and church services this morning. Rev. Stoneback began a series of sermons this morning on "What Jesus Tells Us About God."

—**"Points Needing Serious Consideration in a Post-War Adjustment between Returning Service Men and the Church"** is the subject of a questionnaire which Rev. Walter H. Dyck of the First Church,

Beatrice, Nebraska, has sent to all young men in service (both C. P. S. and military) and to various interested committees of his church and other members especially interested. Questions asked are: 1. What are the main responsibilities our church has to its returning service men? 2. Which of these do you feel our church has neglected? 3. What are the main responsibilities which returning men have to the church? 4. Which of these do you feel our service men have neglected? 5. In what sense may the church (or members at home) be the "prob'em?" 6. Should those who have taken up military service be asked to reaffirm their adherence to the biblical peace position? 7. If not, in what way do you propose that our church maintain a consistent position? 8. In what definite ways should both the returning service men and the church endeavor to show consideration for each other?

—**The young people's Fellowship** of the First and Second Churches, Beatrice, Nebraska, sent 4 bushels beans, 3 bushels carrots, and 1 bushel onions to the Hill City C.P.S. camp, and 4 bushels beans, 2 bushels corn, and one half bushel of beets, carrots, and onions to the Lincoln C.P.S. units. In addition 110 quarts of beans and 8 quarts of beets were canned for C.P.S. and relief.

—**Individual members of Zion Church, Souderton, Pa.**, have contributed over \$2,000 to Bluffton College this summer. The money is to be used for the reduction of the college debt, which now amounts to about \$19,000.

—**First Church, Aberdeen, Idaho:** The Ladies Mission Society recently sent 355 pounds of clothing for European relief, 100 pounds for the Shafter Migrant Camp, aprons and tea towels for C.P.S. camps in California, 12 pair of hose and 3 apron lengths for the mission at Tuba, Arizona.

—**Bethel Church, Mountain Lake, Minnesota:** From October 11-19 the pastor Rev. Erland Waltner, will conduct a series of special services at the Bethesda Church, Henderson, Nebraska. J. N. Byler of the M. C. C. will speak at the annual harvest festival, October 28. From November 11-16, Dr. John C. Wenger of the Bible Department of Goshen College, will give a series of Bible lectures in our church. The appeal for the donation of animals for relief canning has already brought a sheep, two hogs, and a heifer. Slaughtering and canning will be done sometime during the latter part of October.

—**Elma Esau, M.C.C. relief worker,** writes from Amsterdam, Holland: "The coming winter promises to be very busy but interesting. The Peter Dycks and I have been here for more than a month surveying the needs and making acquaintances and contacts among the Dutch Mennonites. Our travels have taken us to churches in Friesland, Gelderland, and Limburg. The destruction in the battle areas along the Rhine and Maas Rivers is terrible, indeed!" Miss Esau's new address is Singel 452, Amsterdam, Holland.

Mrs. Frans Albrecht
Rural Route 1
Beatrice
Nebraska

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Newton, Kansas**

WHEAT FLOUR FOR RELIEF

Mennonite communities in various parts of the country have shown a deep interest in contributing wheat or flour for purposes of relief through the Mennonite Central Committee. Various inquiries have come asking whether M.C.C. can forward such shipments.

This is to inform our Mennonite communities that the M.C.C. has completed arrangements for shipping wheat to various relief areas in Europe. It has the necessary priorities to insure shipping space for such donations. M.C.C. is therefore prepared to handle with dispatch carload lots of shipments of wheat.

It is, however, best if such wheat is first milled into flour. It is also advisable that this flour be 85 per cent white flour since Europeans generally are not used to our American white flour.

Communities wishing to gather a carload of wheat flour are asked to organize with some responsible person in charge. This person should communicate with Orle Miller, Mennonite Central Committee, Akron, Pennsylvania, informing him that you are collecting a carload of flour for shipment and indicating also how soon you expect to have the shipment ready so that M.C.C. has ample time to complete arrangements to ship the car promptly from your community. M.C.C. in turn will send you such instructions as may be required.

The need in Europe is so staggering that people do not need to worry that they will over-supply Europe with the necessities of life. —*Henry A. Fast, for Mennonite Central Committee.*

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, OCTOBER 16, 1945

NUMBER 41

TO THEE, O GOD, OUR HEARTS WE RAISE



Bethel Church, Jagdeeshpur, India, at the time of Harvest Festival

O Lord God Almighty, the Creator and Father of all. We yield thee hearty thanks that thou hast ordained for mankind both seed-time and harvest, and dost now bestow upon us thy children the fruits of the earth in their season. For these and all other of thy mercies we laud and magnify thy glorious name; through Jesus Christ our Lord. Amen

Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day;

Lest when thou has eaten and art full, and has built goodly houses, and dwelt therein;

And thou say in thine heart, my power and the might of mine hand hath gotten me this wealth.

But thou shalt remember the Lord thy God for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers as it is this day.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Selma Unruh, Tampa, Kansas, Ordained As Missionary

A very impressive ordination service took place at the Friedenstal Church near Tampa, Kansas, on Sunday afternoon, September 14, 1945, when Miss Selma Unruh was ordained as a Christian missionary. Rev. Waldo Harder, minister in charge, led the meeting. Devotionals and a brief message prior to the ordination service were given by Rev. P. H. Richert. Rev. Phil A. Wedel, Pastor of the Alexanderwohl Church, gave his message, basing his remarks on Matthew 4:16, "The people which sat in darkness saw a great light and to them which sat in the region and shadow of death, light is sprung up." After the message, Miss Selma Unruh was formally ordained to the important work of Christian missionary by the officiating minister, Rev. Phil A. Wedel. Miss Unruh spoke briefly on the challenge of the Christian missionary. She related her experiences which led to her call of the Lord for this important work.

During the services excellent choir selections were given by the young people of the Friedenstal congregation. Rev. Dan J. Unruh, also a member of the Foreign Mission Board, gave the closing remarks and led in prayer.

This event proved to be a milestone in the Friedenstal Church. Greater enthusiasm and more sympathetic feeling towards Christian missions were created through these meetings. The Lord willing, Miss Unruh will serve under the auspices of the Congo Inland Mission in Africa. We pray that the Lord may richly bless and guide her to the many souls who are yet in heathen darkness.

This mission festival was continued in an evening service when Rev. P. H. Richert and Rev. P. A. Wedel brought appropriate messages. May the blessings of this day bear much fruit in the kingdom of God.

A luncheon was served by the congregation after the afternoon services for the many guests.

Does the Church See This?

By P. W. Penner

India outside of Burma bosoms 389 millions according to the last census. Of these, 270 millions are Hindus. Population increases about 5% annually. In some sections there are 2,000 per square mile. A good many have turned to Christ since Carey landed in India. Nevertheless many still wait the message to reach them. Roughly speaking, there are now 8 million Christians, 3 million Protestant, the remainder Roman Catholic. There are some-what over 2,000 ordained Indians and some ten thousand officially recognized as ministers to the 21,000 congregations.

DESCRIPTION OF PICTURE ON COVER PAGE

The picture on the cover page shows the Bethel Church, Jagdeeshpur, India, at the time of the harvest festival. The past two years this festival was observed in October or November as well as the regular Thanksgiving Service at Christmas. Last year the collections of these two festivals amounted to about \$75. The church is not quite completed. Due to the war, it has been impossible to finish the floor, or put in the concrete screens planned for the windows. Aside from the trusses and the cement asbestos sheeting of the roof, the church was built by the local congregation with substantial aid from our sister churches and missionaries. The next Hindustani Church Conference is to be held here beginning November 30, 1945.—Herbert E. Dester

Some quite alarming facts loom up distressingly. Let us point out a few.

1. Out of a total of 552 native states, only partly under Britain's control, almost 500 are still closed to the Gospel, because the ruler of the state does not wish his people to become Christian. Some of these have not yet been penetrated at all. Out of the 655,000 villages about 500,000 villages have not been as yet reached.

2. Lands to the north of India—Soviet Central Asia with 17 millions, Afghanistan 9 millions, Tibet with 3 millions, Nepal with 6 millions, Bhutan with one fourth million are *entirely closed* to the Gospel, because of the opposition of their governments to the Word of God. In a certain area of India are living 41 millions who have no resident missionary among them.

3. Only 12% of India's population—47 millions—can read or write. This percentage is a trifle higher among Christians. There are though 14 literacy committees working ardently to make India literary.

4. Across a sub-continent which it takes five days to traverse from north to south one experiences many different types of climate. The worst is the overbearing heat of the desert areas which preclude work at a certain time of the year when precipitation is

(Continued on page 12)

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor, Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

JUSTICE for the Germans is regarded by the Allies as one of their important tasks of the present. How pure that justice will be depends upon certain considerations. According to the Christian revelation, the highest kind of justice comes from a God, who is Love. Love rather than hate is the basis for the purest justice. Furthermore, self-righteousness, which in itself indicates a lack of love, greatly blocks the flow of pure justice. Significantly even such an advocate of violence as Reinhold Niebuhr maintains that political controversies are always a case of sinner against sinner and not righteous against sinner. He points out that self-righteousness is "an inevitable concomitant of all human conflict" and that "contrition is an important ingredient in the sense of justice." He says that the Christian conscience failed miserably in restraining vengeance after the first world war and that the self-righteousness of the Allies was the force that led to this vengeance. Furthermore, he pointed out when he wrote about this in 1940, that a great problem facing the Allies at the close of the second world war would be this matter of contrition great enough and deep enough to prevent another miscarriage of justice as had occurred after the first world war. (See *Christianity and Power Politics*, page 23.) The conclusion of the second world war has come. How much more contrite are the Allies after this war than after the first one? As a sinner nation how many specifically-named sins has the United States acknowledged in itself? To the extent that the United States pulls the beam out of its own eye will it be able to see just how to remove the foreign substance from Germany's eye. Perhaps, God has a reason for claiming vengeance as his own prerogative.

THE PURPOSE OF SUNDAY SCHOOL CONVENTIONS is perhaps not any too clear in our day. Are they to be held for the purpose of arousing interest in organizing Sunday Schools? Undoubtedly, this factor was once important. Are they to be held for the planning and furtherance of various Christian enterprises already being sponsored by the schools, etc? Or does the primary function of the Sunday School consist in learning the Word of God and worshipping Him? If the last named is held to be primary, then it would seem evident that Sunday School conventions could serve a useful purpose by tackling the problems that our Sunday Schools face in the learning-teaching and worship area. Miss Mary

Becker, who has a Master of Religious Education degree and who has made a survey of the young people's program in the Western District, points out in her thesis that it is to be regretted that Sunday School conventions do not give more help for the problems that vex our Sunday Schools. Consequently, it is of interest to notice that one such convention, at least broke down into smaller groups for group conferences, which permit more intimate and specialized discussion of problems (see jottings). Those put on convention programs should be given an opportunity for significant preparation. This might mean surveys to discover problems. Next the individual might make an extensive study relative to the solution of a particular problem. Then meeting with a small group particularly interested in that problem, some helpful solutions might be found. Sunday School conventions should bring the best resources of Religious Education to bear upon our various problems. It is difficult to see how the mass approach can succeed in this. The small, group, problem-solving approach with a leader, who has been trained in religious education would perhaps succeed better.

SMALL CHURCHES generally can not pay their pastors as much as the larger churches can. Since even the larger churches in our conference do not pay high salaries, the amounts paid by the smaller churches in most cases mean financial strain and stress for the pastor. Should the pastors of small churches be penalized in such a way? No wonder that it is jokingly remarked sometimes that ministers are prone to hear the call of God where the salary is the highest. An inadequate salary handicaps the most consecrated minister. And the salaries of the ministers of many of our smaller churches are inadequate. These ministers are *handicapped*. Perhaps, some way for equalizing the salaries can be found. The Evangelical Church of North Dakota has a plan for equalizing salaries. "If a church can raise only \$1,200 and its pastor is entitled to \$1,800, missionary money is put in to make up the difference. Some of the stronger churches raise considerably more than their pastor's salaries, so that surplus goes into the mission fund to care for the salaries in weaker churches." It stands to reason that even with the higher salary paid by the larger church, its members will not have to pay as much per capita for ministerial support as do their brethren of a smaller church. Here is one approach to equalizing minister's salaries. Perhaps there are others that might be explored.

A Handicraft Program for the Church

By John F. Schmidt

In a previous issue of *The Mennonite* Randy Penner wrote of the distinctive contribution to our young men of the program of arts and crafts as now promoted in C.P.S. camps. He is concerned, as many of us are, that the values we have discovered in handicraft may not be lost to the Mennonite Church in the post-war world. Four years ago we had in C. P. S. some tools and some ideas but not leadership or a definite program of arts and crafts. As was seen at the Conference in Newton, men now work with wood, leather, alabaster, plastics, metals, yarn, ceramics and such art mediums as pastello, paints, charcoal, pencil, etc. With extensive equipment and trained leadership practically all campers are now stimulated to engage in some phase of crafts.

Surely such a program ought to be conserved and somehow integrated into the local program of our churches. Craftsmanship provides not only a channel for self-expression and a means of releasing pent-up tensions; it provides also a source of joy and self-confidence resulting from creative activity. In their past history Mennonites have prided themselves in their vocational craftsmanship. As textile workers, city builders and farmers they have prided themselves in workmanship expressive of integrity of character. They have hated sham and cheapness of effort. Thus their farms, homes and businesses have reflected their love of exact, original and honest workmanship. But we are losing much of this pride of achievement and devotion to exactitude. A planned promotion of a program of arts and crafts might help us regain these values.

The suggestion of conducting an annual arts and crafts exhibit seems to me to be excellent. Intelligent promotion would, however, require more. There should be a way in which the church could utilize the skills and leadership capacities of the men now in charge of these activities in the various camps. Would it not be fine if the Conference could employ such a person or persons to work through our schools, our retreats and our local communities in developing cooperative craft groups? Such a person would not only teach crafts but also help in securing the necessary equipment and materials and assist in organizational procedures. Our conferences and churches should, it seems to me, have an opportunity to obtain some of the specialized craft equipment now owned by the M. C. C.

We do need to provide wholesome recreation and creative activity for our people. We also need to cultivate a greater sense of group consciousness and group loyalty among our young people. I believe a crafts program could help us in this direction, besides helping us to grow in patience and genuine humility as

Rev. John F. Schmidt is a frequent visitor to the C.P.S. camp at Colorado Springs, Colorado.

we glimpse perfection but fall far short of it. Our Master, too, was a craftsman, a carpenter who learned in the shop in Nazareth to strive for thoroughness and perfection. As a craftsman he took what others threw by the wayside and with love and skill he glorified it. The Kingdom needs craftsmen of every kind, workmen that need not be ashamed, living witnesses of integrity, purity and truth.

BETHEL COLLEGE POST WAR PROGRAM

The post war program for Bethel College to be worked for on a "pay-as-you-go" basis was made public at the Bethel College Founders' Day Program held at Memorial Hall, October 14, 8:00 P. M. It was announced that after long and careful consideration the following statement of needs was approved by the Board of Directors of Bethel College on September 19, 1945, and that it was felt that for an enrollment of 500 students these needs should be met if possible by October 12, 1948, the sixtieth anniversary of the corner stone laying of the Administration Building:

1. **\$25,000 in gifts annually to balance current budgets**
2. **Farm Shop—\$25,000**
3. **Industrial Building—\$50,000**
4. **Men's Dormitory—\$100,000**
5. **Women's Dormitory—\$50,000**
6. **Library—\$75,000**
7. **Health Center—\$50,000**
8. **Music Hall—\$25,000**
9. **To complete proposed endowments**
 - a. **General Adult Education—\$50,000**
 - b. **A Cappella Choir Tours—\$50,000**
 - c. **Mennonite Research Foundation—\$50,000**
 - d. **Students' Grants-in-aid—\$50,000**
 - e. **General Endowment Funds—\$150,000—**
including
 - (1) **C. H. Wedel Memorial Chair**
 - (2) **G. A. Haury Memorial Chair**
 - (3) **J. W. Kliever Memorial Chair**

Other significant financial facts about Bethel College are:

1. Bethel College is debt free.
2. Since its founding in 1887 Bethel College has never defaulted a financial obligation.
3. The value of Bethel's buildings and equipment is \$568,855.97.
4. The endowment funds and similar assets total \$572,054.86.
5. The net worth of Bethel College is \$1,189,324.78 (as of August 1, 1945).
6. \$25,000 in gifts balances the current budget of \$175,000. The remainder comes from student fees, earnings of the endowment funds, and college auxiliary enterprises.

OBSERVATIONS IN INDIA

By S. F. Pannabecker

In looking at the problems of Christian work in India and China there are two important and fundamental differences which affect every phase of life. The first is the caste system and the second is the religious consciousness.

Caste

Caste is said by some to be dying out in India. Such a statement is open to serious questioning. To be sure in cities like Calcutta it is impossible to hold to caste distinctions in all the complications of city life—trams, tenement houses, city water system, etc. But Calcutta, as a Hindu speaker on "Caste" recently said, is an infinitesimal part of India, while the real India is the thousands of villages where life goes on with little change. Not only did this speaker insist that caste is not disappearing in India, but said he, himself, as a good Hindu, was in favor of caste. When its validity in the modern world was questioned by a European who was present at the meeting, one after another of the Hindus arose to affirm their allegiance to the caste system and to insist that it would continue as a living influence in Indian life. If true, this is a hard blow to those who have been expecting modern contacts to eliminate caste distinctions.

Whatever its origin, in practice caste means that somewhere along the line Indian society was frozen in the groups—cultural, economic, religious—then prevalent. Occupational lines served in the main as the most convenient dividing compartments. Across these lines it was forbidden to have such contacts as inter-eating, intermarriage, and, to a certain extent, inter-worship. As it stands now an Indian born in any of these thousands of divisions or sub-divisions of the major castes cannot expect and does not hope to improve his position nor to have more than limited contacts with those of other similar divisions. Any attempt to cross any of these rigidly drawn lines can only mean expulsion from the caste privileges which the person may already have. Family ties and human sympathy do not operate in such a case.

Changing religious affiliations, as is involved in becoming a Christian, is one of the most serious breaches of caste customs. Consequently, few Indians are permitted to make the move freely. While I was at Champa, a case arose of a man who had expressed a desire to become a Christian. His own family locked his house against him, took his child away, and refused to permit him to see his wife. It was only after the matter was taken to the courts that he was able to get back possession of his child. Good relations with his family will probably never be restored unless the Spirit of God is able to move hearts.

Caste has many other surprising effects in church work. One of the most curious to me was the way it

was necessary in the Champa hospital to provide kitchen facilities for each patient to do his own cooking, or have it done for him, and to provide for his whole family to stay in the hospital with him. No central hospital kitchen is possible, strict dietary supervision is difficult and all of the activities of nurses and attendants are circumscribed.

Religious Consciousness

There is a pronounced difference in the Indian and Chinese background regarding religious consciousness. The Chinese are religious, of course. Confucianism, Taoism, and the popular superstition which developed native to China testify to an interest in religion. Besides these systems which originated in China, Buddhism and Mohammedanism are widely popular. Practically all Chinese adhere to one or more of these religions, or to Christianity which is their greatest rival. However, admitting that both peoples are religious, there are two notable differences in the Chinese attitude toward religion as compared with the Indian.

Chinese religious lines are not drawn with the distinctness characteristic of India. In India a definite demarcation can be made between the adherents of the different religions—Hindu, Moslem, Parsi, Sikh. To be sure, Hinduism is able to absorb a wide variety of sects and thought; yet throughout India a Hindu is a Hindu. In China, apart from the Christians and the Moslems, there is no such distinct line. A worshipper may be a Confucianist and at the same time venerate Taoist deities and worship in Buddhist temples—all without formally adhering to any of the three. Popular religious thought in China makes no attempt to distinguish the deities according to religious systems and indeed in much of the popular thought they are all mixed up. It is inconceivable that in China political lines could be drawn on the basis of religious affiliation, yet in India that is the case. Because of the strong Hindu or Mohammedan majority and their religious consciousness, Christianity in India exerts little influence in political and national circles. Everywhere it exists by sufferance only, and it was told me that in 170 of the 562 independent states the preaching of Christianity is not permitted. In China, on the other hand, Christianity is no where proscribed and, though Protestants and Catholics together make up barely 1 percent of the population, Christian schools, medicine and social reforms have become standard for the country.

Perhaps a more important difference is found in the relations of religion and morals. Intelligent Chinese attitude toward religion is always conditioned by moral demands. Chinese conceptions of God as found in "Shang Ti," the Supreme Ruler, or "T'ien," impersonal

Heaven, always involve a Being who is righteous, punishing evil and rewarding good. Chinese religion even in its most superstitious aspects does not countenance immoral conduct. The best of Chinese thought as expressed in classical Confucianism is really ethical rather than religious. Confucius, himself, is easily one of the world's greatest ethical teachers. Chinese religion really over-emphasizes moral demands and under-emphasizes the spiritual aspect of religion. Indian religious thought in this respect is practically the opposite of Chinese. The Indians have always had a sense of the spiritual which the Chinese lacked. In its classical development Hinduism has developed this "spiritual" aspect until God has been recognized as pure spirit, or better pure Being, without any qualifications. The personal was ruled out and with it the moral qualities of religion which depend on personal values. This lack of moral and personal emphasis is the greatest condemnation under which Hinduism labors. It is due to this that Hinduism has no incentive to a missionary program corresponding to Christian missions and has no help to offer for depressed classes or any interest in social welfare in general. The Hindu deities are not recognized as offering or demanding moral living and Hindu worshippers get little incentive from their religion for moral living.

MENNONITES THE WORLD OVER

By Cornelius Krahn

A Mennonite Encyclopedia The Mennonites of Germany, during the past decades, have shown most interest in their own past and in the status of the Mennonites the world over. The two men who have devoted nearly their entire lives to this endeavor are Christian Hege and Christian Neff. The crown of their achievement is, no doubt, the **Mennonitisches Lexikon** which was started before World War I and is almost completed now. One of the editors, Hege, passed away during this war, and Neff is more than eighty years of age. He is still actively engaged in this enterprise, but under present circumstances is not likely to complete it.

The **Mennonitisches Lexikon**, when completed, was to consist of three volumes. It is an encyclopedia which, in a popular and illustrated form, deals with persons, places, subjects, and other matters which pertain to Mennonites everywhere including the past and present. Recognizing the significance of this piece of work Mennonites of America have supported it by subscriptions and financial contributions. They will, no doubt, be willing to help complete the work.

American Edition: For some time the need for an English edition of this encyclopedia has been recognized. Plans are underway to find the best possible set-up to provide such an edition. There is no doubt

that this should be a task in which possibly all Mennonite conferences should cooperate.

Our Neighbors to the South: The so-called Old Colony Mennonites from Canada moved to Mexico two decades ago to live their own way of life in greater seclusion. In Mexico they can teach what they please in their own schools. Recently we received the text books that they are using: Bible, "Gesangbuch," Catechism and a Reader. The print and binding of these books would arouse the envy of any Mennonite publisher in the States. These German books are the only printed source, with the exception of the **Steinbach Post**, from which they draw spiritual and cultural food. When a few of them came to Kansas this spring to buy second-hand machinery, some boxes of old religious German books were included in the car-loads. The man who took the books along wrote: "The books are hardly ever at home. Everybody wants to read them." A few weeks ago a young Mennonite from Mexico inquired about the possibility of attending Bethel College.

"**We Appear to be Treating the Jews . . .**" Have we ever asked what happened to the survivors of the concentration camps? Or were we too busy reading and listening to horrible stories of those who perished in these camps before our troops got there? Our press tells us now that our President wanted to find out what happened to the survivors and therefore sent a representative to investigate. The report: "Displaced Jews are being held in unsanitary, barbed-wire camps . . . Their guards are U. S. troops." The report goes on . . . we appear to be treating the Jews as the Nazis treated them, except that we do not exterminate them . . ." (See **Time**, Oct. 9th)

There is no doubt that these Jews are displaced Jews, that is, they have come from Poland, the Baltic Coast, Rumania, Bulgaria and other countries which are now under Russian control. They refuse to go back. No one can blame them for that. It is wonderful that the President of the United States sends a personal representative to investigate the case.

What About the Others? The Jews are only a fraction of the millions of displaced persons who are crowding the highways westward to escape the iron fist of Stalin. There are the Letts, Lithuanians, Estonians, Prussians, Poles, Rumanians, Ukrainians, Bulgarians, the Czechs, Austrians, Hungarians and many others. There are Greek Catholics, Roman Catholics, Lutherans, Baptists, Reformed Mennonites, and others. All these are displaced persons behind barbed-wire. Many of them do not want to go back to Russian-occupied countries. No door to the West has as yet been opened for them. That is why they are behind barbed-wire even today. Where is the Moses who will lead them to the "Promised Land?" Hasn't the time come to talk less about the horrors of the concentration camps of the past and do something about the present?



(For some time we have been casting about for a heading of a column which would give news from all over the world. The two words "One World" came to us and stuck. The cut seemed to match the words very well, for the banner of Christ ought to encircle the whole earth; the Good News is for the world. The words "For God so loved the world. . ." seemed to fit in next. So although this heading may not be specific and limited enough for all that may come under it, it will suggest Christian salvation as the prime necessity of "One World." Until we are persuaded to change we shall seek to put under this heading such world news as may be of special interest to the readers of a Christian journal.—Editor)

A service man to the pastor of the First Church, Philadelphia: "Your Service League and similar organizations in many other churches throughout the country are doing a commendable job. You have an even bigger job after the war, and I hope the Church can take positive vigorous steps to assist us in our gropings for a permanent peace. After all the years of their existence, don't you think the different churches should be able to get together and present an international religious united front to build future peace, somewhat along the lines of the political, economic, and social suggestions that were made for the potential International Organization by the Dumbarton Oaks Conference? **COME ON, CHURCH!** We're now living in a world, not a Country and we must think and act accordingly."

Scholarships for German students are being planned by Valparaiso University, a Lutheran church school in Indiana. To begin with twenty-five students from northern Europe will be brought to Valparaiso and educated at the school's expense. It is hoped that the re-educated students will return to their "native areas for leadership in the spiritual and civil reorientation of their people."

A total of 17,000,000 unchurched children of school age are reported in the United States.

German Methodists have suffered the loss of churches and hospitals along with their personal losses in this war. Bishop F. H. Otto Melle of Berlin states in *The Christian Advocate* that food is a very pressing problem and that it is feared that 2,500,000 people may starve in Germany next winter. The church in Berlin seeks to give shelter for

at least one or two days to Methodist refugee brethren who are pouring in from the East in a great stream, but are not allowed to stay in Berlin. The church has a second collection in which a basket is passed for little pieces of bread that friends may share from their meagre bread rations. The Church had money, but all bank accounts are closed.

Since replacements for the Lutheran ministry in Alsace, France, will be hard to secure, it has been suggested that Lutheran clergymen from the United States be sent there on a loan basis (sounds a little like religious lend-lease). They would regard it as mission work and seek "the establishment of sound Lutheran confessional congregations and the strengthening of the confessional standards of the church."

"Some Americans, such as the Mennonites love their religious principles so much that they will leave the country if the May Bill (Peacetime conscription) is passed."—Editorial in *Life*, September 17.

A team of Quaker relief workers was called into Germany during the last week in August to work with the UNRRA near Munich on a project involving the care of displaced people and victims of concentration camps.

Food in Helsinki, Finland, is meagre. "There is some oatmeal, black bread, dried peas, a few vegetables, eight cents worth of meat a month, and a half pound of cooking fat or butter or margarine a month, with butter almost impossible to buy on the legitimate market. . . . Everybody goes to the country and scours about among friends and relatives."

Sweden has a unique way of helping needy Finland. Each Swedish town of any size has adopted a Finnish town to which are sent relief supplies.

What rebuilding means is described by a relief worker in Italy who writes: "One gets a completely helpless feeling when one stands in the midst of rubble on a sharp hillside and cannot distinguish the outlines of most of the former houses or even see the streets where had been."

"**The material destruction** is so evident it is monotonous; to walk or cycle about is to be covered with dust from the heaps of what used to be houses."—Relief worker in Le Havre, France.

Of U.S. farm homes, 88 per cent have no modern bathroom, 85 per cent have no mechanical refrigerator, 82 per cent have no running water, 78 per cent have only outside privies, 75 per cent have no telephone, 67 per cent have no electricity, 66 per cent use kerosene or gasoline lamps, and 40 per cent have no radio.—Figures from "Economic Outlook"

HOME MISSIONS

A. J. Neuenschwander, Secretary

Outline of Ephesians

By Jacob J. Enz

(continued from last issue)

II. *Our Common Walk in Christ—the practical implications of this bond. (chaps. 4-6)*

Throughout the doctrinal section repeated indications concern the conduct of the sons of God. Christianity always insists on holiness and moral uprightness.

A. *Our Walk in terms of human relationships (4:1-6:9)*

1. *In the Church (4:1-16)*

The unity of the church and of its impact upon society is of more importance than any individual member, hence there must be a willingness on the part of the individual to subordinate his own interests to the interests of the Church. However, this does not mean that he is to withdraw, for *each* has an indispensable part to play. Not only is the talent of each one necessary for reaching out but for building up; each one needs the church for his own full development too. The goal of the whole process is the incorporation of every penitent sinner and the building up of every believer to the full stature of Christ. On this basis what is the answer to those who claim to be Christian but refuse to ally themselves with the Church? What is the "fullness of Christ" (4:13)? What value does this place on the individual personality? In what way does every member of the Church have a calling according to this passage? Why is it almost impossible for the individual believer to get along without the Church? What is the principle of growth in the Kingdom and the Church according to 4:15,16? How would you square our present denominational outlook in America with this teaching? Can we legitimately extend the idea of individual gifts or talents to groups such as denominations in their relationship to Christendom at large? If so where shall the line be drawn in view of the multiplicity of sects?

2. *In Society (4:17-5:21)*

a) The Walk in General (4:17-24) of the Christian is to be in sharp contrast to that of the pagan. Contrast the words that characterize the pagan and the Christian. Note: sin alienates from God. What are the sins most subtle to the new man in Christ? What effect do our moral choices have on our thinking as indicated here?

b) The walk in the face of specific situations (4:25-5:14) (1) Speaking the truth has a direct relationship to Christian unity (2) Control of temper—there is a direct relationship between temper and Tempter; what is the difference between anger and hatred? (3) Stealing vs. honest labor; what is the ultimate goal of honest labor? (4) Clean speech (5) All

divisive elements and all malice to be eliminated (vs. 31) (6) Qualities that unite to be cultivated after the pattern of Christ and God (4:32-5-2). (7) Sexual sin (5:3-14) Sexual sin was taken very lightly in these areas. Paul warns not only against the act but against the thinking and the talking that lead up to the act. For such sin to enter the church would be like a cancer breaking out on a clean body. Note the results of such sin; it dulls the intellect; it divides. What is Paul's antidote? Has our freedom to discuss sex in recent years abated the problem of immorality as some thought? Remember the Christian Church stood in heathen darkness and immorality as the land of Goshen in benighted Egypt; is the testimony of the Church as clean today?

c) Summary (5:15-20) Suggestions and warnings. The contrast is repeated in pictures of drunken revelry an as over against Godly praise. Mark how the church is pointed out by Paul as having sufficient exercises to help the individual against these varied pitfalls.

3. *In the Home or Household (5:22-6:9)*

a) The wife (5:22-24). As the Church accepts the headship or authority of Christ because of His offer of love so the wife is to accept the authority of the husband as it is offered in love.

b) The husband (vss. 25-30), if the wife is to accept his authority, must give her the fullest love and care of which he is capable even as Christ gave Himself utterly to his Church.

c) The fathers and children (6:1-4) have each one a responsibility to the other.

d) The Servants and Masters (6:5-9): servants as wives are to be under authority. Masters are to conduct themselves in such a way as to be worthy of the authority they possess. All labor is to be regarded as a sacred trust. A good piece of work is as eternal in its moral results as a good deed.

Summary questions and suggestions: Consider why Paul should give attention to the home in the practical section of this book. What importance does this place upon the home as a stabilizing element in society? As an agency for the unity and spread of the Kingdom? It appears that the home is to be a Kingdom in miniature. What light does this throw on marriage? In the whole section on the Christian's walk among humans note any helpful suggestions with respect to such divisive factors in present day life as labor disputes, divorce, delinquency, immorality, profanity, drinking, lying, war, race prejudice, and cults and sects. What would be Christ's way of meeting these great issues?

B. *Our Walk in Terms of Our Spiritual Struggle (6:10-20)*

Here the curtain of the flesh is drawn back so that we may catch a glimpse of the spiritual forces in conflict when we take our walk in the world of men. Our enemy is greater than we ever thought him to be, but our spiritual resources are much greater too than we thought if we in truth belong to Him. List the parts that make up the spiritual armor of the Christian,

(Continued on page 12)

Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

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Public Health Work at Mulberry, Florida

By Dallas Voran

IN SEPTEMBER, 1943, the thirty-five-man Mennonite unit of C.P.S. No. 27 opened in Mulberry, Florida. It was designated as a public health project to work with the Polk County Health Department in a program designed to eradicate hookworm.

Every year many Florida boys and girls fail in school, lost interest in ordinary activities, feel generally run-down, and are well on their way to becoming failures—all because of a little parasite called the hookworm. From the records of the county school nurse, statistics based on tests of school children reveal a hookworm infestation ranging from five per cent to eighty-seven per cent, with an average of about fifty-five per cent in rural areas.

Hookworm

The hookworm is found in tropical and semi-tropical countries all around the globe, and everywhere the effects on its victims are the same: listlessness, physical exhaustion, stunted growth, anemia, susceptibility to other diseases, and in advanced cases, edema, pasty yellow skin, and indigestion.

The interesting life history of the hookworm begins when the female in the host's intestines lays eggs which are eliminated from the body in excreta.

The young larvae hatch in about a day. If the privy is such that they are free to crawl onto the surrounding ground or to be carried there by rats, pigs, or chickens, the young worms are in a position to enter the human host. When they come in contact with bare skin, usually the feet or hands, they puncture the skin and burrow in, sometimes causing the irritation called *ground itch*. They enter the blood stream and are carried to the heart and then to the lungs. From there they enter the bronchial tubes, are coughed up, and are swallowed. After leaving the stomach, they fasten themselves to the walls of the small intestines and suck blood. There they mature and the females lay about 9,000 eggs daily.

Medicine can be taken that will kill the worms in a person; but as long as improper sewage disposal exists, there is danger of reinfestation. Thus, the obvious answer is: provide proper disposal of waste. If the larvae hatch in a sanitary pit privy where there is no chance of getting to the surface of the ground and in contact with bare skin, the cycle is broken and the hookworm is licked. That is where the men of C. P. S. No. 27 fit into the picture. That is why we build and install sanitary privies.



Cut, Courtesy, "Youth's Christian Companion"

Project Work

Men live in Mulberry, a phosphate-mining town of about 1,500 inhabitants, located in Polk County. This country, one of the largest and richest counties in Florida, supplies eighty per cent of the phosphate of the United States; and one third of Florida's citrus crop. The four buildings we occupy—the dining, the twenty-two-room U-shaped bunkhouse, and the shop—belong to the local phosphate-mining company and are quite pleasant and comfortable.

There are several phases of this work which is under the direction and leadership of Dr. Lawrence Zell, head of the county health department. A two-man crew has nearly completed a survey of the sanitary conditions of the premises of each home in the county, filling out form cards prepared by the State Board of Health. From this survey we learn that there are about 6,300 insanitary privies in Polk County, each one playing a principal role in the spread of hookworm disease, typhoid, and other fly-born diseases. By the end of May, 1945, 1,662 of these 6,300 had been replaced.

The privies, built according to state specifications, are prefabricated. The wooden sections are constructed on templates in the shop; and the concrete foundation, floor, and riser are poured in three separate pieces. If digging is good, two men can install a unit in one-and-a-half or two hours. A wooden curbing holds the sides of the fifty-four-inch-deep pit.

Other phases of our work include the moving and placing of Burr cottages, small buildings for the isolation of advanced cases of tuberculosis; the installation of a small number of septic tanks; typhus control, in which three of our men rat-proofed several blocks of business houses in Bartow and may go into rat-proofing school buildings this summer; and the lettering and putting up of thirty highway signs along country and state roads in Polk County, proclaiming "Hookworm Control Begins with Home Sanitation," "Good Sanitation Protects Health," or "Better Sanitation Means Cleaner, Healthier Living," and undersigned by the Polk County Health Department.

Camp Life

The Mulberry camper's day begins with the rude, rasping sound of an auto horn at 6:00 a.m., which is a signal for him to sleep ten more minutes before dressing and dashing a block to the dining hall for the 6:15 breakfast. After the meal there is a short, camper-conducted devotional period. The camper begins work at 7:00 (7:30 in the winter), has an hour and a quarter off at noon, and quits at 5:30 p.m. The evenings he devotes to study and attending relief training classes (for this is a relief training unit), to keeping up with current reading, and to correspondence.

On Sunday the Mulberry C.P.S. man attends the worship service in camp at 9:00 a.m., at which time a talk or sermon is given by a camper or a visiting minister. At 9:45 he contributes to the Sunday-school discussion. By having these services this early in the morning, he can also attend church in down-

town Mulberry. In the evening there is transportation for him to attend church at Lakeland.

The Camper

The average camper may be almost any variety of Mennonite, but he stands the best chance of being either Mennonite (Old) or General Conference. He is twenty-five years old, ready for his junior year in college, and is unmarried. He is most likely from Kansas.

And he likes Mulberry. He likes having a voice in deciding camp policies. He likes the idea of rotation of jobs and the quarterly election of new foremen. He likes having a room to himself or shared with one roommate. He likes the mild winters and the swimming and the plentiful citrus fruits. He knows there is some opposition to him in the community, but because it is neither very active nor very vocal, he doesn't meet it often. More often he meets the many friends he has made in surrounding communities, some of whom agree with his attitude toward war, more who do not, but who all have helped to make him feel at home in Florida. He likes the easy access to the many tourist meccas and the Saturday afternoons for shopping.

This is not a complete picture of Mulberry; it is not that much of a Utopia. The Mulberry camper is disturbed by the race problem as it exists in the North as well as in the South, and he is often bothered by a feeling that he isn't doing anything to help improve the situation, and that the home churches may not be aware of or concerned about race conditions. The blocked efforts to do foreign relief work and the uncertainty of possibilities along that line are also depressing. He experiences some of the disappointments, frustration, and tensions that plague group living, especially under compulsion. But these things he realizes are relatively unimportant in the long run, for he knows that the service he is rendering is a Christian witness to the people of Polk County, Fla., and will have a good and a lasting effect on their lives.

Via M.C.C. Headquarters, Akron, Pa.

RELIEF

Mennonite Relief Workers Arrive in China

After more than a year of waiting and negotiating, S. F. Pannabecker and P. P. Baltzer have finally reached China. They arrived October 1 and established headquarters with the American Advisory Committee in Chungking, according to a cable received from Brother Baltzer. The same cable states that Brother Pannabecker is stricken with malaria and has been hospitalized. The prayers of the church are requested for his full recovery and also that the Lord will further lead as the relief program in China gets under way.

Shipment for Holland Leaves

Seventeen tons of clothing and two tons of soap left M.C.C. Headquarters at Akron, September 28, for shipment to Holland. Mennonite relief workers in that country will receive these materials and

distribute them to Dutch war victims. This is the second shipment for Holland to leave Mennonite centers within the past two weeks. An earlier shipment, consisting of five tons of clothing, was sent from the Kitchener, Ontario, center. Additional shipments are in preparation and will leave as shipping space is allotted. Food shipments will begin as soon as initial donations are collected and crated.

Collection of Canned Goods

This morning, October 2, a trailer truck, bought for use in the "Food for Relief" Program, left Akron on its first trip to gather up food for relief and C.P.S. The truck is operated by two C.P.S. men, Robert Benner and Wayne Liechty, who have been detached from the camps for this work. On this initial trip they will stop off at Mennonite communities in Delaware and Virginia. En route they will stop at C.P.S. camps at Powellsville and Grottoes to deliver donations, but relief donations will be trucked to East Petersburg, Pa., where they will be crated for overseas shipment.

War Prisoner Service in Belgium

John Thut, Mennonite relief worker who served among war prisoners in England, went to France on September 26 with a truck loaded with relief supplies. The truck with its supplies was desperately needed in the M.C.C. program in France and filled an urgent request. Brother Thut, however, has gone on to Belgium and is now serving in Brussels in behalf of prisoners of war.

Bring Relief to Flood Victims in India

According to an airgraph from J. Harold Sherk, director of the Mennonite relief program in the Far East, dated September 1, the services of the relief unit have been employed in behalf of flood victims in the North Bihar district in the area in which the missionary work of the Brethren in Christ denomination is located. Brother Sherk writes: ". . . About 400 villages with a total population of about 300,000 have been inundated. These floods are due to the annual rise of the Kosi River and when people are prepared for them, they bring more benefit than harm because of the deposit of silt upon the land, but the course of the river changes more or less every year and when there is, in addition to this, a higher flood, as has happened this year, extensive damage is done. Wherever we went, people were asking for kerosene, food, cloth, and medical supplies.

"Following discussion with local government officials, we concluded that the best service that we could give at this time would be the provision and distribution of medicines. We are planning, therefore, for Titus Lehman and P. P. Baltzer to go up there as soon as possible and establish centers for medical relief in the worst affected areas."

C. P. S.

Directors' Conference at Colorado Springs

Annual M.C.C.-C.P.S. directors' conferences are times of searching, times of discussion of mutual

C.P.S. problems, times of testing theories and practices of camp administration, times of new visions, and inspiration—and the conference this year was no exception. In fact, the testings and the discussions were intensified by a realization that likely we are in the eve of the camp program and much remains to be done.

The conference sessions were centered around two main concerns, namely, our Mennonite faith and heritage and personnel and administrative concerns. **H. S. Bender** brought a series of messages on Mennonite faith and heritage. **D. D. Eitzen** led discussions in the area of counseling and problems of human relations which arise in administrative procedures. Both of these emphases seemed to be pertinent in light of the possible demobilization of C.P.S. men and the situation in which campers will find themselves after leaving camp. The necessity of ending the program on a strong note was emphasized.

C.P.S. Transfers

In C.P.S. fall is the time of the year for transfers to special projects. This year, with probable demobilization entering into the picture, the whole matter of transfers is quite indefinite. Selective Service has indicated that they will approve transfers from the western camps to special projects when the fire season closes. However, the opening of additional units seems quite unlikely. Selective Service has also announced that they will no longer approve replacements for certain projects. In the Mennonite administration of C.P.S., this applies to Colorado Psychopathic Hospital at Denver and C.P.S. Unit No. 100—the dairy herd testing units.

Music and Craft Instructors to Serve M.C.C.-C.P.S.

Two high school teachers have volunteered their full-time services in behalf of the camp program. **Alvin Reimer, Buhler, Kansas**, will devote his time to the teaching of courses in sight-singing, hymnology, music appreciation, conducting, and choral literature. **Edna Quiring, Canton, Kansas**, will serve as an instructor in arts and crafts. Both of these teachers will begin their work in the month of October.

WHEN MOTHER GAVE IN

Roland Hayes' love and reverence for his mother and his respect for her criticism is outstanding. The mother was very deeply and sincerely religious. A song without a spiritual message was only an agreeable noise to her. When Roland Hayes cabled his mother that he had sung before the King and Queen of England, she simply replied, "Remember who you are and give credit where it is due." She held out against his musical career until after a Sunday afternoon concert in Symphony Hall when one of the critics wrote about his singing that it had not been a music hall recital but that he had conducted a religious service.

"Well, son, I give in," she said, "I see now what you are trying to do. I'm not afraid for you any more. I see that yo' feet are on the Rock."—**Anna C. Linscheid Roland Hayes Concert, Memorial Hall, North Newton, October 19, 8 P.M.**

Outline of Ephesians

(Continued from page 8)

make them a part of your prayer list that they may be incorporated into your life. What does this reveal about the nature of man's most fearful enemies? What does it reveal about the truly effective way of meeting paganism, oppression and the other great evils of our day?

C. A Personal Note and the Benediction (6:21-24)

Summary Suggestions and Problems

1. Summarize the teaching of the book as far as the resources for Christlike living are concerned.

2. Trace the various lines of thought suggested at the end of chapter three to the end of the book.

3. What hope does this epistle have for any line of reasoning or system of thought that calls itself Christian but departs from the pattern of Christ in crucial areas particularly in the field of ethics.

4. Consider the picture that the epistle gives of the tremendous mission of Christianity as the only possible cement to rebuild a crumbling world. Without Christ we continue to build with materials that will only cause future disintegration.

5. In how far does this epistle fit your needs as far as a consistent system of Christian thinking is concerned?

Suggestions for Supplementary Reading

1. Halley's *Pocket Bible Hand Book*, on "Acts" 18-20, "Ephesians", and "Revelation" 2

2. Any modern translations such as Weymouth's, Moffatt, Goodspeed

3. Any articles in available Bible dictionaries on "Ephesus," "Ephesians" or Paul

4. H. V. Morton *In the Steps of St. Paul* (for background), Dodd Mead

5. Roy. L. Smith "*Paul Writes Scripture in Prison*" being no. 9 of the "Know Your Bible Series," Abingdon Cokesbury

Any other commentaries available.

(Continued from page 2)

entirely nil, the thermometer registers so-to-say daily above 115.

5. The small missionary force for evangelistic work available. One time the number of missionaries peaked way beyond 6,400. The decrease came after 1933, reached its lowest point in 1936, since then a gradual increase was noticeable, nevertheless the working force is only about 3,350. There are 3,050 institutions, nearly all of them under personal supervision by European missionaries. There are 14,655 primary schools. Direct evangelistic missionaries are comparatively few. On the average about 9 missionaries among a million people. *Where will this end?*

Looking over this situation the challenge of the hour is evident, namely to *return to widespread evangelism in the power of the Holy Spirit (Zech. 4:6), to reach the unreached wherever they may be spotted, whatever that might cost, and disseminate the Gospel far and wide.*

This is India at large. Our General Conference Mennonite Mission field is needy to limit as this year's composite discloses again.

QUOTE

David D. Eitzen, Professor of Pastor Counselling:

"Occasional and spasmodic praying is really not worthy of the name. Effective prayer is a life attitude. To pray is to remain in tune with the harmonious orchestration of God's redemptive purposes."

J. Edgar Hoover of the F.B.I.:

"I have been profoundly impressed with the fact that the 'church going people' are the most substantial group of citizens in the nation."

The late Franklin Delano Roosevelt in final message which he was to have delivered the day after his death:

"We see peace—enduring peace. More than an end to war, we want an end to the beginnings of all wars—yes, and then to this brutal, inhuman and thoroughly impractical method of settling the differences between governments. The mere conquest of our enemies is not enough. We must go on to do all in our power to conquer the doubts and fears, the ignorance and greed, which made this horror possible. Today we are faced with the preeminent fact, that, if civilization is to survive, we must cultivate the science of human relationships—the ability of all people to live together and to work together, in the same world, at peace. Today as we move against the terrible scourge of war, as we go forward toward the greatest contribution of lasting peace—I ask you to keep your faith. The only limit to our realization of tomorrow will be our doubts of today: Let us move forward with strong and active faith."

From "Motive," Methodist youth paper:

"The Soviet Union's most famous girl sniper, Ludmila Pavlichenko, is now a student at Kev State University and is preparing to become a history teacher next year. If she snoops long enough she may find how useless sniping really is."

The London "Economist":

"... can the compulsions of peace be as great as those of war? Can the same energies and loyalties be mobilized for the saving of lives as for destroying them? It would be a poor commentary on the Allies' energy and vision if after winning the war so brilliantly they were now to leave Europe to struggle hopelessly through the first winter of peace."

Harry Emerson Fosdick, who favored the First World War and then became an advocate of non-resistance:

"The age-old emotions of hatred and intolerance have at last been armed with weapons by which man can achieve his own complete destruction in one burst of universal fury. . . If Mr. Wilkie were writing his book today he would undoubtedly give it the title: '**One World or None,**' And, since August 6, 1945, that word 'none' rings with an ominous sound."

Life Can Be So Beautiful
Life can be so beautiful in fall:
With aging colors—
Yellows, reds, and browns;
Fields rich with harvest,
Fruits of labor done.
Green is of the springtime,
Yellow of the sun;
Spring holds but the promise,
Autumn, vict'ry won.
Life can be so beautiful in fall—
Trees bare of leaves,
Ready for the winter,
Waiting but the call.
Spring and summer, autumn—
God's purpose in them all!
Life can be so beautiful,
Waiting for the fall.
 —Cleo C. Beery in the *Gospel Messenger*

COLLEGE NEWS

BETHEL COLLEGE

As is customary, all other school activities gave way to Christian Life Week services, sponsored by day, October 8 and ending with the communion the Student Christian Movement, beginning Mon-service on Friday evening. Rev. Russell Mast, now pastor at Wadsworth, Ohio, based daily chapel messages on the theme of "The Plan of Salvation," or "The Roots of Our Faith," and his evening series on "The Fruits of Our Faith." The SCM and Student Volunteers, headed by Eleanor Duerksen (Washington, D.C.) and Arnold Nickel (Mt. Lake, Minn.) respectively, were in charge of the opening worship services and of the prayer meetings held each evening instead of the usual three times a week. These large and active student organizations, with Dr. H. A. Fast as counselor, assume general responsibility for the religious activities among the students, seeking to minister to the needs of all.

BLUFFTON COLLEGE

The annual Homecoming was held October 13, 14. The speaker for the Homecoming dinner was Rev. Andrew Shelly, Kitchener, Ontario, member of the class of 1939. Dr. C. L. Pannabecker, Peoria, Illinois, member of the class of 1917, gave the Vesper address on Sunday afternoon. Miss Lavonne Hostetler, member of the Oak Grove Mennonite Church near Smithville, Ohio, was the Homecoming Queen. Statistics show that gifts to the college during the last fiscal year were substantially greater than in the early years of the war. Not counting individual gifts of \$1,000 or more, members of the churches comprising the college constituency gave an average of \$1.79 to the college Improvement and Current fund during the last fiscal year as compared with an average of \$0.71 per member given to the Current Fund in the first war year, 1941-42. Counting all gifts, large and small, the corresponding figures are \$2.23 and \$1.12. We are thankful for this demonstration of interest and concern.

JOTTINGS

S. F. Pannabecker, who spent several months in India waiting for air passage to China, recently arrived in Chungking, China. However, he had to be hospitalized because of malaria. Mrs. Pannabecker now writes that he has been discharged from the hospital with the malaria cleared, that the doctor has advised him to rest two weeks, and that Mr. Pannabecker hopes to go to Honan Province next month, with the intention of establishing a relief unit, probably at Chengchow, the very place first suggested by Goering and Graber as a result of their trip to China two years ago.

—Miss Mary Becker and Rev. and Mrs. Waldo Harder recently visited three Mennonite communities in Nebraska in the interest of foreign missions. Their first stop was at Madrid as reported in last week's issue. Next they spoke at Henderson on September 28. On September 30 they visited the two churches at Beatrice. Rev. and Mrs. Harder are scheduled for the African field, and Miss Becker plans to leave for Colombia, South America, on October 27.

—First Church, Aberdeen, Idaho: Rev. and Mrs. Malcolm Wenger have spent the past month in Aberdeen visiting at the parental home of Mr. Wenger. While here they served our church with interesting messages of their work among the Cheyenne Indians in Montana. About thirty young men from the C.P.S. camp at Downey are in the Aberdeen community helping in the potatoe harvest. There also are 500 German Prisoners of War camped in Aberdeen helping harvest crops of beets and potatoes. Yesterday a group of one hundred men and boys, who had been recruited in Tennessee by the War Food Administration, arrived for harvest work. In addition to the above we are using one hundred Mexican nationals, who have been here all summer, and three bus loads of Pocatella school children, who are transported here every day. The weather is ideal, warm day and frost almost every night.—J. E. Toews

—Rev. Andrew Shelly, pastor of a Mennonite Church in Kitchener, Ontario, coming from Mt. Lake, Minnesota and Freeman, South Dakota, stopped over in Winnipeg, on his way home, and gave a stirring message here at the Bethel Mennonite Mission, on August 29.

—A Mr. Watson from Toronto, Ontario, Secretary of the Fellowship of Reconciliation Pacifism was a guest speaker at the Bethel Mennonite Mission in Winnipeg on September 4. Preceding he had also visited the Mennonite Youth Forum Organization at Altona, Manitoba. (Canadian items reported by Benj. Ewert.)

—Wednesday afternoon, October 3, the ladies of the First Mennonite Church, Geary, Oklahoma, entertained at a tea the ladies of other churches in town, with Miss Dora Jane Armstrong of Dallas, Texas, as guest speaker. Miss Armstrong is Secretary of the Southwest Division of the American Mission to

Lepers, and was formerly a medical missionary among lepers in Africa and had a most interesting message on the work both in foreign lands and at the U.S. leper colony at Carville, Louisiana. She also spoke in the evening at an open meeting and next day to the grade and high schools. Many friends of all denominations made voluntary gifts to the cause of leper work, which will be devoted to our own Mennonite Mission in India, through the Board of the American Mission to Lepers.

—**Erwin Goering**, who is regional director of Mennonite C.P.S. camps in the eastern area and assistant to the General Director of all Mennonite C.P.S. camps, arrived in North Newton, Kansas, on September 29th for a short furlough visit with wife and baby daughter, Mary Jo. Mr. Goering spends about half of his time in the Akron Office and the other half travelling. **Jake Goering**, who is a brother to Erwin Goering, is Director of the North Fork, California, C.P.S. camp. A baby boy was recently born to Mr. and Mrs. Jake Goering.

—**First Church, Shafter, California:** The Friday night offering for the new kitchen amounted to \$152.22.

—**Group Conferences** were a main feature of the Eastern District Sunday School Convention that was held on September 29. There were four groupings: school officers, teachers of children, young people and teachers of young people, and adults and teachers of adults. At the evening meeting, each group gave a five-minute synopsis of its discussion.

—**The Upper Milford Mennonite Congregation, Zionsville, Pa.,** commemorated its Two Hundred Fifth Anniversary on September 30, with a special morning service and a Sunday School reunion program in the afternoon. Rev. Samuel K. Piercy spoke in the morning, and the Honorable Harold H. Helfrich, Judge of Lehigh County, spoke in the afternoon. The Upper Milford Church belongs to the charge which is served by Rev. Howard Nyce.

—**Wayland Church, Wayland, Iowa:** The young people recently enjoyed two social events, one a social at the home of Aaron Liechty and the other a roller skating party. Pictures of all the Sunday School classes, the C.E. societies, and of the Dorcas Society have been taken for use on Christmas greetings that are to be sent to the men in service. The pastor, Rev. E. S. Mulet recently officiated at the installation of Rev. Walter Regier as pastor of the Eicher Emmanuel Church, Noble, Iowa.

—**Brother Marvin J. Dirks** writes that their new address is: 752 N. Southport, Chicago 13, Illinois. Rev. Dirks is working for his Master's degree in music at Northwestern University, Evanston.

—**The address of Dr. A. Warkentin** is 3435 Van Buren, Chicago 24, Illinois, and not 2425 Van Buren as mistakenly stated in a recent issue.

—**Rev. John Lichti** reported from Deer Creek, Oklahoma, on October 4, that they had had ten inches of rain lately and that it looked like more.

—**Dr. J. E. Hartzler** spoke at the Mission and Thanksgiving Festival of the Bethany Church, Free-

man, South Dakota. Meetings were held on three evenings.

—**First Church, Monroe, Washington:** Rev. M. M. Lehman has resigned as pastor of this church. He gave his farewell message September 9. A farewell was given in their honor the evening before. The many friends who attended enjoyed a program of choruses, short talks, and several male chorus selections. A love offering was taken, after which refreshments were served. We were all sorry to see them leave after being with us eight and a half years, in which we received many blessings. The whole family will be greatly missed. We pray that the Lord may soon send us another pastor.—Mary Stucky, Corr.

—**Rev. George Dick**, pastor at Bloomfield, Montana, recently visited the C.P.S. camp at Fort Collins, Colorado.

—**First Church, Nappanee, Indiana:** Everyone was invited to display his hobby at hobby-nite recently. Dr. Slabaugh showed beautifully colored slides. A note in the bulletin says, "Fifty-four chickens were contributed by thirty-six families from our church this week. These were canned with noodles on Friday producing 243 No. 2 cans of chicken noodle soup for Relief. Eight people helped with this canning. This brings our "cannage to 1,961 with the fruit, or about 1,000 quarts." Some of the families have offered comforters and blankets for relief. The average Sunday School attendance the past year was 211 or 70 per cent. Two had a perfect attendance record. The women are collecting kitchen utensils for relief. The men are participating with other Mennonite churches in buying flour for relief. Their share was \$300. This amount has already been over-subscribed by \$200 with more to come in. Each man has also been asked to collect a kit of tools for relief.

—**Saron Church, Orienta, Oklahoma:** Average Sunday School attendance the past year was eighty-eight or 66 per cent. The average offering was \$18.60 or \$0.21 per pupil. Two had a perfect attendance record. H. P. Fast, the pastor, writes that there has been an increase of almost 25 per cent in church membership in the last two years.

—**Moundridge, Kansas:** Twenty-one churches of this community, including fourteen Mennonite churches, have given 12,943 bushels of wheat for relief and \$10,652.20 in cash. The money will be used for buying the sacks and or milling, with the remainder of it to be used for the purchase of more wheat. The mill will grind the first two car loads free of charge and the next sixteen at cost. The eighteen carloads will make 10,8900 sacks of 100 pounds each.

—**Miss Luella Smith**, registrar at Bethel College the last few years, and Mr. Hans Regier were married on October 5 in the Bethel College chapel.

—**The Nazarene Church**, which up to this time did not have a seminary, has established its own seminary in Kansas City. It is reported to have about seventy-seven students. About \$100,000 were collected for this school prior to its opening. A Nazarene minister reports that in the past the Church lost many of the

young men who studied at various seminaries throughout the country.

—**Lorraine Avenue Church, Wichita:** "Races of Man-kind" was the subject of Mr. Dale Stucky who spoke on a special program arranged by the peace committee. The Friendship Circle is sending a box of sheets, pillow slips, towels and wash cloths for relief. It is also sponsoring a layette project for relief. On October 11 Dr. G. S. Klassen spoke and showed his slides on Paraguay.

—**Mrs. Selma Linscheid of the M.C.C. Clothing Center, Newton,** reports that clothing is coming in better and that much of it comes in very good conditions. About 5,000 pounds were received in September. The Center is unable to get burlap for baling. However, it hopes to do so in the near future. One company stated it had the burlap but not the workers. The storerooms are full of clothing. September 29 about twenty tons were sent from Akron for use in Europe.

—**Bethel Church, Mountain Lake, Minnesota,** has been discussing the question of an assistant pastor. Willard Wiebe, a student at the Mennonite Biblical Seminary, brought the message on October 14.

—**Grace Church, Pandora, Ohio:** Prof. Russell Lantz led a hymn sing Sunday evening and told about some of the high lights of his training at the Northwestern School of Music held in Evanston, Illinois, last August. Miss Ruth Hilty, who is to do relief work in Holland, spoke on September 30.

—**First Church, Wadsworth, Ohio:** "Wadsworth will be host to the young people of the Salem Mennonite Church near Dalton, and the First Mennonite Church of Sugar Creek in a youth conference on October 20 and 21. . . . Rev. Jacob J. Enz will be the principal speaker." A questionnaire in a recent Wadsworth bulletin asks about a mid-week Bible study class, about Sunday evening services, and for other suggestions for making the church more effective.

—**First Church, Burns, Kansas:** Richard Ratzlaff, ministerial student at Bethel College, preached on October 14. The C. E. for October 21 is to be Family Night with each family giving a number.

—**Immanuel Church, Los Angeles;** Dixie Nealy is doing mission work among the Mexicans of the city. Dorothy Schroeder is leaving for Africa. Elmer Friesen plans to attend Grace Theological Seminary at Winona Lake, Indiana.

—**Burrton, Kansas:** The Missionary Society canned four bushels of peaches and two of plums for C.P.S. The C.E. will give a program in the Emmanuel Church, Moundridge, October 21.

—**Miss Mary Becker** spoke to the young people of the First Church, Newton, on the evening of October 7. Her talk was based on the thesis that she has written on the young people's program of the Western District Conference.

—**Mrs. Sarah Geiger** is making a satisfactory improvement after being critically ill.

—**Eden Church, Moundridge, Kansas:** The ladies recently spent two days in the church basement canning meat for relief. Three beefs were slaughtered and cut up to be canned. Two were donated by two of the church members and third was purchased with money from the Harvest Festival offering. The

meat was processed in pressure cookers. The bones were used for soup, and the tallow was saved for making soap. Result: four hundred quarts of meat and soup. The pastor has worked out a catechism manual which has been printed in booklet form.

—**First Church, Saskatoon, Saskatchewan:** The women's society served a chicken supper on the evening of September 27, and Rev. Friesen showed slides of Palestine. The money given that evening amounted to nearly \$75. This sum will be given to Rosthern Academy.

—**The Manitoba young people's organization** will have its annual meeting in the Bergthal Church at Lowe Farm, October 21.

—**The Eastern District Brotherhood** is to have its annual convention on October 27.

—**Alberta Community Church, Portland, Oregon:** The sound film, "The Prodigal Son" was shown on the evening of October 7. The offerings on September 23 totalled \$350, the largest one-day offering in the history of the church.

—**Dr. E. G. Kaufman** will give Bible lectures at the Zion Church, Donnellson, Iowa, October 21 to 28. His daily lecture subjects will be: "God," "Creation," "Man," "Christ," "Prayer," "The Bible," "The Christian," "The Kingdom," "Christian Missions," and "The Future." The last two will be given on the afternoon and evening of October 28, which is the day of the Harvest Home Festival with a carry-in dinner at noon.

—**A hospital auxiliary** has been organized for the Mennonite Deaconess Hospital, Beatrice, Nebraska, for the purpose of helping the hospital and the sisters with sewing, patching, and canning.

—**"Free the War Objectors"** is the name of an editorial in the October 10 issue of **The Christian Century**, an influential religious journal widely read by many ministers. The editorial ends thus: "It has been conscience that has sent these men to prison and to C.P.S. camps. Now let the conscience of Christian citizens demand that those who are behind bars be freed, and those in the camps be given the same treatment as other draftees in obtaining their discharges."

—**You may get a study outline of the Epistle to the Ephesians**, printed in neat pamphlet form, by writing to Mennonite Publication Office, 722 Main, Newton, Kansas. Copies are free. Rev. Jacob Enz prepared the outline.

—**Correspondents can help to keep the jottings up-to-date** by sending in a report of a news event the day it happens.

The service on the front page is taken from an Order of Service for a Harvest Festival, 1945, prepared by the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y.

—**First Church, Newton, Kansas:** Speaker at the special Bible Conference and Evangelistic Meetings to be held November 4-11 will be Rev. C. F. Derstine, Kitchener, Ontario. Rev. Derstine is a bishop in the Old Mennonite Church.

—**Zion Church, Souderton, Pa.,** Dr. Jacob H. Janzen of Waterloo, Ontario, is to be the speaker at a week of special meetings to be held November 11-

18. Evening services this year will include some specially planned ones on relief and some special ones. Proceeds of the music programs will go for an organ fund. The church library is being built up to a new position of influence. Already there are four hundred volumes in it and fifteen periodicals. It is to be formally opened on November 18.

—The bulletin of the Bethel College Church quotes a news item from the Christian Century. The item was headed "Newspaper Editorial Lauds C.O.'s" and said: Memphians rubbed their eyes in amazement when they found the leading editorial in the Sept. 3 Commercial Appeal starting off: "It is time to quit using the opprobrious word 'conchies' and acknowledge that they were men of courage and conviction . . . If the human race had been made up of them, there would have been no Anzio and Okinawa . . . There is no greater courage than that which braves taunts . . . there is nothing nobler than dying a decent principle."

—First Church, Lehigh, Kansas: The ladies again served food at the county fair. They bought 144 chickens and served noodle soup and chili, etc. Their gross income was around \$1,300. Rev. B. H. Janzen, pastor, estimates that they probably cleared around \$1,000. This money will be used for the new basement under the church building. The ladies made a profit of over \$1,000 in 1944, and in the past five years they have cleared around \$4,000. The church wants to buy a new furnace, but since it is unable to get a suitable new one, it will install a temporary furnace.

—First Church, Burns, Kansas: Rev. W. F. Unruh gave a very interesting message Sunday evening, September 30.

—Dr. and Mrs. C. E. Krehbiel left for Chicago on October 9. Dr. Krehbiel will teach a six weeks course in the Mennonite Seminary. On the way they planned to stop at Milford, Nebraska, and Donnellson, Iowa. Dr. Krehbiel was to speak at the last-named place.

—The Peace Committee of the Western District will very likely recommend to the coming conference: that churches arrange for a service of penitence, prayer, forgiveness, and rededication upon the return of the service men, that contributions be made to help C.P.S. men to continue their education, that churches encourage Mutual Aid, that the plans for "Ministers' Retreats" be endorsed, that our peace witness be strengthened by sermons, catechetical instruction, and study of a text being prepared by the General Conference Peace Committee, and that the peace stand of the General Conference be endorsed.

—Statistics for the coming Western District Conference show: Membership in 1944 was 12,286 and 12,077 in 1943. Local church support rose from \$82,092 in 1943 to \$105,772 in 1944. Foreign missions rose from \$44,135 in 1943 to \$51,422 in 1944. Relief jumped from \$22,172 in 1943 to \$29,214 in 1944. A total of \$57,197 was given to C.P.S. in 1944 and \$25,973 for education. Total contributions in 1943 were \$272,830, and those of 1944, \$343,358. With a membership of 12,286 it means that each member contributed on the average of \$27.92 towards his

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church, or \$8.61 for local church support, \$4.15 for foreign missions, \$1.52 for home missions, \$2.38 for relief, \$4.66 for C.P.S., \$2.11 for education, and \$4.49 for all other purposes. **The returns on the draft question showed:** fifty-one churches reported 880 young men in the service of the country. Forty-two churches reported 379 men in C.P.S. Forty-two churches reported 189 men in non-combatant service, and forty-eight churches reported 312 men in the regular army. **A survey of the ministers showed:** 49 active ministers, and 28 retired ministers, a total of 77. The average age of the active ministers was 47. Thirty-five of the active ministers at one time or another attended Bethel Colleg; 7 attended Wilmarsum; 3 attended Bluffton; 3 attended Oklahoma Bible Academy; 1 attended Goshen; 1 attended Freeman. Eighteen ministers live in church parsonages. Six ministers receive a salary of over \$2,000, 5 between \$1500-2000, 13 between 1000-1500, and 17 between 500-1000, and 3 below 500. The average salary for all ministers is \$1,167. These statistics were made available through the courtesy of Rev. Ronald von Riesen, Statistician.

REMINDER TO NORTHERN DISTRICT CONFERENCE PASTORS

The Ministerial Conference of the Northern District Conference will convene in the Mennonite Churches of Butterfield and Mountain Lake, Minnesota, from Tuesday, November 13 to Thursday, November 15. The guest speaker will be Dr. John C. Wenger of Goshen College, Goshen, Indiana. The Conference theme is: "The Shepherd and His Flock," (Acts 20:17-35. A cordial invitation is extended to all ministers in the Northern District.—For the local planning committee, Erland Waltner, Sec.

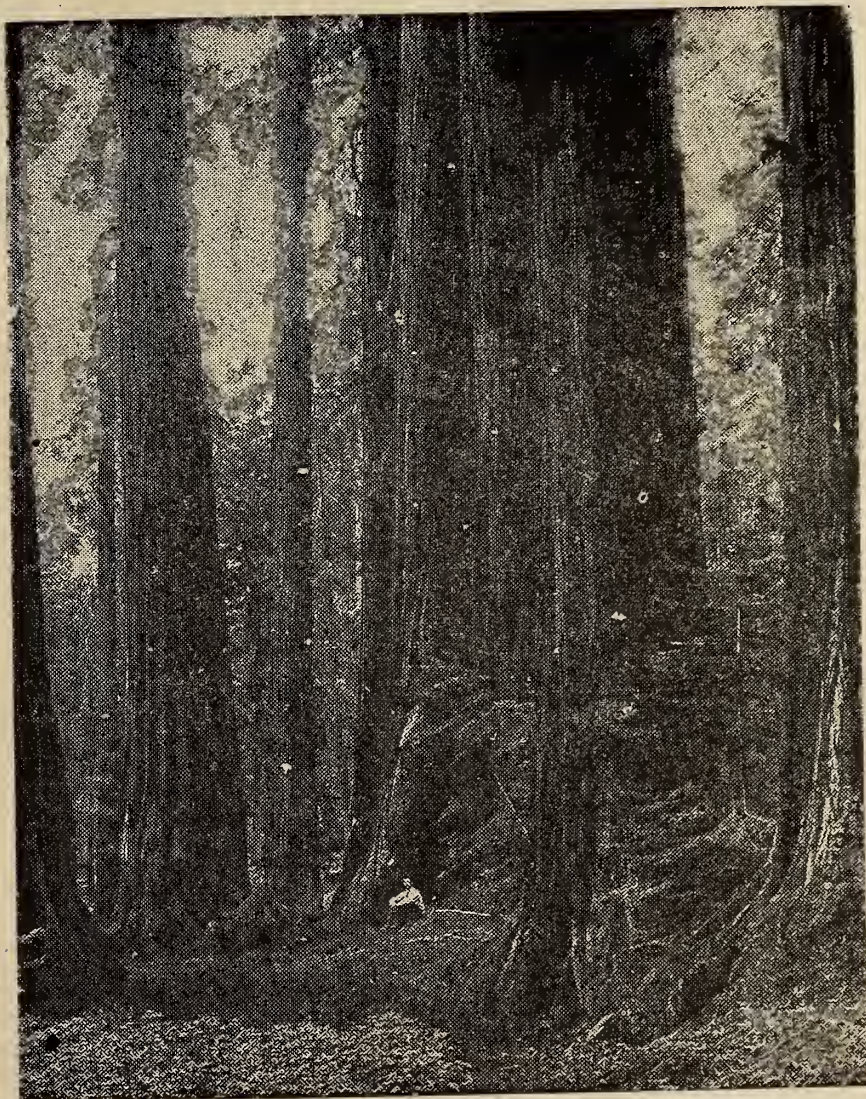
The Mennonite

VOLUMN LX

NORTH NEWTON, KANSAS, OCTOBER 23, 1945

NUMBER 42

Ever Reaching towards the Light



EVER REACHING TOWARDS THE LIGHT

Giant Sequoias—with two to three thousand rings of growth, with great, buttress-like roots that disappear beneath the surface, with a bark that resists fire—tower two to three hundred feet up into the blue, ever reaching towards the light of God. They are one of God's wonders. They are a symbol of the great Christians God would grow. For God wants Christians with a great many rings of experience—not neces-

sarily those of time but rather those of quality—rings of experience that come to be as the roots delve deeper and hold more firmly, rings of experience that come as the harsh fires of life are victoriously resisted, rings of experience that take on great significance as the individual ever reaches up toward the light of God. Christians with a great many experiences, each one of them realized while reaching up towards the light of God, are one of God's greatest wonders.—rw

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Marie J. Regier Writes from China

Weih sien, C.A.A. Shantung
September 5, 1945

Board of Foreign Missions
General Conference Mennonites
Newton, Kansas U. S. A.

My dear Brethren of the Board:

With my first letter home after the close of the war I also sent a short note to you, but now that we are permitted to write letters daily, I wish to write a more detailed letter. It is so long since we have been able to have any sort of communications at all it is difficult to know where to begin.

Our last moves must have seemed rather independent on our part, but we felt that while we seemed to disobey the letter of the law we did not the Spirit. We believed that it was because the Board felt responsible to the constituency for our physical welfare that we were requested to return, but was otherwise satisfied to have us remain here if we felt that such was God's will. We hope that we did not incur the disfavor of the Board and our constituency by our behavior. It is our earnest desire to cooperate closely with the Mission Board in the future in whatever plans the Board may have for us.

We hope that it will be possible to communicate with us soon. I suppose any such communication should be addressed in care of American Consul since we do not know how long we will be here or whether we will be taken to another assembly center before we are permitted to go to our ultimate destination.

We have nothing but gratitude towards our heavenly Father for the way that He has taken care of us during the period of the war. We have received courteous treatment only, and while we were inconvenienced at times and somewhat short of food, especially before we left the station and came here, we have never been really hungry.

During our stay here we have been privileged to have union services. Our union is called The Christian Fellowship. We attended lectures and classes in Bible, History, Chinese Philosophy, Art. We have had the opportunity to work shoulder to shoulder with people of various classes, nations, and races. It should make it easier to aid in building a world where national lines become dimmed. Ours was one of the best and most privileged camps in existence.

It was sad to receive the news of mother's death. I had so hoped to see her again, at least once more. But I yield my will to God's there too, and I do not begrudge mother the promotion to a higher realm where she will see Him face to face.

Miss Goertz joins me in sending greetings. She hopes to write soon.

Very sincerely,
Marie J. Regier

Note: We had written the sisters repeatedly after the close of the war, but Miss Regier evidently received nothing. We shall try the consul now.

—Secretary

Little Miss Liu

by Laurie Baker

Little Miss Liu was seven years old and lived on a farm about five miles away from a village. She came from a big happy family—there were the great-grandmothers and great-grandfathers, there were the grandfathers and grandmothers and the great-aunts and great-uncles, there were the uncles and aunts and cousins and of course there were Father and Mother Liu. But one day, Mother Liu cried a lot and everyone else was very stern, and Little Miss Liu was told that she would never see her Daddy again. He had caught Leprosy and had run away from home because he knew that if he stayed the others would bury him alive in order to stop the dread disease from being passed on to others in the family.

But she *did* see him again. For after a long time it was discovered that Father Liu had gone to the Christian Leprosy Home on the other side of the valley, and there he was being fed and clothed and they were also trying to cure his disease! The family forbade anyone to visit him, but secretly, on market days, Mother Liu would hurry through with her shopping and take little Miss Liu to see her Daddy at the boundary of the Leprosy Home.

These secret visits went on for years, and then an awful thing happened. They found that Little Miss Liu had a big round dark patch on her shoulder—it was just the same as the first patch that had come on Father Liu before he ran away from home. Terrified of the disease, the family beat Little Miss Liu and her mother and turned them out of the farm, forbidding them ever to return.

But Little Miss Liu, though bruised and weeping, said, "Now we can go and live with Daddy!" And so to the Leprosy Home they trudged. Very soon Little Miss Liu was being properly looked after and maybe in a year or two she will be better!

Little Miss Liu quickly learned about Jesus and prayed to Him that she might be given a special task of her own to do. Sure enough the task came, and
(continued on page 11)

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

PERSONAL COUNSELING is being increasingly emphasized in the General Conference, as well as in the Christian Church generally. Russell L. Dicks, in his book *Pastoral Work and Personal Counseling* (page 3) points out that ". . . *personal counseling* as a method for helping individuals who feel emotionally insecure is becoming popular." A conference minister, who last winter conducted a course for Mennonite C.P.S. men working in one of the mental hospitals, suggests that the men who have worked in mental hospitals will return home expecting their pastors to know something about the terminology and the approach which they have learned to know in these hospitals. For many years now there has been little emphasis upon personal counseling. Dicks (*ibid* page 4) estimates that "eighty-five to ninety per cent of the clergy today are doing little effective pastoral work or personal counseling of any kind." He suggests that in the past fifty years ministers have become increasingly interested in ideas ". . . and less and less interested in people as individuals." Mary Becker's survey of the Church's youth program in the Western District Conference indicates that many ministers rely mainly on the worship service and Bible study for coming into a helpful relationship with young people and that personal counseling is very, very meager. Perhaps, two facts that partly account for this are: First, in the past our people have been tightly bound by community and church customs. Secondly, our pastors have often farmed and therefore had little time for pastoral work or the non-farming pastor felt little demand for pastoral work because of the customs carrying over from the farmer-minister period. That there is much need for counseling can hardly be doubted. Many souls feel that it could be better with them. But such personal counseling has not been "the natural thing" among us. The fact that it is becoming more so suggests that many will come to a deeper, personal experience of Christ.

ALCOHOL is frequently a "way out" for people who can't stand their own "self-criticism." People have certain ideas of what they ought to "measure up to" in their relationships with others. When some individuals find their conduct far below their ideals they experience intense emotional pain and turn to alcohol as a means of drowning out for the time being that severely painful self-criticism and the criticism that they feel others are leveling at them. Alcohol enables them to forget; it enables them to feel more adequate in themselves and with others. However, the balm to their feelings is temporary. Coming out

of their drunken stupor, they feel a larger degree of guilt and inadequacy than before. The result, another drink to drown this—more guilt, more drink. And the drunkard is made. The fundamental problem of such a person lies not in his drinking, as bad as that is. It lies deeper; it lies within the person himself. Help him to overcome his painful feelings of inadequacy and guilt in a positive way through the grace of God, and then he will not have to use alcohol to drown his consciousness of them. Let a man know and feel himself to be a son of God, and he will not desire alcohol. Addicts of alcohol do not need to have the finger of condemnation pointed at them; they need the "how" of salvation. May World Temperance Day, which falls on October 28, serve toward this end.

(For the basis of the above remarks see, *Psychiatry for the Curious* by George H. Preston, pp. 122-134)

AS KAGAWA sees Japan's Future, is the head of a significant article in the *Christian Century* of October 10. The navy correspondent who wrote the article found Kagawa preaching in a small church in the suburbs of Tokyo. It is reported that during the war he was jailed twice because of his pacifistic preaching but not kept in jail because the authorities feared he would use the time for writing. He still teaches and preaches in the way he used to. Kagawa has refused a position in Japanese politics to keep his hands free and is now engaged in uniting a number of diverse groups in a political party. He does not believe that communism is a threat in Japan. General MacArthur's generosity, liberty, and justice are winning the Japanese, he says, and he warns against any change in policy. "Cotton, silk, kitchen utensils, bicycles, toys and fisheries will be the basis of Japanese industry in the future, according to Kagawa." Freedom from the armament burden will help economic life, as will also the opportunity to carry on trade with China, which no longer needs to fear Japan. More land on the mountain slopes can be cultivated. Kagawa wants the women of Japan to have the right to vote. The government talks of twelve million unemployed, but Kagawa thinks the figure is nearer twenty million. Asked about foreign policy, he suggested that "Christian cooperatives must be the foundation, not only of Japan, but of the entire world." The report also incidentally points out that 250 Christian churches in Tokyo were bombed or burned out and that only thirty-nine remain intact. We are glad for this report by Thomas Mackin. It sounds considerably different from some of those that came out during the war. It reveals a thought and spirit consistent with the Kagawa whom we knew before the war.



The Honorable Rhys J. Davies, Labour Member of the British Parliament, in his speech at Bethel College on October 15, pointed out in a number of ways the essential likeness of all peoples. He informed his audience that Kansas and England are about the same size, but that whereas Kansas has about two million inhabitants, England has forty-two million. "You begin there and you will understand the difference of our public," he declared. In the past four years the Englishman has had to do without oranges; he received one egg a month, two ounces of butter a week, and one-half pound of meat a week. On top of that he experienced death and destruction through bombing. No wonder that the feelings of the Englishman are slightly different from those of the Kansan although fundamentally they are alike as human beings, was the impression he gave one. Let such abject poverty and unemployment as overwhelmed Germany after the first world war come in any country and that country can produce a Hitler, he declared. No just and sound peace can be made except by taking the defeated people's viewpoint into consideration. That such factors as race, customs, and languages do not necessarily keep people apart, he stated, is shown by the harmony and cooperation of many peoples in such cities as New York and Chicago. He furthermore suggested that one can find among all the peoples the kind of people one makes a point to find. His concluding admonition that the 140,000,000 Americans drop on their knees each night and thank God that they happen to be living in this spot on the globe suggests that we simply have a unique advantage over others in our tremendous natural resources and in our geographical position. Mr. Davies left the impression that fundamentally the people of the world are very much alike. Mr. Davies is a pacifist. In the last election there was a 2,000 soldier vote in his district. A be-ribboned army general was his opponent. Nevertheless, 1,800 of the 2,000 soldiers voted for Mr. Davies who has been re-elected eight times. He stated that there were 12,000 C.O.'s in England during the First World War and 65,000 during the recent war. He predicted that there would be half a million if there were another war in ten years.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Minister Shortage in Holland: The Mennonites of Holland fear an acute shortage of ministers. Reasons: Three joined the navy as chaplains, two died in concentration camps, one ministerial student was shot, one minister disappeared because he was affiliated with National Socialists, three will reach the age of retirement, sixty-five this year, etc. The Mennonite Theological Seminary, Amsterdam, has at present approximately twenty students, but it will take about four years before the first ones will be able to accept churches. (Personal letter)

Swiss Report About Fate of Mennonites Around Danzig: Among some Swiss who were eye witnesses to the invasion of Danzig by the Red Army, two report the following: Before the Reichswehr retreated it flooded the Vistula Delta. Those who had not yet left their homes were forced to do so. Most of the refugees fled by ship to Western Germany and Denmark. Four of these ships are reported to have been sunk with all passengers. Copenhagen alone had more than one hundred camps with up to 4,500 persons in one camp. Many died daily and were cremated. Many others are reported to have perished during the campaign around Danzig. (*Der Bote*, October 10, 1945)

A Mennonite Daily Devotional Calendar for Russians. The Mennonite Brethren Church of North America has published a Russian daily devotional calendar for missionary purposes. It is to be distributed to Russians in this country and abroad. The Mennonite Brethren have previously carried on mission work among Russians in Dakota and Canada.

Stalin and Religion: If asked, nearly every one in this country would say that religious conditions in Russia have improved. The Greek Catholic Russians of this country are not so positive in their answer. They say that the church of Russia has become so entirely dependent upon Stalin that he dares to use it as an instrument in foreign politics. The Patriarch of Moscow, inspired by Stalin, claims the loyalty of the Greek Catholic Russians of America, but the same American Russians who supported Stalin 100 per cent in his war efforts against Hitler refuse to take orders from the Patriarch at Moscow for no other reason than they consider him a puppet of Stalin. (Facts based upon *Russian Church Abroad and the Patriarch of Moscow* by I. Chervavin and *Russian Life*.)

OBSERVATIONS IN INDIA

By S. F. Pannabecker

(The following is the third and concluding article on "Observations in India." Dr. S. F. Pannabecker, the author, has drawn upon his extensive missionary experience in China and upon his recent stay in India for making a very interesting and enlightening comparison between the peoples of the two countries. We hope he will make further contributions as he establishes and conducts relief work in China.—Editor)

Christian Work

Against this difference in background the procedure of Christian missions and Christian churches in India must naturally differ in certain aspects from that in China. With persecution to be expected by a prospective convert from caste and religious sources there is little advantage to be expected from conversion to Christianity. In fact, from the viewpoint of economic and social relations the new convert in India can only anticipate trouble. His family disinherits him, his neighbors ostracize him, his business associates and fellow workers boycott him. Making a living may be almost impossible. Thus the very willingness to accept baptism may be regarded as a test of the new convert's sincerity.

In China this is not true. To be sure, there are cases where family trouble follows conversion, with persecution and disinheritance, but it is not necessarily so and the action of the community may be quite different from that of the family. In many cases, perhaps it could be said in most cases, there are possibilities of reward in conversion to Christianity. It may mean increased influence, it may mean opportunity for a salaried position, it may mean educational opportunities. Actually it means many things to many converts it should not mean. The problem therefore in China is to pick out the sincere from those prompted by ulterior motives. The reports of the last year before the war show that in our China mission field barely one-fourth of the eight hundred applicants were accepted for baptism.

One of the most remarkable characteristics of Christianity is that it has expected rebirth to result in a new person. So we have never hesitated to accept converts from an evil once their sincere faith in Christ was assured. Apart from the power of God it would be an unwarranted gamble to accept converts from heathenism and expect to make church pillars out of them. Yet this very thing happens, if not every time, at least time after time. In India our mission frankly accepts an expressed desire for baptism as an indication of faith leading to rebirth. They have had experiences where new inquirers were in a moment of delay whisked off by their friends and sent to the coal mines or elsewhere where they had no further opportunity of showing interest. Consequently, they are now ready to baptize immediately almost any applicant who is mature and knows his

mind. They realize that then after baptism must follow a long period of constant attention and training.

In China we have found it more practicable to insist on tests of sincerity from applicants for baptism and to give them preliminary training before they are accepted for formal baptism. It is customary to expect a half year's church attendance before catechism instruction and probably attendance at two instruction classes separated by six months before examination for baptism. Thus the average candidate for baptism would have year's church attendance and two periods of instruction before acceptance into church membership.

Moral Life of New Converts

In all cases of conversion from a non-Christian background there are aspects of the old pre-Christian ideas and customs carried along. Many of these are not incompatible with Christian standards, such as forms of dress, greeting customs and aspects of the wedding ceremonies. Others are a definite detriment to Christian belief. Superstitious belief, for instance, may be an impediment to the working of the Spirit. In India the biggest problem with new converts seems to be that of moral relations between the sexes. This grows out of the lack of moral conscience on this point. Hindu laxity in sex relations is well known—additional wives are freely taken, temple prostitutes are approved, religious leaders, and even gods, themselves have illicit relations, and religion is sometimes interpreted in sexual symbols. With this background still in mind it is not surprising that new converts are easily tempted. It was presumably an unusual condition but yet significant that one church could have thirteen cases of moral aberration to consider within three months and that another church could have a woman member who had been suspended over ten times for the same reason.

While this evil cannot be said to exist in the Chinese church, it is suppressed by the strict Chinese moral feeling on the matter. When cases do occur they are usually dealt with rather drastically and the offenders are not likely to seek further fellowship with the church. A spirit of self righteousness and Pharisaical superiority develops which is often quite as harmful to church life as grosser sins. Unworthy aspirations for wealth and position and compromise with the "world" are the more likely sources of sins among the Chinese converts. These again are closely related to the background from which they come.

A difference in the methods of church discipline has already been hinted at and its reason will be obvious. Excommunication from the Chinese church is the simplest way of punishing serious misdemeanors. The offender goes back into society and is regarded by many of the church brethren as no better than a

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MCC Reports Progress on Food for Relief Program

By John M. Snyder

The response of the churches of the United States and Canadian constituencies of the Mennonite Central Committee to the Food for Relief Program has been most encouraging. It is the purpose of this report to give information as to what is being done, and what we hope will be done in the coming months.

Food for Relief Folder Being Distributed

The printed folder on the relief food program is now off the press and has been mailed out to the ministers of the churches. Anyone wishing extra copies of this folder may receive them by writing to your M.C.C. office for them. The delay in getting this folder out has resulted from the many matters which needed to be cleared in arranging for receiving and exporting home processed foods for relief. Most of the information contained in the folder has been sent out earlier in mimeographed form to leaders in the canning programs of the various communities. It is hoped that the printed folder will serve to further stimulate interest in the program, particularly in view of the fact that the most important part of the processing of foods for relief namely, meats and fats, will come in the months just ahead.

Collection of Foods Now Under Way

Judging from the letters being received, and from the requests for jar labels for relief food, there has been a very considerable amount of fruits and vegetables canned during the past months. Collection of these foods is proceeding, and they will be processed for shipment abroad with the least possible delay.

Russell Massanari, director of the food program in the U. S. and C. J. Rempel, director of the Canadian program, have visited the Mennonite communities where the regional food warehouses in their respective countries are being set up, and they have also given assistance in organizing local collection centers in these communities where necessary. Appropriate announcement of the location of collection centers to which contributions of food are to be brought will be made through church papers or by notices to ministers and leaders.

To those who did not receive information on the Food for Relief Program in time to raise or provide extra fruits and vegetables for this purpose, we offer the suggestion that sharing a few quarts from supplies canned for home consumption during the winter would be a worthy expression of Christian love for our neighbors in need provided we "give of our best to the Master." Or, better still, perhaps, since the most needed home processed foods are meats and fats, and the meat processing season is just beginning, extra effort might be put forth along this line.

The fact that the collection of food contributions has begun should not be taken as an indication that the Food for Relief processing is considered to be completed. Collection is proceeding in order to get foods now on hand to their destination as soon as possible. It is hoped that there will be a sustained interest and effort throughout the coming months in processing meats and fats, which are needed in unlimited amounts.

Ways in Which the Program is Being Carried on

In one conference district the District Mission Board has assumed active responsibility for promoting the Food for Relief Program in its district. A brother has been placed in charge of the work for the district, to give as much time as is required in helping local communities to organize their efforts and in getting information before the people. Several brethren of the district are building a portable canning plant which will be placed at the disposal of the District Mission Board for use in canning meats, fats, and other foods. This canning plant will be taken to farms or other places where canning is to be done, thus greatly facilitating the canning, particularly of meats and fats without violating requirements for exemption from Federal inspection.

In another district there is a tomato canning plant owned by two brethren and located on their farm. They have offered their facilities to the surrounding community for canning any meats or other foods which need not be inspected. Chicken, turkey, and other fowl will be canned here during the coming months. Also, since pork and beans do not require inspection, it is planned to can considerable quantities of pork and beans with a high percentage of pork and pork fat at this plant. Further, these brethren do some cattle raising and they are offering to persons who might wish to do so the privilege of acquiring beef which was produced on their farm, slaughtering it there, and then using the facilities of the cannery for processing it. It would thus meet the requirements for exemption from inspection and at the same time could be packed in tin cans and pressure cooked.

From still another community comes the following: "Our people are canning for European relief with much enthusiasm and earnestness. Those in authority at Smithville High School have offered the facilities of the Home Ec. room and cafeteria for relief canning. Three times groups of women made use of this, processing over 100 quarts each time. Also in one home a number of sisters gathered to make about 40 quarts of vegetable soup but ended up with 105 quarts, and so it goes on by groups and individuals in their homes. Two Sunday School classes also are planning to kill and process a beef."

Reports coming from Mennonite communities in Canada show a live interest in the processing of meat for relief. One congregation of sixty-five members has already butchered five steers and two hogs which were donated for relief. Others are planning similar efforts. Through the very fine cooperation of Canadian rationing officials up to 100,000 quarts of canned meats and fats may be processed and donated for relief point free, which will greatly facilitate the operation of the program there.

Personal Sugar Rations Contributed for Relief Canning

Both in the United States and Canada it was impossible to obtain special canning sugar rations for relief canning. In spite of this handicap there has been a considerable amount of jams, preserves, and butters, as well as sweetened canned fruits, contributed. One church in Canada, where sugar is more strictly rationed than in the United States, reports that they received enough sugar from individuals to make 500 quarts of jam. Other communities, both in the United States and Canada, have likewise contributed generously from their own rations of sugar. These contributions are indeed a worthy expression of the principle of sacrifice for the sake of our fellowmen in need.

Other Kinds of Food Being Contributed

A number of tons of dried prunes, raisins, and other dried fruits, some dehydrated potatoes, a carload or more of navy beans, several thousand quarts of home canned salmon, several tons of soy beans, also sorghum molasses, honey, and other products of our Mennonite and Brethren in Christ farms, gardens, and orchards have been reported as among the contributions which will be received for this program.

Wheat and Flour Contributions

The Mennonite Central Committee is in a position to handle all contributions of these commodities which our people will wish to give. In the United States approximately fifteen carloads are in prospect for shipment within the next two months. Most of this will be flour, which is preferred to whole wheat because milling facilities in European countries have been badly disrupted. The first contributions of one carload wheat and four carloads flour will go to Holland. Arrangements are in process for shipment of some later contributions of flour to France, where our workers have made specific request for this commodity.

A number of carloads of wheat and flour from Canadian Mennonite Communities are also being contributed. Since these contributions are coming largely from the Western Provinces arrangements have been handled in large part by Bro. C. F. Klassen of Winnipeg, Manitoba. During his absence in Europe inquiries relative to wheat and flour contributions in Canada may be directed to the Kitchener office.

Whole wheat flour is acceptable, but it is not preferred because it is more liable to deteriorate in storage. White flour, 85% extracted, is preferred, according to advice received by the Akron office. Flour may be pecked in 100 lb. cotton bags, and each bag should be marked so as to identify the contributions as from Mennonite sources. This is to facilitate transfer of the flour to our own workers abroad for distribution. Printed tags for marking the bags are available from the Akron office for the United States and from the Kitchener office for Canada.

Following are outlined procedures to be followed by United States contributors of flour or wheat for relief: (This does not apply to Canada. Contact the Kitchener office or C. F. Klassen for information on handling of Canadian shipments.)

1. Some local person or committee should assume responsibility for determining the amount of wheat or flour which will be contributed from their locality or group.

2. Write to the Akron office, advising of the amount being contributed, and specifying whether wheat or flour. In the case of flour, request the number of tags needed for attaching to the bags.

3. At the earliest possible date advise the Akron office of the date when the shipment will be ready. Allow two weeks time for exchange of correspondence if possible. The Akron office will immediately obtain necessary permits for moving the shipment to the point of export and will advise the local person or committee in charge of arrangements of permit numbers and full shipping instructions. Shipments will be picked up at the local elevator or mill. In the case of shipments to Holland all transportation will be borne by the Holland government or affiliated organizations. In the case of shipments to France, transportation to port of export will be borne by M.C.C. unless arrangements may be worked out by which the French government or affiliated organizations will assume it. From port of export to France shipping costs will be borne by the French government. Shipping permits for movement to port of export are required for wheat, but not for flour.

4. Straight bill of lading should be used for billing all wheat and flour shipments. Immediately upon date of shipment the ORIGINAL BILL OF LADING should be mailed to the AKRON OFFICE. Necessary records will be made from this, and it will then be forwarded to the proper person for handling the shipment at point of export.

Packing of Additional Shipments of Canned Foods Begins at Lancaster Warehouse

With the arrival of the C.P.S. men who have been assigned by Selective Service to our food program, packing of additional food shipments to Puerto Rico, Holland, and France is going forward. Surplus foods on hand from the 1944 C.P.S. canning program will go forward first, to be followed as rapidly as

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CORRESPONDENCE

OKLAHOMA CONVENTION MET SEPTEMBER 15-17

The Oklahoma Convention held its sessions September 15, 16, 17 at the Medford Mennonite Church. The convention theme was "That in all things he might have the preeminence" (1) In Salvation (2) Separation (3) Glorification.

The convention theme was very ably presented by one of our speakers Rev. Orlando Wiebe of Meade Kansas. The other speaker was Missionary P. J. Boehr, at present from Pandora, Ohio, who spoke along the line of missions. From all reports the messages were timely and many were blessed through them.

For the next year the officers are: Chairman, Rev. H. A. Fast, Orienta; Treasurer, Otto Pankratz, Cordell; Program Committee, Rev. C. B. Friesen, Bessie and Mrs. H. J. Buller, Orienta.—Ernest Voth, Sec.

FIRST MENNONITE CHURCH Colfax, Washington

September 17 to 21 was a red-letter week for us, as we were privileged to hear two "sets" of missionaries. Mr. and Mrs. Lester Wuthrich came September 17 and gave some of their experiences of internment in the Philippines. On Friday evening, Rev. Wedel and Miss Foth joined us at a pot-luck supper at the church. Later in the evening they gave vivid descriptions of their work. Rev. Wedel told of the conditions which exist among the negroes of the south and their dire need for both the spiritual and material. Miss Foth told some of her experiences with the children in the tenement districts of Brooklyn and the change salvation made to people steeped in sin. The Waltner girls are attending Biola. Marjorie Aeschliman is teaching music in Idaho Falls, Idaho. Lucile Buri has enrolled at Washington State College and Betty Aeschliman is beginning her senior year at W.S.C.

Lt. Flossie Aeschliman has just returned from Europe. It has been nearly four years since she was last home. We are thankful that not one of the twenty-four stars on our service flag are gold. Harvey Rubin has just received his discharge and at present is working in Portland, Oregon.

The Women's Missionary Society has packed seventeen Christmas relief packages and several dozen quarts of fruit in the last three months, besides filling requests of the district supply committee and packing a kit for an eight-year-old girl.—Mrs. Alvin M. Rubin, Corr.

FIRST MENNONITE CHURCH Madrid, Nebraska

Our Harvest Home Service of September 23 was followed by four days of missionary Bible conference. The Spirit of the Lord was felt in all the services. Our speakers were Mr. and Mrs. Waldo Harder, who have been working with the Hopi In-

dians, relieving the Sudermans for almost two years, and now plan to sail for Africa; Miss Mary Becker, a candidate for South America, and Brother Abraham Unruh, working in the Kentucky Mountains. We were glad for the cooperation the Mission Board gave us at this time. The people showed their gratitude by their generous offerings which totalled \$831.48 during the five days. Offering for Home mission work held Sunday morning amounted to \$154.64. This was divided into three-thirds, one-third to the Home Mission Board of the General Conference, one-third to the Northern District, and one-third for local mission work. The afternoon offering was for foreign missions and amounted to \$359.85. The evening offering of \$215.83 was for European Relief. Sunday offering \$730.32. Monday evening, \$14.66, Tuesday evening \$63.70. This was for Kentucky Mountain work. Wednesday evening \$12.20 and Thursday \$10.60.

—Rev. John G. Unruh

GRACE MENNONITE CHURCH Pandora, Ohio

During the summer the Ladies Missionary Society presented a religious drama, entitled, "Living Characters," which was a vivid portrayal of the history of the Bible and its eternal, Message to every generation. They also sent twenty-four Christmas gift boxes, filled by various organizations and individuals, to the M.C.C.

The adult Sunday School classes again were joined for the month of August, as is done each year, and were taught by Rev. Ernest Bohn, and Dr. L. L. Ramseyer of Bluffton College.

Other visitors in the pulpit the past summer were Miss M. Della Moon of Bluffton College. Rev. P. E. Whitmen of Bluffton, and Rev. E. J. Hostetler of Kent, Connecticut.

At the weekly prayer meeting service favorite Psalms are being studied.

A Social Action Committee has been appointed by the church council to assist the pastor in meeting the problems of the post war era in the community. Such problems as assisting the young men in the service and any other of a community nature will be the work of this committee.—Corr.

UPPER MILFORD MENNONITE CHURCH Zionsville, Pa.

Forty-seven members and friends of the C.E. gave the September 2 afternoon program at the Home for the Aged. The pastor brought the message. The new Sunday School song books were dedicated September 9. The books are a gift from one of the members. At the request of the young people of the church, Rev. Howard Nyce, Pastor, has started a Bible study course, beginning in the New Testament. The C. E. is again meeting on a Wednesday evening, once a month, as before the war. The church celebrated its Two Hundred Fifth Anniversary on September 30, and in connection with it held the Eighth Reunion of the Sunday School. The morning pro-

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Sponsored by
the Young People's
Union of the
General Conference

Mennonite Youth

"A United Mennonite Youth in Christ"

Y. P. U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Verney Unruh
Vice President
North Newton, Kan.
Ruth Ewert
Secretary-Treasurer
North Newton, Kan.

What Should Be Done with the Beverage Alcohol?

One of the oldest problems which has plagued mankind is that associated with the drinking of the beverage alcohol. We can find evidences of this beverage's use in India and China as far back as 3,000 years, and there is good reason to believe that primitive peoples discovered its pleasurable effects as long ago as 10,000 years.

Almost every society has attempted to control the consumption of it. The Vedas of India, for example, prohibited it entirely, and even to this day a good Hindu does not drink. The Mohammedons have likewise stringently prohibited its use. Russia, France, and the United States are among the many modern countries which have experimented with national prohibition.

There have been individuals who have declared that the very fact that alcohol has been used for so long by mankind is proof that its beneficial effects outweigh its harmful effects. These people assert that should alcohol have been definitely harmful, society would have eliminated it long ago. This statement is sheer poppy-cock! Who questions the harm done to society by war? Or by prostitution? Yet these practices have not been eliminated by mankind over a long period of years.

There are those who emphasize the fact that alcohol is a food. They point out that white rats which are nurtured on a partial diet of alcohol will eat less and yet grow correspondingly larger than those which are which are fed on a normal diet. They say that barley seeds placed in a solution of alcohol will sprout far more rapidly and grow larger stalks than seeds placed in distilled water. They declare that alcohol is assimilated directly through the membranes of the stomach and small intestines into the blood stream where it is oxidized and produces energy. Therefore, assert these individuals, alcohol is a food! Granted. But what type of a food it is? Per calory it is at least ten times as expensive as milk, and its rapid assimilation and oxidation with a consequent rapid release of heat, plus the fact that it contains no minerals, vitamins, or proteins—basic essentials to a good food—make it unique in relation to all other foods.

Great emphasis has also been placed upon the pleasurable neural effects derived from the consumption of the beverage alcohol. Protagonists of this point of view affirm that since alcohol is slightly narcotic in its effect, and strikes the central nervous system, its moderate use helps take the nervous tension away

from one and make one more amiable, affable and friendly. Perhaps so, but its moderate use just as often has diametrically opposite effects. Furthermore, it should be noted that a meagre quantity has a decided effect on the cerebrum of the brain, and its indiscriminate and excessive use incapacitates the latter. The cerebrum controls the senses of speech, sight, smell, and touch. It also controls the imagination, judgement, memory, and powers of reflective thought—capacities which distinguish man from the rest of his animal brethren. The drinker literally paralyzes those capacities which make him a man, and places himself in the same category as that of the brute.

The argument has been proposed that the progressive, leading nations of the world, such as Japan, United States, Great Britain, and Germany, are huge consumers of hard liquor, while such nations as India, China, and those of the Near East, which have limited its consumption over a long period of years, have been unprogressive. Hence, the conclusion is drawn that the use of alcohol is conducive to national vigor. Now you can readily see that such an argument is as illogical as to say that the increase in the consumption of peanuts has caused the increase in the rate of cancer. No, the causes for the leadership of the nations listed are far more complex. The causes are historical, geographical, and economic, rather than the result of a huge consumption of hard liquor. On the other hand, unfavorable factors of an identical nature have retarded the progress of India, China, and the Far East. Furthermore, there is actual question as to the cultural supremacy of these so-called "leading" nations. True, in the political and economic realm they are the leaders. Their cultural pattern is more complex. In the art of war they cannot be excelled. But are these the criteria by which to judge a nation or a culture great? The Eskimos, who have offered time and again to teach the white man how to live at peace with his neighbors, or the Yakuts of Siberia, who have the custom of sharing all food, and allowing none to starve, are in some respects far superior to our Western civilization of bitter competition and strife.

By this time you have undoubtedly discovered that we are opposed to the consumption of the beverage alcohol. We are interested in eliminating its use because we are interested in making this world a better and a happier place in which to live.

When you suggest to a person that he shouldn't drink, he will probably tell you that "it's nobody's business whether he drinks or not except his own". That's where he's mistaken! Drinking is society's business, because there is no way in existence in which a man can drink and not effect someone else. The facts that he spends his money to purchase the drink effects someone else, because someone else has produced it and has sold it. The fact that this money could have been spent on someone else, or for something else makes alcohol a social problem. The fact that alcohol has certain reactions upon the individual, and that this individual must eventually mingle with other individuals in social relationships makes the consumption of alcohol a social problem. The fact that habits are largely the result of imitation and that culture traits are largely the result of diffusion or borrowing makes the consumption of alcohol a social problem. So complex are our social inter-relationships that an ancient seer declared, "no man liveth unto himself", and Ernest Hemingway can declare in *For Whom the Bell Tolls* that "should one grain of sand fall from the cliff, the continent will be the less, and the sea will be the more."

Money spent on liquor is money that frequently should be used to provide children or wives with food and clothing, should be used to provide families with adequate shelter. For every three dollars spent on liquor in the United States, only one is spent for education. The amount of money spent on liquor yearly in the United States, could build every family in the city of Chicago a \$3,000 dwelling place. How can any drinker say truthfully that "drinking is his own business"?

The drunken driver who hits an innocent victim cannot say that his drinking affects only himself. The worker who gets to work late, or who is guilty of absenteeism caused by "hang-overs" from liquor cannot say that his drinking is only "his business." "Clear Heads Choose Calvert" becomes a paradox when considered in the light of our huge industrial

MATERIAL FOR TEMPERANCE TALKS AND SERVICES

Material on temperance may be secured from the School of Alcohol Studies of the Laboratory of Applied Physiology at Yale University, 4 Hillhouse Avenue, New Haven, Connecticut. About one-third of the 147 persons enrolled in this school during the summer of 1944 were clergymen. Others were educators, physicians, lawyers, social workers, probation officers, members of staffs of state liquor authorities, officers of temperance organizations, employees of the alcoholic beverage industry and individuals who have become free from the drink habit. These numerous lecturers considered the alcohol problem in its psychological, physiological, sociological, anthropological, educational, medical, legal and religious aspects. Proceedings of the sessions are in book form and may be obtained from the above address.

accident rate. Are industrial accidents and automobile accidents just one man's business?

Contemporary society has devised very careful laws to deal with narcotics. We have long ago discovered that we cannot permit the indiscriminate use of opium and morphine, the social costs were just too high. Recently we have discovered that phenobarbital (or common sleeping tablets) might have harmful social consequences, and we do not tolerate its purchase without a doctor's prescription. Yet, we are illogical enough to permit an individual to get a narcotic equally as potent from the tavern across the street. The social costs we are paying in terms of broken homes, culminations of marriage in divorce and separation, often caused directly by the consumption of alcohol, are sufficient to make the assertion by any drinker that his drinking is "his own business" seem ridiculous.

Our nation is paying a tremendous economic bill for its consumption of liquor. Consider, for example, the huge crime bill which we pay annually, some fifteen billion dollars in a peak year before the war. Many criminologists affirm that numerous crimes are committed by men and women under the influence of liquor. Or consider the huge bill we pay annually on venereal disease. Many doctors will affirm that there is a distinct connection between the use of liquor and the patronage of prostitutes, for not only is alcohol an aphrodisiac, but in addition the sober man invariably has too much pride and self respect to degrade himself in such a contemptable manner. Consider the industrial bill we are paying caused by laborers who could be more efficient should they not be victims of habitual drinking. Consider the cost we are paying in terms of expenditures on institutions for inebriates and occupational derelicts caused by the use of alcohol. Consider the medical bills society is paying—medical bills which can be traced directly to the excessive consumption of alcohol.

But don't forget, the individual drinker also pays his compensation to alcohol. Although only two or three per cent of the drinkers suffer from alcoholism and die inebriates, yet there are a host of diseases which scientists assert can be either caused or aggravated by the use of alcohol—diseases ranging from stomach ulcers to nephritis. Insurance companies through actuarial computations state that drinkers are poor risks—that they live on the average ten to fifteen years less than non-drinkers.

But the whole trouble is with the excessive drinker, you protest. Why prevent everyone from drinking just because a few abuse their privileges? Moderate drinking does not have the detrimental effects which you so alarmingly portray. But consider for a moment: Do we ask whether individuals can consume opium, morphine, or phenobarbital in moderation? No. We recognize that these drugs have socially harmful potentialities, and therefore we prohibit their indiscriminate use entirely.

In conclusion, is Prohibition the answer? It can be asserted in this connection concerning our experience with prohibition that it was not given a fair

trial. No real effort was made to enforce it. It had no governmental support. Should the government have been genuinely interested, it would have appropriated and could now appropriate huge amounts of money for popular education against the use of alcohol. It could utilize the movies, radio, and newspapers, in short pungent, informative skits. Instead, leading governmental officials drink to their hearts content, and a former president's wife spoke enthusiastically about "bringing beer into every American home."

Taking cognizance of the present state of popular opinion, the widespread lack of information concerning the facts, and the wide prevalence of the habit, we suggest that our nation make a more realistic effort at cutting down the social costs of alcohol by a more rational regulatory program. We might well emulate the Canadian system of control. In Canada the distilleries are owned and operated by the Dominion government. The profits are taken out of the private production of liquor. There is positively no newspaper, radio, or magazine advertising. People are not encouraged to drink. The dispensaries are owned and operated by the government, and are put in unobtrusive places. There are no glaring neon signs luring customers in to purchase a bottle of Schlenley's or Four Roses. Only licensed purchasers can obtain liquor, and the license is subject to revocation upon the commission of several offenses, such as a domestic disturbance or an automobile accident. The actual drinking must be done at the home of the purchaser. Canada is learning that civilized man can control his vices. She is learning that drunken men in street gutters are not a necessity in a modern, civilized state. She is learning that education plus proper measures of control can bring tangible results. It is about time that we are taking notice of our neighbor's good sense! *Carlus O. Basinger*, B. D., M. A., University of Chicago; and *Deloris Virginia Henson*, Y. M. C. A. College, Chicago, Illinois—June, 1945.

(Continued from page 5)

heathen. In India the return of a convert to his old society is not so simple since he has made a serious breach of caste. Consequently, excommunication which puts the offender out of church fellowship may cause untold harm, for out of church and out of caste a lone individual has no place in Indian society. Indian church discipline thus tends to be a little less drastic, more in the nature of suspension from fellowship. While thus suspended the erring convert retains some church connections and eventually takes steps for reinstatement. This is usually accomplished through a public confession and a period of limited church privileges.

Lest someone should think that the churches on the mission field are filled with weak converts who have been or need to be disciplined, I would like to add my testimony to the strength and vitality of mission churches. For their understanding and in their environment the average members are not one whit

behind average home church members in character and conduct, their ministers compared with their people are as well trained and as sacrificial, and the members are standing faithful in the face of more dangers and persecutions than our churches in America have had to endure.

LITTLE MISS LIU

(Continued from page 2)

sure enough she did it. It was to befriend and help and love the next little new-comer, whom we found on the mountain side, badly beaten and bruised and left for dead by her relations because she too had caught leprosy.

I wonder what would have happened to Little Miss Liu and the little new-comer if the Home had not been there to take them in? You will pray for these people, won't you, and do all you can to help them?

"American Mission to Lepers."

MCC REPORTS PROGRESS ON FOOD FOR RELIEF PROGRAM

(Continued from page 7)

possible by the food being gathered from the 1945 program. Shipment will be made as frequently as sufficient quantities accumulate and shipping arrangements can be cleared.

A Word of Appreciation

To those who have labored faithfully during the past months to produce and process fruits and vegetables for relief canning—to those who have contributed of their personal sugar rations for this purpose—to those who have been processing and those who are planning to process meats and fats in the coming months for relief—to those in many communities who have enthusiastically lead out in organizing and encouraging the work—to all who have had a part in providing food which is more than mere food because it is a product of love given "In the Name of Christ"—we express our appreciation in behalf of those for whom it is given. May God bless and reward these efforts and multiply the fruits thereof to His glory and praise.

THE READER SAYS:

May we suggest that in the future contributions to this column should not exceed three hundred words.

The opinions expressed under the head "The Reader Says" are the opinions of the reader who has his say. They may or may not coincide with the policy of this paper.—Editor.

INDEFENSIBLE NEGLECT

Editor, *The Mennonite*:

Ever since the close of the General Conference session, last June, I have been tempted to write to "The Mennonite" and give my impression of the Conference.

I was present at the opening of every meeting

and every meeting was opened with singing, Scripture reading and prayer. Each devotion was conducted by a different minister. At only one meeting was prayer made for our President, the Government of the U. S. A. or the San Francisco Conference, then in session. If there was ever a cause which we as a Mennonite group could and should support with our prayers, it seems to me it is the San Francisco Conference and still our Conference officers and ministers chose or neglected not to bring the matter before the throne of God in prayer. Our President and men in high office and our Government certainly should not have been slighted in this manner.

On Thursday evening, May 31, immediately following the communion service, the Thanksgiving service for the returned missionary couples and their children was conducted. These Missionaries, who had just returned a few months ago from the prison camp in the Phillipines Islands, thanked God for answer to prayer and for God's keeping power during their imprisonment, but not one word of thanks did they utter for the American soldiers who liberated them. God could have brought about the release of these Missionaries if He had so desired, but in this instance He chose to use American soldiers to bring about their liberation, so why not give credit where credit is due. These folks would probably be rotting in the Phillipines today had it not been for the sacrifice made by our soldiers and sailors. Many of these no doubt gave their lives that they might be saved. I believe this neglect or oversight was indefensible.

After the liberation these Missionaries were brought to Leyte and there they were fed and clothed by the Red Cross until they were strong enough to be brought home to the U. S. A. Not one word of this was mentioned by any of the missionaries in a public meeting and not one word of public recognition for all this has ever been made by them or the Foreign Mission Board. Privately they have told of the thrill which was theirs when they knew that American troops had come to liberate them. Would it be offensive to some Mennonite had the Army and Navy been mentioned in the Memorial Hall or are we so devoid of common decency that we cannot express a word of gratitude or thanks to those to whom we owe so much?

The Resolutions Committee, in my estimation, also "missed the boat" when they failed to pass a resolution, thanking the Government for the permission to hold the conference, and to thank the U. S. Army for liberating our missionaries, and in failing to mention the San Francisco Conference.

I might add here that I did not attend the conference session on Tuesday when the Resolution Committee gave its report, as I had to leave Newton in the morning of that day.

Aside from this I enjoyed every session of the conference.

John E. Toevs, Aberdeen, Idaho

Correspondence

(Continued from page 8)

gram included a message by Rev. Samuel K. Piercy, and selections by the local choir. The afternoon program was composed of marimba solos, selections by the Neapolitan Male Chorus, Allentown, several piano selections by a blind member of the chorus, and an address by Harold H. Helfrich, Judge of Allentown. During the noon hour sandwiches, cake, and coffee were served by the ladies.—Esther R. Geissing, Corr.

EAST SWAMP MENNONITE CHURCH Quakertown, Pa.

Sunday afternoon, September 16, Rev. A. H. Schultz was installed as pastor of the East Swamp Mennonite Church near Quakertown, Pa. Rev. Olin Krehbiel gave the charge to Rev. Schultz and Rev. Freeman Swartz gave the charge to the congregation. Rev. Howard Nyce, President of Eastern District Conference, officially installed Rev. Schultz. Others participating in this Conference service were Deacon Robert A. Landis of the local congregation who had charge of the service, Rev. John Boehr son of the congregation who directed the song service, and Rev. Walter J. Dick who lead in the devotions. Special music was provided by the local choir and a solo by Mrs. Walter Jenkins. Other pastors that gave their greetings were: Rev. J. J. Plenert, Rev. Regier, and Herbert Fretz. Greetings were sent by Rev. A. J. Neuenschwander, Rev. Ward Shelly, as well as Rev. Harold D. Burkholder former pastor now serving Immanuel Church, Los Angeles, California.

September 18 to 23 the East Swamp Mennonite Church had the privilege of having Dr. H. Framer Smith back for their fall Bible Conference. Dr. Smith is a well known Bible teacher and preacher. His subjects were centered around "With Christ in the Gospel Accounts." A rich blessing was received by all who attended.—Marie Landis

IN MEMORIAM

MRS. CATHRINE CLAASSEN, daughter of Heinrich and Marie Penner, nee Penner, was born August 17, 1867, at Warnau, West Prussia. She was baptized in 1884 by Elder John Toews. In 1888 she married John J. Claassen, and in the same year they migrated to Beatrice, Nebraska. She was called to her reward on September 19, 1945. Three sons and four daughters mourn her departure.

AMOS LUGIBIHL, seventy-six, Pandora, Ohio, died August 1, 1945 on the same farm where he was born and resided all his life-time. He was never married. Surviving are two sisters: Mrs. Levina Basinger, Salt Lake City, Utah; Mrs. Barbara Basinger, and a brother, Lewis, of Pandora. Mr. Lugibihl was a member of the Grace Mennonite Church.

MARIA UNRUH, oldest daughter of John and Helena (nee Ediger) Unruh, was born May 4, 1856, in Poland, and passed away in death August 25, 1945. She lost her mother in infancy and her father after they had moved to Russia in 1862. With her foster parents, Mr. and Mrs. Henry Unruh, she migrated to Marion County, Kansas, in 1874, where she was baptized in 1875 and received into the Alexanderwohl Church. In 1888 she married Jacob Unruh, who preceded her in death in 1918. She is mourned by two children; William, Goessel; Mrs. Maria Voth, Walton; and five step children: Henry J. Unruh, Peter J. Unruh, David S. Unruh, John A. Unruh, and Mrs. P. U. Schmidt.

RELIEF

Clothing Shipments During September

The clothing and soap shipped abroad from Mennonite collection centers during the month of September totaled approximately twenty-six and one-half tons and was valued at \$48,891.98. Shipments were made as follows: from Kitchener, September 15, 10,225 pounds of clothing to England for Holland; from Winnipeg, September 15, 2,385 pounds to England for Holland; from Akron, September 23, 36,130 pounds of clothing and 4,450 pounds of soap to Holland.

Four Workers Leave for Northwest Europe

Four Mennonite relief workers—Siegfried Janzen, Winona, Ont.; John Fretz, Kitchener, Ont.; Harry Willems, Waldheim, Sask., Cornelius Dyck, Laird, Sask.—sailed from New York, October 8, for assignments in Holland and England. They are expected to disembark at Le Havre, France, from which point Brothers Janzen and Fretz will proceed to Amsterdam and Brothers Willems and Dyck will travel to London.

Nurse Arrives in Ethiopia

Nancy Hernley arrived in Addis Ababa, October 3, according to a cable received at Akron.

Report on "Food for Relief" Program

With the relief notes this week, the Akron office is releasing a report on the progress being made to collect food and prepare it for shipment to relief areas. This report not only tells what is being done but also contains some instructions regarding the program. Particular attention is called to the explanation regarding wheat and flour contributions. The M. C. C. will process such donations along with other types of food contributions our people may wish to give. See progress report for further explanation and instructions.

The Mennonite Relief Program in France

The present phase of the M.C.C. relief program in France—"Secours Mennonite aux Enfants"—began in March of this year when **Samuel Goering** and **Henry Buller** were able to enter that country. At the time of their entry, three children's homes were in operation. Since that time three additional

homes have been set up and a central office has been established. Eight Mennonite workers are serving in this part of the relief program and four more are under appointment.

The six children's homes in operation are: (1) the former Canet-Pilage convalescent home now at Lavercantiere, in south-central France about sixty miles north of Toulouse; (2) the "Le Dolivet" nursery at Plottes, about seventy miles north of Lyon; (3) the "Chateau Mont Simon" children's colony, near Vesours, also north of Lyon; (4) the "Chateau du Chevagny," a babies' home near Macon, also north of Lyon; (5) a children's home at Wissembourg in Alsace; and (6) a children's home at Anetz par Ancenis, a town near Nantes in western France.

The central office of Secours Mennonite was provisionally set up at Pont-de-Vaux, a town north of Lyon and the former home of Roger Georges, the French Christian who directed the Mennonite work during the German occupation. More recently the central office has been permanently established at Chalon-sur-Saone, a city about ninety miles north of Lyon. Besides providing a center for the relief personnel in France this office is also serving as a clothing depot and distribution center. A center has also been established in Paris in cooperation with the Brethren Service Committee. This office in the capital city will serve incoming workers and also be the headquarters when official and business contacts have to be made in the city.

Relief Briefs

Orie Miller arrived in Akron on October 5 after being abroad for almost four months.

C. P. S.

Church-School Day in C.P.S.

Mennonite and Brethren in Christ colleges are cooperating with the C. P. S. Section at Akron in providing for a Church-School Day in all Mennonite camps and units sometime in the month of November. During the month representatives from the colleges will be released for a period of about two weeks for a three-day period and the smaller units, one or two days. With demobilization in sight, this endeavor has grown out of the concerns of the colleges to challenge C.P.S. men to continue their education in high school, college, or in a less formal way in their home community. Church-School Day will be provided only for those who wish to take part.

C. P. S. Demobilization

While the way has been cleared, as far as Congress is concerned, for Selective Service to proceed with the "systematic release" of C. P. S. men, progress has been bogged down evidently by the pressure of several veteran groups who are holding national conventions during the month of October. There have been indications that Selective Service looks forward to closing a number of camps at an early date, but to date no releases have been processed except those for assignees thirty-nine years of age and over. Released October 10.

COLLEGE NEWS

BLUFFTON COLLEGE

Two hundred thirty-five guests attended the Homecoming Dinner October 13 and listened to a stirring address by Rev. Andrew Shelly, '39, pastor of the Mennonite Church at Kitchener, Ontario. The first monthly faculty discussion meeting was held October 19. It was in the form of a picnic attended by faculty members and wives. The topic was "The Faculty as a Spiritual Force." Rev. E. J. Bohn, Rev. P. E. Whitmer, and Rev. J. N. Smucker spoke and led the discussion. Rev. Homer Leisy, Vice-president of the General Conference, was the chapel speaker on October 11. The program has been arranged for the Ministers' Conference to be held during Bible Lecture week, November 13, 14. The first day will be given to a study of the educational task of the church, the second to pastoral visitation and counseling. In addition to speakers chosen from the group itself, Rev. Walter H. Dyck, Secretary of the General Conference and Pastor of First Church, Beatrice, Nebraska, will discuss the topics, "Teaching the Peace Doctrine" and "Counseling Young People in the Church."

BETHEL COLLEGE

A high point in the school calendar this year was the Sunday of October 14, when Founders' Day was celebrated throughout the day's services, culminating in the evening program of thanksgiving for the sacrificial effort of our people in liquidating the college debt. Rev. Arnold Epp read from Psalm 96 and prayers were offered by Rev. J. M. Regier, P. A. Penner, and Dr. P. H. Richert. The addresses were given by Dr. P. J. Wedel on "Glimpses into Bethel's History" and by Dr. E. E. Leisy (Dallas, Texas), on "The Second Mile." Young people's choirs from Alexanderwohl, Eden, and Pretty Prairie furnished special music. The afternoon was given to the twelfth annual observance of Parent-Student Day with "Open House" at all dormitories and faculty homes from 1:30 to 3:30. The traditional program and fellowship hour followed in Memorial Hall, during which Neva Schmidt (Chouteau, Oklahoma), spoke for the students, C. D. Kaufman for the parents, P. F. Quiring for the Board, and President Kaufman for the Faculty.

THE MENNONITE BIBLICAL SEMINARY AND BIBLE SCHOOL

The Home Mission Board of the General Conference has taken official action to support the Practical Work Program of the Seminary in and around Chicago. The churches also show a kind attitude toward the work. That is of the Lord, and we praise Him and the friends most heartily.

Dr. C. Henry Smith, Bluffton, Ohio, has greatly added to the spirit of hope and enthusiasm in the school while teaching his survey course in Mennonite History. He completes his work on Friday, October 12. Our gratitude goes with him as he leaves us. Next Monday we shall be happy to welcome Dr. and Mrs. C. E. Krehbiel from Newton, Kansas. Brother Krehbiel will teach a class in Menonite Polity during the coming six weeks. Both Dr. and Mrs. Krehbiel will contribute much to our Mennonite fellowship.

The Board of Directors has voted in favor of the monthly publication of a seminary bulletin. The first issue is to come out on November 15. Faculty and students have agreed to cooperate in the enterprise.

The formal opening of the schools on October 4 brought a large number of friends to the institution. It was an hour of inspiration and dedication, the power of which will be felt in years to come. The addresses of the four speakers were uplifting and challenging. Other participants in the program, including the Seminary Quartet, contributed much to make it "very good."

A saintly poet once sang: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." Ps. 24:1. That shall be true also of our Seminary and Bible School. They are the Lord's dedicated unto Him for service and praise.

By the leading of God, the work is going on. New students have applied for admission. The Seminary and Bible School look forward toward greater aims. —A. Warkentin, 3435 Van Buren, Chicago 24, Illinois.

"Others"

*Lord help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayers shall be for—Others.*

*Help me in all the works I do,
To ever be sincere and true,
And know that all I'd do for you,
Must needs be done for—Others.*

*Let self be crucified and slain,
And buried deep; and all in vain,
My efforts be to rise again,
Unless to live for—Others.*

*And when my work on earth is done,
And when my new work in Heaven's begun,
May I forget the crown I've won,
While thinking still of—Others.*

*Others—Lord yea—Others,
Let this my motto be,
Help me live for—Others,
That I may live like Thee.*

OUR MINISTRY OF EDUCATION

J. H. Langenwaller Reports on Visit to Ontario, Canada

Ontario lies nestled between the Great Lakes and Hudson Bay and is spotted with a surprising number of lakes, both great and small. It is also skirted by the Niagara and the St. Lawrence Rivers. That makes it a wonderful country from the standpoint of natural scenery.

On the trains and in the cities one soon becomes aware of the fact that this wonderful country is also a land of at least three major languages, English, French and German. This fact suggests a host of problems which have confronted it almost since white men set foot upon its borders.

A recent visit was devoted not to natural resources or points of interest, nor to the differences among men because of a variety of backgrounds, but to a relatively small group of people, most of whom have lived in Ontario for less than a quarter of a century. They are people who have grouped themselves about half a dozen Mennonite churches. Here we find variety also. All the way from rural districts to the midst of the city of Toronto which compares in size with Boston, Massachusetts. This fact also suggests a variety of problems confronting our people and one admires the heroic and determined way in which so many of them set about to face these problems.

The Sunday School Conference held on October 5 and 6 near Niagara-on-the-Lake was well attended by both old and young. The participation was also representative. There was evidence of a desire to learn how to do things the better way. They have had to learn too many things the hard way since they were compelled to flee for their lives from Russia about a quarter of a century ago. One cannot blame them for seeking so earnestly to find a better way for themselves and their children.

The first retreat for youth was scheduled to be held on an experimental form near Port Rowan, Ontario. The eagerness with which the young people of all six churches were looking forward to this event was inspiring. It meant rather long distances—our people in Ontario have the same problems of distance that so many of the groups in the "States" are also facing—but that did not seem to be a particular hindrance. The situation was met with evidences of ingenuity worthy of a great cause such as giving our children the best opportunities possible.

There is a sincere and earnest desire to become better acquainted with our people in the United States. That augurs well for the future of the church and her work for the good of all. Youth has a way of believing that the way to get together is simply to get together. The youth of Ontario is no exception and we may look for some really worth while contributions from them in the days of reconstruction before us.

—An outline study of **Ephesians**, in the form of a neat, concise pamphlet, may be secured free of charge from the Mennonite Publication Office, 722 Main, Newton, Kansas. The outline was prepared by Rev. Jacob J. Enz and is the one used in the visitation of C.P.S. camps and in the study program recommended to the churches.

JOTTINGS

—Rev. **John P. Suderman** wrote from Altona, Manitoba, on October 9: "Since September 1, I have been visiting churches in Montana, South Dakota, Minnesota, and Manitoba, in the interest of missions. I have spoken forty-one times in thirty-five churches and five schools. I spoke at the harvest and mission festivals at the Bergthal churches on September 30 and October 7, also visiting other churches during the week. I hope to get back to Oraibi by October 26."

—**Dr. J. D. Unruh**, President of Freeman Junior College, was the guest speaker at the Home-Coming services of the Menno Church, Lind, Washington, October 14.

—**The Fairfield (Pa.) Church** is participating in an autumn series of union evening worship services.

—**Rev. Willard Claassen** of Freeman, South Dakota, recently held extended meetings in the Friedensburg Church, Avon.

—**John Boehr** is registered at the Reformed Episcopal Seminary, Philadelphia; **Herbert Fretz** is attending Westminster Seminary, Philadelphia; and **Hugo Mierau** is attending Hartford Theological Seminary in Connecticut.

—**The Springfield, (Pa.) congregation** and the Old Mennonite congregation, which worships in the same meetinghouse, had a joint "Home Coming Day" October 14. Rev. Freeman Swartz was the speaker for the afternoon.

—**The Bluffton College Board of Directors** are to meet November 12.

—**The Altoona mission property** was sold to the Salvation Army for \$19,000, according to a report in the **Church Messenger**, Schwenksville.

—**First Church, Newton, Kansas:** On Sunday afternoon, October 21, members brought gifts in kind for relief. After a fellowship supper a farewell program was held for Miss Mary Becker, and Rev. and Mrs. Leonard Hanes who are to take a plane to Colombia, South America, on October 27.

—**First Church, Beatrice, Nebraska,** is taking a survey by card to see whether church members favor building a new church building now. The church has donated a total of 1,141 quarts of fruits and vegetables to Relief and C.P.S.

—**Donation Day at the Mennonite Deaconess Hospital, Beatrice, Nebraska,** resulted in 120 families participating and gifts including 1,100 pounds of potatoes, 500 pounds of flour, fruits, vegetables, and \$175 cash.

—**The Bethel College Church** observed Forefathers' Day on October 14. A note in the bulletin says,

"Our Sunday School curriculum is now set up so that every boy and girl will be privileged to take a serious course of study in such fundamental subjects as The Life of Christ, The History of the Church, O'd Testament History, The Life of Paul, and The History and Teachings of the Mennonites. The courses are correlated with the six months catechetical instruction given each year by the pastor."

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

—The Second Quarterly Conference of the Eastern District was held October 22, and included a paper on "Prayer" by Rev. A. H. Shultz and an evening message by Rev. Homer Leisy.

—Girls who have entered training at the Mennonite Hospital, Beatrice, Nebraska, are: Goldie Ellenberger and Florine Fluckinger, Berne, Indiana; Ruth Dick, Munich, North Dakota; and Erna Janzen, Walton, Kansas.

—The Youth Fellowship, Beatrice, has planned special meetings for this fall and regular work nights and socials for the future. Members have decided to try their skill in leather craft in the near future.

—First Church, Newton, has undertaken the project of a carload of young cows or heifers for relief.

—The Mennonite Bible Mission, Chicago, has a Teachers' Training Class, graduates of which receive a certificate from the Board of Education of the General Conference.

—A temperance film, "Its the Brain That Counts" was shown by the Buhler, Kansas, Mennonite Church on October 14.

—The Gallup Poll declares that 75 per cent of the men of our nation and 33 per cent of the women are smokers.—Fort Collins C.P.S. bulletin.

—Dr. Marden Habegger, son of Rev. and Mrs. Alfred Habegger, wrote from C.P.S. Camp, No. 148, Weaverville, California, September 24, that Selective Service had transferred him there because of the critical need for medical care. The county has only one physician and he is over seventy-four. The next nearest town with medical care is sixty miles away. It is in this area that the heavy gold rush took place a century ago. Dr. Habegger writes, "There are many quite severe medical and psychiatric cases here."

—Fairfield Church, Fairfield, Pa., The booklet "How To Pray" by E. Stanley Jones was distributed during worship services, the theme of which was prayer. Robert Geigley, former relief worker, is to undergo an operation for a detached retina at University of Pennsylvania Graduate Hospital, 19th and Lombard, Philadelphia, Pa. With copies of "The Angelus" distributed among the worshippers, an interpretation of this masterpiece of art was given during the evening worship of October 14.

—Immanuel Church, Barnes Crossing, Saskatchewan, Canada: Rev. and Mrs. Peter B. Friesen observed the twenty-fifth anniversary of their wedding and of their ministry on September 23. In spite of cold and rainy weather the church was filled to capacity. An inspiring program was rendered by members of the local group. Rev. George Elias

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Mennonite Publication Office
Newton, Kansas

gave a short message in German, and Rev. I. Epp spoke in English. He pointed out how Rev. Friesen pioneered in the north and became the nucleus of all Christian activity in this district. A beautiful set of silverware was presented to the couple as a token of appreciation of their services. After the service the ladies served a delicious fowl supper. Everybody present realized the nearness of God throughout the day, and the prayer of our hearts is that the Lord may continue to use them in a mighty way.—Isaac Epp (Thank you very kindly for this news. May more of the Canadian churches send in news, jottings.—Editor)

—**Bulletin, First Church, Nappanee, Indiana:** The church board has endorsed a plan whereby once a quarter a student from the new Mennonite Seminary will bring the message.

—**Bulletin, First Church, Upland, California:** The pastor and his wife, through the invitation of Dr. Kirby Page, are attending a seminar of five Tuesdays, which he is conducting in his own home. This study is proving to be very timely, discussing problems of the present day, political, social and religious.

—**Souderton, Pa.,** J. N. Byler, director of relief for the M.C.C., spoke on the evening of October 21.

—**Aberdeen, Idaho:** Over six hundred quarts have been canned for relief and C. P. S.

—**Rev. David C. Wedel, Rev. H. T. Unruh, and Rev. Ronald von Riesen** were respectively re-elected as President, Vice-President, and Secretary of the Western District Conference at its fifty-fourth session, held October 17 and 18.

The Mennonite

VOLUMN LX

NORTH NEWTON, KANSAS, OCTOBER 30, 1945

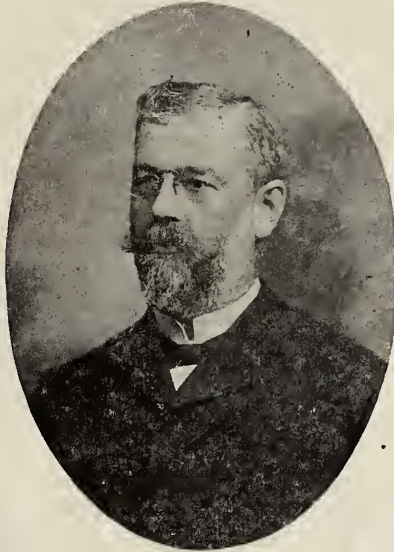
NUMBER 43

They Named It "The Mennonite"

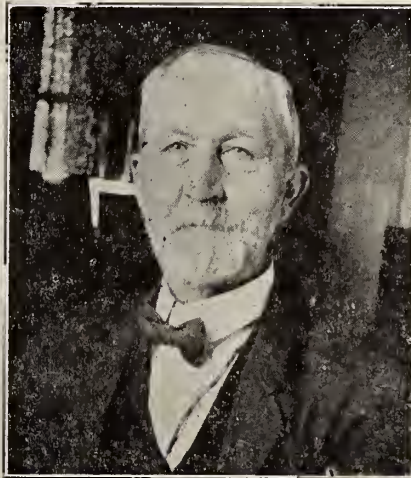
The "Mennonite" was first conceived in the mind of N. B. Grubb, then pastor of the First Mennonite Church, Philadelphia, Pa. Faced with the task of building up "a dilapidated church in a great city," this progressive pastor contemplated issuing an English paper as a means of making his local, pastoral work more effective. Later he wrote, "The need for an English church paper was, however, realized quite early, and the need of the one congregation was acknowledged need of the entire conference." (1)

Riding on the Lake Shore Railroad, between Cleveland and Toledo, Ohio, on November 5, 1884, to attend the General Conference in Berne, A. B. Shelly and N. B. Grubb "discussed the propriety of having an English church paper published in the East, and under the direction and control of the Eastern District Conference." The two men talked the matter over but came to no definite conclusions other than to talk the matter over with the brethren upon their return home. (2)

"On Monday, Dec. 8th, 1884, Revs. A. B. Shelly, A. M. Fretz, C. H. A. van der Smissen and N. B. Grubb met at the home of Isaiah T. Clymer, at Quakertown, Pa., and consulted about the matter. The impossibilities outweighed



N. B. Grubb



Allen M. Fretz

the possibilities and the project was abandoned." (3)

During August, 1885, the matter was talked over once more in N. B. Grubb's study when Allen M. Fretz called upon him there. They agreed to meet once more and then make "final disposition."

This important matter was disposed of on September 9, 1885, when N. B. Grubb and Allen M. Fretz met in the home of William Landis near Quakertown, Pa., and after "sincere prayer" to God for help, direction, and ultimate blessing "proceeded to give formal existence to what struggled for life" in their thoughts. The conceived child had to have a name. So the two brethren christened it "The Mennonite," naming it after the church they loved and whose cause in Christ it was to represent. (4.) The two men decided to order a prospectus of 1,000 copies. These were to be laid before the conference that was to convene at Bowmansville, on October 6. It was hoped that conference would assume publication of the new venture. Should conference refuse, then conference was to be asked for permission to publish it as a personal enterprise. (5.) But conference approved "The Mennonite," and thus this paper began life sixty years ago this month.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"Come to Heaven Singing"

By S. T. Moyer

The passing on of Bro. P. J. Wiens to his heavenly home on June 7, 1945, has removed from our fellowship a pioneer of the work of Christ in India.

Bro. Wiens came to India with Mrs. Wiens in 1906 and finally returned in 1926. Hence he rounded out a full thirty years of service on behalf of India.

When I first came to know him intimately at his Station Mauhadi, I was amazed to learn that he seemed to know the name of every plant, weed, tree, and shrub which grew within miles of his bungalow. If I mistake not, in those days he could read the New Testament in seven or eight different languages. His gardens were full of all kinds of fruit trees.

He pioneered in opening one of the five Mission Stations of our field in India. Starting almost at "scratch" when it comes to workmen, materials and land, only one who has been through this knows what exacting drive and what physical and mental endurance and patience this requires. He was one of the early great builders of the Mission. Two bungalows, a large church, the primary and middle schools, and hostels, a medical dispensary, homes for fellow-workers, all were erected according to the plans and immediate supervision of Bro. Wiens.

He was no less an evangelist. Many years after the Phuljhar field was opened, when he had baptised hundreds, and manned the field with farmer-preachers, erected outstations throughout the area, I was talking with Dr. D. A. McGavran, a most energetic missionary, builder of the Church in India. When people come into the Christian fellowship by the hundreds in the space of a few years from amongst the underprivileged peoples of India, they create some almost overwhelming problems, and difficulties. Before Dr. McGavran I fully justified the work of Bro. Wiens, whereupon Dr. McGavran added,—“Some Missionaries would have let this opportunity slip by, and would have done nothing. It is the everlasting credit of Wiens Sabib that he seized it for the ultimate glory of Christ.” Bro. Wiens was God's instrument to further that work by which today there are thousands of Christians in upwards of 100 different villages.

Beginning 1918 with Mrs. Wiens he would make an annual cold season trip of inspection over rivers, mountains, rocks, roots, through jungles, forests. They would take with them a family of five children, amongst whom were little babies, in a way not every one would attempt, nowadays. During the cold season of 1919 he baptised 108 on such a trip. During a tour of 1921 over 100 were baptised. Such trips would cover a hundred or more miles, and a number of weeks absence from home, the base of supplies.

After he returned to U.S.A. for the last time and the floods came to Mauhadi Station, and trees were uprooted, buildings washed away, bungalows and lives threatened, an old resident of Mauhadi said, “If Wiens Sahib had been here, this would not have happened.”

During his last illness in Newton, Kansas, U. S. A., when he was very weak, another pioneer, Bro. P. A. Penner at his bedside asked him, “Brother P. J., if the Lord should see fit to take you home, what shall I write to the Christians in India.” He replied, “Tell them to come to heaven singing.” One of his last requests was that his friends should not spend money for tokens of appreciation at his funeral, but rather give the money to Foreign Missions. He died as he lived,—for Christ and India.

CURT CLAASSENS TO BE ORDAINED

The Lord willing, Brother and Sister Curt Claassen of the Swiss church, Whitewater, Kansas, are to be ordained as missionaries for India November 11, at 2:30 in the afternoon in the Emmaus church, which has more room than the Swiss church. All mission friends are invited to participate with intercessory prayer for them and the whole work.

Program

1. General song. 2. Introduction, Theodore Roth. 3. Song. 4. Ordination sermon, P. A. Penner. 5. Song. 6. Ordination, D. J. Unruh. 7. Song. 8. Brief addresses by Brother and Sister Claassen. 9. Song and offering. 10. Closing remarks and prayer, J. C. Kaufman.

(The Swiss church is requested to serve with some special music, perhaps two or three songs.) —P. H. Richert, Sec.

A MOISTENED FINGER! An associated Press dispatch from Washington, October 24, began with the words, “An uncertain congress held up a moistened finger for the winds of public reaction today, before tackling President Truman's universal military program.

Have you written your representatives in Washington to let them know of your opposition to peace-time military conscription? Opponents to peace-time military conscription have no time to lose in making their convictions known.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

THE SIXTIETH ANNIVERSARY of *The Mennonite* very fittingly falls in October, which is observed by many churches as Protestant Press Month. During this month attention is called to the importance of the religious press. President Truman has written a letter in which he commends the observance of a special period for the promotion of religious journalism. Roswell P. Barnes writing on "Protestant Press Month" says:

"Every church family should read at least one church paper. This is important for two reasons. First,—our culture is so saturated in secularism that it is important to see the world as it is seen by the editors and writers in religious magazines. Second,—Christians should be informed about the life and work of the Church.

"Our world needs devoted and enlightened Christians and strong churches. We seldom have either without the other. The religious press helps to develop both.

"It must be admitted that few religious periodicals compare favorably in glamour and color with other magazines on the library table. But thoughtful people will realize that the circulation of the church papers is not large enough to produce huge income from advertising, which in turn pays for expensive paper and colors.

"Surely the thoughtful people, those who can make our churches strong, are willing to judge their reading matter primarily on its contents. On that basis, the religious press merits a wider reading."

We believe that Mr. Barnes is right in saying that every church family should read a church paper for the two reasons he gives. The atomic age in which we live should convince us that man's achievements in the secular far outreach his attainments in the spiritual. In America it is not uncommon to live more abundantly physically than spiritually. Secondly, how can church members promote the work of the church if they don't know about it?

Lastly we like his emphasis upon content. It is primarily this which gives a church paper its importance. It is to carry the news of Christ and his Kingdom. The daily newspaper frequently carries the novel, the sensational, without overly much regard for the moral consequences. The religious journal cannot do this. However, it is our conviction that people are genuinely interested in reading that which untangles their lives and makes *The Way* clear and compellingly attractive. We believe that our Lord and Saviour Jesus Christ is great and good news and forever will be.

If you feel that the paper could be improved in some way, then give us specific and workable suggestions. The suggestions of true friends are important to us, and we welcome them.

Today we owe a great deal to those who began the paper while loaded down with other work and to those who encouraged it. In gratitude let us do our bit for the cause they so nobly began.

UNDUE SELF-CONCERN makes for a weary and burdened feeling. God in his wisdom made life so that self-centeredness would not work out for the individual. Christ came to save men from such self-centeredness and its devastating effects to both the individual and society. He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The plow needs to be pulled, that is, the conditions of life must be faced. But the kind of attitude with which they are faced makes for the difference of weariness or rest. Jesus bearing the yoke of life had the same load to pull as others did. The difference was not in the load but in the yoke; His yoke was "easy." Christ suggests that it was so because he was "meek and lowly in heart," suggesting that there were other yokes that were unduly large and awkward thus causing weariness and a burdened feeling. Undue self-concern or considering the self unduly important is a hard and heavy yoke, or attitude, that makes the load of life very hard to pull. "Come unto me . . . Take my yoke upon you, and learn of me . . ." is an invitation to be born spiritually. Spiritual birth means the beginning of a life whose dominant attitude is love. It means beginning life all over again with a different point of view. The old pattern of undue self-concern does not fit. Once self-centeredness was proper and natural in babyhood and on into childhood, and a certain amount of self-love is natural for the adult. But God has so made life that a different pattern is to succeed the one of babyhood and childhood. This transition or spiritual birth is a "must" in God's order of things. The individual who fails to undergo it remains a sinner in rebellion against God who is Love. However, once born spiritually, the individual needs to grow just as a child grows physically. If he has lived by a pattern of self-concern, he must learn to live by a pattern of love. He can take it for granted that his old pattern of undue self-concern had penetrated into every relationship and area of life and that is must now be replaced by a "vital concern for the welfare of other personalities." To come to love neighbor as self is a matter that is far-reaching in both time and area of life. Spiritual birth and growth does away with undue self-concern and brings to the individual rest and life abundant.

The Future of "The Mennonite"

By H. J. Andres

Chairman, Board of Publication

At the time of an anniversary, it is customary and well to review the past, to take stock and inventory of the present, and also to give thought to the future.

Elsewhere in this issue, you will find an account of *The Mennonite*, our official conference publication, which reviews its history to the present time—its sixtieth anniversary. The beginning was not easy, and the going sometimes rough. The language question added its problems. But we have made progress, and today this sixteen-page publication has a circulation of nearly seven thousand. But what of the future?

A certain commercial firm has adopted the well-known slogan, "The future belongs to those who prepare for it." There is no question that our failure of achieving certain results is often due to our lack of definitely planning and preparing for that which we seek to accomplish. But before we can plan and prepare, we must know what our goal shall be.

When we think of the future of *The Mennonite*, we think of it from two different angles, one from the standpoint of circulation and the other from the standpoint of content. When the Board of Publication met in 1941 in connection with the Souderton conference sessions, it set for itself two objectives. The first was to put forth every effort to place a conference paper into every conference home. The second objective was that we, at the same time, improve the quality and usefulness of the materials presented in our papers as much as our resources would permit.

With reference to circulation, it was felt that we could never have full conference coverage unless the individual churches would shoulder the responsibility for their own members. This brought forth the "one hundred per cent subscription plan" and to tell you that the subscriptions to *The Mennonite* have increased from approximately twenty-five hundred in 1941 to almost seven thousand at the present time speaks for itself. This, however, is not sufficient. Our goal can be nothing less than a conference paper in every conference home. If our present rate of increase continues, it is possible that we may substantially achieve this objective by our next conference session.

When we think of the future of our paper with reference to the editorial content, the quality and usefulness of the materials presented, the planning is not quite as easy. The needs, wishes, and desires of our

individual churches as well as the individual members of our churches are so varied. Furthermore, we do not all evaluate the various spheres of conference activities and projects on an even scale. It should, therefore, not be surprising that one and the same article can bring forth letters of commendation as well as letters of criticism. However, in spite of our variation in needs and desires and of our evaluation of conference activities, we can and must still have a certain goal which we try to achieve.

First of all, the editorial policy of our paper is and must remain definitely Christian, using as its motto "Other foundation can no man lay than that is laid which is Christ Jesus," and serving as an inspiration and a guide to the thinking of all of its readers.

Then our paper must promote the activities of our General Conference as well as those of our district conferences and our conference institutions, serving also as an avenue of information on all of these projects. This includes foreign missions, home missions, relief, education, peace, and all other activities undertaken by the conference.

Next in order, we should mention the obligation of our paper to the individual church and its organizations as the Sunday School, Christian Endeavor, and young people's organizations.

Last, but certainly not least, we refer to the responsibility our paper has to the individual family. Our paper must be a family paper, serving old and young alike.

What are our future plans for *The Mennonite*? The answer is, "Our plans are to publish a paper which will best meet the multiple needs and requirements of the various categories enumerated above. It may mean more pages or additional supplements. It will call for additions to the editorial staff and to the contributors.

During recent months, our editor has included a questionnaire in one edition of the paper to ascertain where the deficiencies lie and how some of the needs might be more adequately met. Your reactions are serving as a guide for future plans.

This means that the responsibility does not rest solely with the editor or with the publication board. We appreciate your suggestions and trust that we may work together for the good of our conference and the glory of His kingdom.

"The Mennonite" Is Sixty Years Old This Month

The Eastern Mennonite Conference in session October, 1885, went on record as recognizing "the want of an English church paper, through which our younger members, our young people in general and all such as do not read our German papers, may be made acquainted with our church affairs. It therefore greets with pleasure the prospects of an English paper—The Mennonite—as published and laid before conference by a few of our brethren (see page 1). Conference elected N. B. Grubb, A. M. Fretz, and A. B. Shelly as Publication Committee and guaranteed the costs of the new venture.

Volume 1, Number 1 of *The Mennonite* is dated October, 1885. This six by nine inch, sixteen-page monthly offered the reader: the present motto, a seven verse poem, inspirational articles, "Golden Thoughts," "Sayings from Menno Simon," "Family Circle" column, "For the Children" column, "Scripture Searcher" column, editorial, "Church News" column, "Mission Department," "The Sabbath School" column, "Religious Notes," another poem on "Where Is Your Boy Tonight," death and marriage notices, and advertisements of Mennonite papers and printing.

N. B. Grubb, former farm boy who had studied at Frederick Institute and at Wadsworth and who was now serving the First Church, Philadelphia, became managing editor of the paper. His editorial policy: To reach those who did not read the German church papers with good news which would help to bring them into the right relationship with God, to instruct them in the doctrine and the doings of the church, to promote mission work, and to foster cooperation among Mennonites. Allen M. Fretz, serving in the capacity of what we might term associate-editor, edited five of the divisions named above. Their pay? Conference had said "the committee is to receive the excess of income over and above the cost of publication." There was no such excess.

U. S. Stauffer of Quakertown printed the initial number of *The Mennonite* and all the rest during the time that the paper was the organ of the Eastern Mennonite Conference.

At the end of six years N. B. Grubb declined reelection on the basis of "other pressing duties."

"The Mennonite" from 1892 to 1902

A. S. Shelly was elected into the Publication Committee in N. B. Grubb's place and was forthwith made editor. As a farm boy from the West Swamp congregation he had gone to Wadsworth at seventeen. Later he taught there for twelve years. He returned east to be pastor at Bally and from there edited *The Menno-*

nite had come out with eight pages, nine and one-half by twelve and one-half inches. This made it look more like a newspaper than a magazine. It still contained very little news from the churches. Sunday School and C. E. reports took up much space. Advertizing during these years was pleasantly absent.

The Mennonite was in hot water financially from the very beginning. The cost to the subscribers was only 50 cents, but already in 1889 the editors pled that subscriptions be paid at once so that the committee could "pay what they owe" to the printer. The committee complained, "A number that had bills sent them have never, it seems, taken notice thereof." In 1893 it took \$260.97 to print *The Mennonite* and mail it to 606 subscribers.

After ten years A. S. Shelly gave up the editorial work. A new era was to begin.

. . . From 1902 to 1905

Already in 1893 the General Conference had decided to adopt *The Mennonite* as its official English organ. However, the Eastern Mennonite Conference continued to publish it until 1902, when the General Conference took over its publication. Now for the first time it appeared as a weekly. It had eight pages, ten and one-half by fourteen inches in size. It looked even more like a newspaper than before. Its four columns gave it variety and interest.

Harvey G. Allebach, graduate with honors from the University of Pennsylvania and thirty-three years old, now became editor. His editorial policy: "It shall be our endeavor to present our readers each week with a clean, wholesome, inspiring sheet, full of spiritual reading matter, the ultimate object of which is to be the conversion of souls to Christ and the supplying of nourishing food to those already in Christ. Whatever of an edifying character Mennonites ought to know of their brother Mennonites will appear from time to time. At the same time the paper will cling to the traditions of the past and will thus stand not as a purveyor of news simply, but as a bringer of good tidings of good. The news will aim to be heavenly rather than earthly." The first issue of 1902 carried a C.E. column and the "News of the Week" page gave domestic and foreign news like those of a non-religious journal. Allebach was paid \$500 a year for editing *The Mennonite* and the *Bible Lesson Quarterly*. Because of ill health he had to give up his editorship with the issue of January 12, 1905.

A total of 680 people subscribed to *The Mennonite* by 1902. The price was raised from \$1.00 to \$1.50. The General Conference now footed the deficit bills, which were not always small while the paper was published at Berne, Indiana.

...From 1905 to 1912

I. A. Sommer now became editor of *The Mennonite*. He was the first non-Pennsylvania man to do so. He had a background of study at Wadsworth, teaching, and preaching. He had edited the German church papers for twenty-one years when he accepted the editorship of *The Mennonite* in addition to the load he was carrying.

Silas M. Grubb, son of the former editor, N. B. Grubb, began writing the editorials with the issue of June 21, 1906, and by July 14, 1910, he was made associate editor. Part of his duty was to consist in "securing as many original contributions to the paper as possible."

During this time the paper continued with the same size, type, etc., but much advertising was inserted. Undoubtedly, this was more profitable to the publishers than edifying to the readers. Even train advertising got in. "The Electric Lighted Overland Limited" dazzled its splendour in the issue of January 4, 1906

In the end Sommer had to lay down his editorial work to regain his health. When he quit *The Mennonite* with the issue of December 21, 1911, he said, "On account of much other urging and pressing work he often felt that we would not fully do justice due to this periodical . . ."

...From 1912 to 1915

C. H. A. van der Smissen became editor of *The Mennonite* with the issue of January 4, 1912. He had studied at various universities in Europe and had continued his studies upon his arrival in the United States, also studying at Wadsworth where his father taught. Thereupon he entered the ministry. In 1911 he was called to the editorship of the *Bundesbote*, *Kinderbote*, and *The Mennonite*. No radical changes were made in the paper during this period. In the issue of December 4, 1914, Editor van der Smissen wrote, *The Mennonite* will make a change, the associate editor becoming sole editor. We bid farewell to our friends."

...From 1915 to 1937

Silas M. Grubb came from a rural background and was another Pennsylvania-born editor. He was a son of the founder of *The Mennonite*. He graduated from the Theological Seminary of the Reformed Episcopal Church in 1898. When he came to the editorship in January, 1915, he was forty years old and had both business and ministerial experience. During his editorship he served as pastor of the Second Church, Philadelphia. S. M. Grubb was a vigorous editorial writ-

er. In the issue of January 7, 1915, he wrote: "The paper is, above all things, committed to the divinity of our Lord, the integrity of the Bible and faithfulness to the historic principles of the Mennonite Church. We shall always endeavor to state these doctrines as clearly as God gives us ability to do so and to defend them with all the ability we possess." Brother Grubb had to practice long-distance editing, first from Philadelphia to Berne and later to Hillsboro, Kansas.

With the issue of July 10, 1930, *The Mennonite* shrank to a size of ten and one-half by seven and one-half inches, the present size, for the purpose of making it easier to file. It now again had sixteen pages. By January 27, 1921, one no longer finds the secular news of former days, but on the front page is a column entitled "In Mennonite Circles." The editor encouraged the churches to send in correspondence. A new feature appeared with the issue of November 22, 1923. General Conference in session at Freeman, South Dakota, had decreed that the young people were to have one page in *The Mennonite*. Rev. C. E. Krehbiel introduced the new section and edited it ably until December 23, 1926, when Rev. A. R. Keiser of Dalton, Ohio, took over. He kept up a high standard of work in the section with a number of unique features. The section now numbered several pages. By January 3, 1929, Rev. Keiser withdrew from the work, and Rev. Lester Hostetler contributed "The Christian Exponent Chat" instead until July 10, 1930, when Rev. Keiser resumed the youth section and continued it until 1935, when Amelia Mueller took over. She was succeeded by B. Bergen in 1936. Another new and important feature made its bow in 1923. "The Jottings" appeared on the back page.

In 1934 *The Mennonite* and *The Christian Evangel* of the Central Conference were merged into a bi-weekly of twenty-four pages for the stated purpose of a wider field of influence and for economy. S. M. Grubb and Rev. William B. Weaver were co-editors. The arrangement ended with the issue of December 17, 1935, when Editor Grubb wrote of the "temporary arrangement designed to meet the situation brought on by the depression," and said, "Now that the emergency is past and we can look into the future with clear eyes there is not so much need of a joint publication." Perhaps, the long distance editing and divided responsibility of two over-worked men made short work of an arrangement that could have seen happier days. *The Mennonite* became again a weekly of sixteen pages.

By the end of 1936 the paper had 1,600 subscribers. The depression days had been hard on it.

At the end of 1936 Silas M. Grubb retired from a long editorship of *The Mennonite* with the words, "I have learned that it is difficult, if not altogether impossible, to hold down two jobs and do my duty by both of them."

Dr. J. R. Thierstein, long-time teacher and professor in our colleges, became the new editor. He was the first layman to edit the paper. He also had the distinction of being foreign-born and of having earned a Ph.D. degree. Furthermore, he was unique in assuming the editorship at an old age, namely seventy. But he was far from lethargic. With his passion for work he often worked late into the night. He edited *The Mennonite* vigorously and put more publication write-ups into it than it had seen since the days of N. B. Grubb. He succeeded in raising the subscriptions in three years from 1,600 to 2,500. Besides this he worked on the new *Hymnary* and other projects. He actively promoted church correspondence and gave Christian education a prominent place.

The paper was now printed at the Bethel College Press, and after shaking off a huge debt, it finally managed to escape from the red. Mission numbers now appeared quite regularly. B. Bargen resigned as editor of the youth section, and R. Weinbrenner took up the work January 10, 1939.

Dr. J. R. Thierstein passed to his reward May 8, 1941, the first editor to die in the harness of editing *The Mennonite*. Previous to his death Miss Mary Becker had given valuable stenographic and other assistance to the editor, and she now assumed the work and carried it ably on until October 21, 1941.

... From 1941 to the Present

Reynold Weinbrenner, the present editor, assumed the work with the issue of October 21, 1941. Some changes that have been made during this period are: 1. Editorial page moved from the front to the third page and a bit of "dressing" applied on the front page. 2. Financial statistics published quarterly in tabulated form instead of monthly in untabulated form. 3. Jottings and other items in 8 point type. 4. Omission of Sunday School and C. E. material and Devotional Messages, which were no longer widely read. 5. The use of more cuts.

During this period subscriptions have risen from 2,500 to 6,700 at present. The 100 per cent subscription plan has appealed to the churches, and forty-nine churches in thirteen states have adopted it. Others have declared their intention to adopt the plan with the coming year.

We are now very happy to announce that Esko Loewen will take over the editorship of the Mennonite Youth section, beginning with the issue of November 6.

The Mennonite is sixty. Let's hope that for it, "Life will begin at sixty." —R. W.

Key to Numerals on Page 1

1. *Mennonite*, Jan. 2, 1902, p. 2. 2. *Mennonite*, Jan. 1, 1925, p.4. 3. *Ibid.* 4. *Mennonite*, Jan. 2, 1902. 5. *Mennonite*, Jan. 1, 1925, p. 4.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Close Memorial Mennonite Church, Altoona, Pennsylvania

In 1916 Bethany Mennonite Mission was conducted in Altoona, Pa., by the Eastern District Conference. This work was taken over by the Home Mission Board of the General Conference in 1917 and named Memorial Mennonite Church. Rev. Jacob Snyder, Roaring Spring, Pa., was the leader of the mission group at that time.

The Mission has had a checkered career all these years. At times it seemed that the spiritual fires were burning brightly and the work was making progress; when as it seemed, over night, a very different spirit would be at work. Membership and attendance at worship and Sunday School varied greatly from time to time. Workers would become discouraged and seek work elsewhere.

As we look back, 1929, no doubt, marked the high point of the Mission. It was in that year that the Eastern District Conference was entertained in this church.

The gospel was faithfully preached these many years, people were invited and urged to come. They came, but many stayed only a short time and then dropped out.

The same kind of unresponsiveness could be cited in respect to church offices. When there is so little appreciable willingness on the part of local members to assume responsibility and leadership, it is well-nigh hopeless to build up the work. There were few, one is compelled to say, very few exceptions of those who took responsibility, and these were often compelled to leave the work because their work took them elsewhere. When adults, such that professed faith in Christ, absented themselves from Sunday School, growing boys and girls soon followed the example of these older ones and no matter how gallantly the Mission workers labored, the loss equalled and often outnumbered the recruits they could bring into the School.

In the year 1941 the Board weighed the matter seriously, whether to continue the work or to close it. It was, however, decided to keep on, and Board members gave more time and effort to the Station by visiting the church more often during the pastorates of Rev. and Mrs. Emerson F. Slotterback and Rev. and Mrs. Delbert E. Welty. In spite of all that was done, in the face of sound, faithful, gospel preaching, the local response was diminishing.

Early in the summer of 1945 Rev. and Mrs. Welty asked the Board to be permitted to leave the station.

The Board then had to make a decision what to do next. It is useless to try to keep someone who feels that there is a decreasing response to the call of Christ, so the Board accepted the resignation. An-

other decision was reached reluctantly, that was to close the work with leaving of the present workers.

Congregational Meeting, August 29th

On Wednesday evening, August 29, a meeting was held in the church, when two members of the Board, Rev. John Plenert and Rev. A. J. Neuenschwander, were present. Rev. Plenert brought a devotional message from the first Psalm and after that the service was turned into a business meeting. Although the meeting had been well announced, there were only a very small number present. Rev. Neuenschwander, Secretary of the Board, had charge of this part of the meeting. Rev. Welty read his resignation to the group. It was explained that the Board had already acted on the resignation and accepted it, whereupon the group took similar action. The decision of the Board to close the field with the departure of the present workers was then announced to the small assembly. Amid tears the few present admitted that the response was such that it must have pained the workers and the Lord often. Finally the Deacon got up and said, "Brother and Sister Welty did not fail. They labored faithfully for the Lord, it is our people that failed." One could not but think of the Lord's words in Matthew 23:37 when he said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The Repair Program

During the past two years a number of repairs had to be made to keep the property in good shape. Rev. Welty carried out this program and did a good job. First, the old frame church building, on the back of the lot, that served as garage, had to be torn down. Part of the lumber was used to build a two-car garage, and the balance was used in building the addition to the Napier parsonage. Second, for a long time the church roof leaked near the chimney. Professional roofers tried to make the repairs but failed. Finally Rev. Welty went to work and succeeded to mend the roof. Third, the interior of the building needed something, either to be redecorated or a new insulating ceiling needed to be installed. It was decided that it would be more economical to put in the new composition ceiling and paint the walls. When this was completed, the pews, pulpit furniture and wood work were varnished to complete the beautification of the sanctuary. Fourth, the outside wood work needed paint and this was done. Previously the Worker's Home had been redecorated, some alterations had been made, and the kitchen was modernized. Everything is in the finest state of repairs and preservation.

With the closing of the work about the first of October, the Board put the property up for sale and engaged a good Real Estate firm to take care of the transaction.

Are All the Efforts Lost?

We as a Board do not believe that the efforts for the Lord are lost. Many of those that attended at one time or another and have received spiritual help

have moved elsewhere. We believe that a goodly number of these have been saved as a result of the years of preaching and presenting of Christ as the only Saviour. The Word of God says "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."—A. J. Neuenschwander, Secretary

1945 CHRISTMAS PROGRAM MATERIAL

Recitation and Dialogue Books

Meigs Christmas Selections No. 10 .....	.25
*Rodeheaver Christmas Helper No. 33 .....	.30
*Christmas Treasury No. 56 .....	.30
Christmas Treasury No. 55 .....	.25
Practical Christmas Helper No. 3 .....	.25
Standard Christmas Book No. 6 .....	.25

Cantatas and Pageants

*Keeping the Christmas Glow (for young children) .....	.30
*Let us Adore Him (pageant) .....	.30
The Wisest Wise Man (pageant) .....	.30
Star & Desert Sand (cantata-pageant) .....	.35
Carol of Bethlehem (Cantata for choir) .....	.35
One Star to Follow (cantata for choir, with young people) .....	.35
Worship at the Manger (cantata drama) .....	.35
The Great Light (story cantata) .....	.40
*Following Yonder Star (Cantata Pageant) .....	.35

Carol Books

*Christmas Carols & Chorales .....	.10
Rodeheaver's Christmas Customs and Carols .....	.25
Christmas Carols New and Old .....	.25
New Christmas Songs .....	.15 each or 2 for .25

Christmas Services

(all services listed include a page or two of recitations poems, and other helpful material.)

Ange's of Peace .....	.10
Peace on Earth (for the Sunday School) .....	.10
The Holy Night (with selections for the choir) .....	.10
The Guiding Star (with selections for the choir) .....	.10
Glad Tidings (with selections for the choir) .....	.10
Star of Bethlehem (for the Sunday School) .....	.10
*Christmas Memories (using well known Christmas carols) .....	.10
Tidings of Christmas .....	.10
Master Christmas Service No. 1 (in two parts) .....	.10
Master Christmas Service No. 2, with short playlet) .....	.10
For Jesus Birthday (for younger children) .....	.15
Love Divine (with selections for the choir) .....	.10
*God so Loved the World (for children) .....	.10
*All my Heart this Night Rejoices (for children) .....	.10
And it Came to Pass (for children) .....	.10
*Candles for Christmas (for the Sunday School)10

* indicates new 1945 publications.

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Mennonite Youth

"A United Mennonite Youth in Christ"

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Meet the New Editor --- Esko Loewen

This is to present your new editor. Readers who know Esko will read the words he writes as if they were spoken and visualize him as he usually grinds them out in his own deliberate and friendly way. Those who know him not, should in order to appreciate the weekly, four-page section of *The Mennonite* which he will begin to edit in November. At present Esko is Educational Director of the Farm and Community School sponsored for the off-time hours of the group at the Lincoln Agricultural unit, C.P.S. No. 106, 3605 Holdrege, Lincoln 3, Nebraska. His home is in central Kansas. After release from CPS Esko plans to return to the home farm and then study at the Mennonite Biblical Seminary.

Picture Esko, twenty-eight years old, bony framework, semi-bald with the few strings falling on his ears—as he sits behind the typewriter, thoughtfully pecking away on his old typewriter, trying to get out the script for the paper. This will be the third major editorship assignment for him. During his time at Bethel, 1936 to 1941, he served one year as editor of the student paper, *The Bethel Collegian*. Two of his four years in CPS were spent at the Mennonite Central Committee headquarters as editor of the *CPS Bulletin*, well known to all CPS men. Although this is not his first editorship, he feels deeply the responsibility of this present task, he asks your prayers,

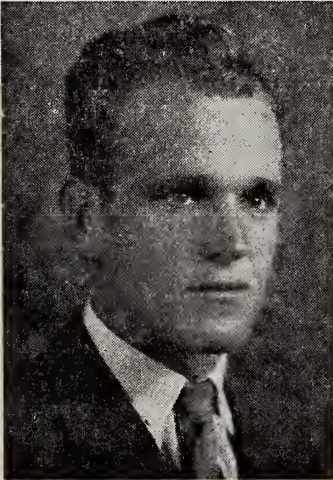
and keenly desires to be led by the Holy Spirit in this task.

Meditation, thinking on things in terms of their spiritual value, is very much a part of Esko's life and to read his writing in this spirit is essential to understand it. This basic habit gives his words the deep ring of sincerity that you will learn to appreciate. He likes to read much and of a wide range—from theology to cartoons. Wherever he lives, he soon owns a radio, record player and thus interests others in good music too. You will note this appreciation in his writings. He is one who loves the out-of-doors, hikes, farms; you will find many figures in his writings that refer to such.

To know Esko to some extent at least one must know his exploring, creating nature. If you make a suggestion that strikes him, he's likely to say "That's a good idea. Why don't we do something about it?" And after careful deliberation something usually happens. So many little things in his experiences were begun in this way—driving an old Model T to Estes Park and up Trail Ridge Road where he attended the Christian youth conference, taking a Christmas vacation trip to see the South, to visit a rural mission in the Ozarks, volunteering a summer of work in Maine to help in a tornado devastated area, and even building his own two seated bicycle. We hope he brings this creative spirit of youth into this youth section.

The appointment of Esko was made by the Young People's Union Executive Committee and approved by the Board of Publication as recommended at the June meeting of the YPU. In addition to the weekly pages he will be responsible for the quarterly supplements which will give special emphasis to subjects of vital importance to Mennonite and other Christian youth. It is the sincere prayer of the YPU Executive Committee that the *Mennonite Youth* can be vitalized, built up over a period of time, so that youth will have a confidence in its helpfulness and look forward to reading it each week. We appeal to all our Mennonite youth, all youth group advisors, to help dedicate this section to meet the needs of our youth so that we as youth can be united in service for Christ. We shall welcome your suggestions.

— Elmer Ediger, President of the Y. P. U.



Esko Loewen
New Editor
of the
Youth Section

PURPOSE

(Recently there came to our attention the following statement of purpose as defined for the young people's organization of the Middle District Conference and as published in their district paper, "The Vnepress." We think it is so well put that many readers will be interested in it. It was written by Rev. Jacob Enz of Nappanee, Indiana.)

"Progress" was the title of our last editorial. We were glad to note evidences of progress in our Middle-District Y.P.U. Progress implies measurement; all measurement involves an invariable standard. By what standard are we progressing? What is our goal or purpose?

Are we just another denominational young people's organization with vague objectives? Sometimes we get the impression that organization has almost become oppressive in every phase of our culture. The obvious reason for this is that objectives are not specific and demanding enough.

To determine whether our objectives are demanding enough let us clarify them. The name of our organization sets forth the basic objective. We are a geographically and denominationally determined group of young people united to set forth the way of Christ as seen through the eyes of a Mennonite. This last point is important; it sets us apart. *And let us make no mistake about its being legitimate.* A denomination exists actually or supposedly because it makes a contribution to Christendom which has been lost to the main stream of that larger body. One glance at Christendom and the world today is sufficient to show that our Christianity would be bereft of something infinitely precious if the testimony of the peace churches were withdrawn now. The Mennonite Church together with the few peace churches and her young people have a world-wide task! It is not to make Mennonites of the whole world. It is rather to give testimony to the world that *Christ is Lord of all of life* in all of life's relationships or under any conditions whether in war or in peace. This means that we will never be satisfied as a denomination as long as the Gospel, the missionary program, or the educational program of the Church of Jesus Christ leaves out the unconditional law of love as set forth by Jesus Christ but which has been forsaken by the Church at large. The main business of the Church in all its aspects will always be the salvation of souls, but it must be *total* salvation.

This is the unique challenge of Mennonite youth. If we fail ours will be the greater judgement because we have had greater light. On this conviction we build specific objectives. Out of this conviction grows our stress of C.P.S. and Relief in our budget. Out of this conviction we seek to unify our groups through Retreats, youth conferences, and the visitation work of our field secretary and president. Out of this conviction let us unite to keep the torch of Jesus Christ as Lord of all of life burning brightly—our purpose!
—Jacob J. Enz

QUOTE

Russell L. Dicks, Chaplain at Wesley Memorial Hospital, Chicago:

"All that the physically handicapped ask is a chance to overcome the difficulty and not to be further burdened by the attitudes, sympathies and sentimentality of the non-handicapped. The only person who is really handicapped is one who thinks he is—it is not what happens to us that is important, but what we do with what happens to us."

Rev. Bernard Iddings Bell, Episcopalian clergyman:

"Let a nation have its heart so set on its own domestic comforts that it does not hear the cry of other people in sore distress and it will soon find itself in Hell."

D. W. Bittinger, Editor of the "Gospel Messenger" on strikes:

"Problems can be solved best when, with a reciprocal interest in one another's welfare, we sit round the council table and iron out the difficulties. Problem solving is always more a sharing than a demanding process."

"Infantry Drill Regulations" published by the War Department in 1925:

"The one aim of military training is success in battle, or victory—which means, disposing of your enemy as quickly and effectively as possible. The most successful soldier is the one who kills and disables the most opponents."

Rev. J. E. Entz, Elder First Church, Newton, in church letter of October, 1944:

"As I look out of the window I see the golden and red leaves falling. There is only a gentle breeze, but the slightest swaying of a branch causes hundreds of leaves to tumble toward the earth. . . there is a feel of death in the air; dead leaves falling, all fruit gathered, gardens gone, flower beds brown and bare, sky gray—the end? Oh no! I glance through another window and see a greening wheat field—a promise of life."

Frederick C. Kempner, international lawyer of New York:

"The peoples of Europe are calling upon us for help. We hear their call and are anxious to do all we can. But material support, however essential, cannot cure their disease. We must aid them, but not with goods alone. We must convince them 'what to do with Germany' is no longer the central, much less the sole issue; that Europe's resources must be pooled, political boundaries bridged, not enforced; that every attempt at self-sufficiency is suicidal, every policy of national prestige a luxury no country can afford; and that charity and tolerance benefit those who practice them no less than those toward whom they are shown."



**ONE
WORLD**

"For God so loved the world."

"We look forward to the day when the United Nations Organization will displace the anarchy of competing and unrestrained sovereign states. . . We believe the treatment of Germany and Japan and aim to bring these nations at an early date into normal relations with the world community. . . We desire to be associated with Christians everywhere in the task of making the United Nations Organization an effective instrument for the removal of the political, economic, and social causes of war, for the peaceful settlement of disputes and the achieving of justice in international relationships. . . . The world's most pressing need is the pouring of the spirit of God's everlasting love upon all flesh. . . . We proclaim again and yet again our citizenship in a kingdom that is without geographical or racial division. We are one in Christ and our prior allegiance is to Him whose we are and whom we serve.—From a message to Christians in all lands by The Federal Council of Churches, The American Committee for the World Council of Churches and the Foreign Missions Conference of N. A.

Little is being done as yet to get relief to sufferers in either Japan or China. The churches of Christ should move quickly into this area of opportunity." So says D. W. Bittinger, Church of the Brethren editor.

"Nearly two thousand Chinese students are now in the colleges and universities of the United States. These have been sent by the Chinese government or by the Christian institutions and societies of China."—D. Carl Yoder.

The premier of Japan recently invited missionaries who remained in Tokyo to his home and apologized for their "inconveniences and unpleasant experiences" during the war and expressed the hope that they would remain in Japan to help lift what he termed the "severely deteriorated morality" of the Japanese people. So reports the *Christian Century*.

Clarence Picket of the American Friends Service Committee, in a recent letter to President Truman, warned that the people of the East will watch how America treats Japan "to see whether we manifest in our conduct those principles of justice, humanity, and respect for the individual for which we have fought and sacrificed."

Most of the babies born in Germany during the last two years are expected to die. In one town ninety-nine out of 108 babies born in July have already died. This winter Germans may receive on the average

twenty-five pounds of coal per person for both cooking and heating. So reports a staff member of the World Council of Churches.

"At least 20 pacifists or pacifist sympathizers won seats in the British Parliament during the Labor Party sweep last summer . . ."—*The Reporter*

With the official approval of President Truman and General MacArthur, a deputation of four high ranking Protestant church leaders left New York October 19 by plane for Japan to confer with representatives of the Japanese Christian Community on the common tasks of the churches of the two nations during the period of reconstruction and to study the relief and rehabilitation needs of the churches in Japan.

MENNONITES THE WORLD OVER

By Cornelius Krahn

The Fate of a Family: Jacob Rempel studied in Switzerland and returned to Russia to become the Elder of the Grunfeld Church and to teach Bible. In 1925 he was delegated to the Mennonite World Conference in Switzerland but because of his Russian citizenship was not admitted to that country. In 1929 he and his family were ready to leave for Canada, but he was arrested and sent to a concentration camp instead. From there he escaped but was sent back again in 1936 and died in camp. Mrs. Rempel and the children were taken along with the retreating German army. She is now with a Mennonite family in Lautenbach near Heilbronn in Germany. One of her sons is in Italy. Rev. Rempel was one of the outstanding Mennonite ministers and leaders during the crucial times after the Revolution.

Elder Bruno Ewert From Heubuden Writes: The Heubuden Church was one of the largest Mennonite churches of Prussia. Word has been received from Bruno Ewert, the Elder of this church, who along with most of his congregation is now in Denmark where they are scattered in many camps near Copenhagen, that he takes lists of names from camp to camp helping people to find their relatives and friends. Great joy is being expressed at the arrival of C. F. Klassen and the willingness of the American brethren to help them. If you have relatives among the Mennonites in Denmark, contact the M.C.C. about the possibility of helping them.

Do Mennonites Have a Theology? Some say they simply have a way of life. E. Stauffer claims the early Anabaptists had a theology. He says that it centered around martyrdom, that is, they believed in a three-fold baptism—by spirit, by water, and by blood. Their living and thinking proved them willing to suffer for the cause of the Lord, not passively, but aggressively. **The Anabaptist Theology of Martyrdom** was first published in German in 1933 and has now been translated into English and published in the July issue of *The Mennonite Quarterly Review*. This, no doubt, is one of the best attempts that has been made to analyze the essence of early

Anabaptism that has recently appeared in English. **A Mennonite Aesop:** I. A. Krylow (1768-1844) was a Russian Aesop. Old and young love his fables. They are read and enjoyed in all schools. The Mennonites of Russia took such a liking to them that Peter J. Klassen, now in Canada, has translated a great number of them from the Russian into German and Low German. A collection of thirty-five fables illustrated by the translator can be obtained from him (Box 75, Superb, Saskatchewan) for one dollar.

RELIEF

Work Among Mennonite Refugees in Europe

The interest and concern of North American Mennonites for Mennonites in Europe who have been displaced by the war continues to be represented by C. F. Klassen of Winnipeg, Manitoba. Bro. Klassen at the time of this writing is on his second trip into Germany to further investigate the situation of Mennonites from Russia who have been interned there.

Bro. Klassen, from August 30 to September 11, visited internment camps in Denmark where thousands of Mennonites from East Prussia and Poland are confined. The following report provides a brief account of Bro. Klassen's visit to Denmark:

"During the next few days I learned to know more about the refugees and their sad story. Their registration is not finished as yet, but according to estimates there are approximately 300,000 German refugees from Prussia. These 300,000 people are kept in about 600 camps located over the entire country of Denmark and the Danish Government has quite a problem on hand. After five years of German occupation, the sentiment of the population is not pro-German at all, as you may imagine. When you add the fact that it costs the Government around one million kronen a day to maintain these refugees, you can readily understand that the authorities are anxious to see them leave the country. As it looks at present, they will have to classify them according to their political views and past behaviour. In the meantime we are on the alert to help them as soon as conditions permit. . ."

Tomato Puree Arrives in Holland

One hundred cases in tomato puree which were shipped from New York on July 17 have arrived in Holland, according to a recent announcement. This is the second shipment of food, sent through the Mennonite "Food for Relief" program, to arrive in Holland. This entire shipment was donated by the Glick Seed Farm Cannery, near Lancaster, Pa.

Christmas Packages Shipped

Mennonite and Brethren in Christ groups prepared and donated 6,208 Christmas packages during the past few months for needy families in Europe and Asia. These packages were sent to New York during the past week where they will be pre-

pared for shipment abroad by the Church Committee for Overseas Relief. The contents of the packages consist for the most part of non-perishable, concentrated foods and have been given as a token of Christian remembrance and fellowship. The packages will be distributed through Protestant churches at Christmas time.

Anyone still holding incomplete packages should complete them and send them to Akron as soon as possible.

Tools and Utensils for Relief

Initial donations of tools and utensils for relief are being received. It is urged that shipment be made as soon as collection by local groups is completed so that preparations for export may be gotten under way at an early date. Please note the following changes from the earlier announced instructions: (1) Tools and utensils for relief will now be handled at the warehouse at East Petersburg. Shipments should be addressed to Mennonite Central Committee Warehouse, East Petersburg, Pa. Correspondence should be addressed to the Akron office. (2) All tools and utensils should be thoroughly cleaned and repaired but **need not be oiled or greased.** Rustproofing will be done at East Petersburg.

Relief Donations

C.P.S. assignees in Mennonite camps have given liberal money donations to War Sufferer's Relief. In a period of ten months—December 1, 1944, to September 29, 1945—a bit more than \$11,000 was given. Three of the units, Denison, Greystone Park, and Ypsilanti, gave over \$1,000 each during this period and Belton approached the figure. Several of the smaller units in proportion to their size gave with equal liberality.

The Mennonites in Mexico have indicated their desire to help along in the relief program. The following letter was received recently at Akron: "I am enclosing therewith a letter addressed to the Mennonite Central Committee together with a bank draft for \$1,565.00 which our community has collected as a contribution, although on a small scale, to help relieve the terrible suffering created by the horrible war in Europe." This contribution was made by the Durango Colony in the State of Chihuahua, a community of Old Colony Mennonites and the largest in Mexico.

Relief Briefs

The London office has been able to purchase two 3-ton and two 1-ton Ford trucks in England for use in providing transportation for Mennonite relief units in France and Holland.

Mary Emma Showalter is transferring from the Middle East to England where she will serve as dietitian at the London Center.

Harry Willems and **Cornelius Dyck** arrived in London, October 16. **John Fretz** and **Siefried Janzen** arrived in Paris about the same time.

C. P. S.

Discharges from C.P.S.

Selective Service is proceeding to discharge a certain number of C.P.S. men but has indicated that no announcement of a definite plan for release will be made. At the present time, assignees thirty-nine years of age and over with at least two years of C. P. S. experience, are being discharged. Seventeen from Mennonite camps have received their release papers during the present month. It is believed that the group to be processed next will be men thirty-five years of age with two years of experience. After this men with four years of camp experience will be considered. While these groups will be discharged on the basis of age and length of service, consideration is also to be given to dependency and hardship.

Veterans and Demobilization of C. P. S.

The attitude of one veterans' organization, the Veterans of Foreign Wars, toward the demobilization of C. P. S. men was revealed by a resolution passed at their national convention held in Chicago recently. A part of the resolution is as follows:

"Whereas certain citizens of the United States have refused to bear arms or otherwise serve in the defense of our country against its enemies . . . Therefore be it resolved . . . that we protest the early release of any so called conscientious objectors and furthermore we are strongly in favor of not releasing any of the said so-called conscientious objectors until all of our fighting men have been returned home and discharged from military service . . ."

Sugar Points Available for C. P. S. Canning

The Akron office has a considerable balance of C. P. S. canning sugar ration points on hand. These points would be available for making jams, butters, and preserves. Any persons or groups wishing to obtain additional canning sugar points for such purposes or other canning for C. P. S. may secure them upon request.

Friends C. P. S. to Be Concluded by March, 1946

The C. P. S. Committee of the American Friends Service Committee recently reached a decision to terminate their part of the C. P. S. program by not later than March 2, 1946. The basis for this decision was the feeling that their responsibilities ended six months after the signing of the Japanese surrender. Because of this action, it has been reported that Selective Service is considering plans to take over A.F. S.C. camps and units as of March 2, 1946.

C. P. S. Briefs

Two of the Lincoln C. P. S. units have recently been approved for an increase in camp strength. The unit at Malcolm is to receive seven additional men and the Two Rivers Nursery project at Waterloo five additional men.

Richard Weaver, formerly an assignee at the Harrisburg State Hospital, made his transfer to the smoke jumpers camp at Missoula, Mont., by flying a plane which a group of C.P.S. men at Missoula

had purchased to learn flying during their off-time. Richard is assigned to the camp as camp clerk, but will give spare time to flight instruction.

OUR MINISTRY OF EDUCATION

By J. H. Langenwalter

WHAT JESUS TOOK FOR GRANTED

Jesus was a sower of good seed rather than a mere giver of information. He expected results. For that reason He took certain things for granted in those who set out to follow Him.

A. Jesus took for granted that His followers were willing to learn. He called them disciples—people who were willing to be disciplined.

B. Jesus also took for granted that His followers would not try to counterfeit great values. They were to seek to be right in the sight of God rather than to seek the approval of men. Matthew 6:1.

C. "Wherefore thou doest alms," Matthew 6:2, when you do good. There is no command to do good. There is simply the implication that they would do good, they who had followed Him up the side of the mountain to hear what He had to say to them. Their danger did not lie in the direction of doing no good but of undertaking to do it in the wrong spirit.

One reason why the words "alms" and "charity" have lost so much of their meaning is because people have not heeded the admonition of Jesus to undertake to do good in the right way. Doing good as a matter of hard duty or in order to gain the praises of men is an attempt to counterfeit a great idea which God has implanted into the spirits of people. That robs those, who undertake such a perversion of the intent of God, of the finest fruits of their deeds. They reap no satisfying reward.

D. Jesus took for granted that His followers would pray—take an attitude of consecrated, expectant effort God-ward. Again there is danger of substituting false motives for an attitude of true gratitude and thus counterfeiting a great experience provided for the good of human beings. Prayer can neither be sanctimonious begging nor can it be a hypocritical show and represent what Jesus had in mind in what we call the Lord's Prayer. His Spirit makes of prayer a healthful, wholesome exercise which lies mostly beyond the depth of many to appreciate.

E. Jesus did not ask men to "fast" He took for granted that those who followed Him would have the sacrificial spirit. That is what "fasting" was supposed to represent before it had lost its real meaning through hypocrisies of the religious leaders of Jesus' day. Men were to learn again that a great undertaking calls for a willingness to "pay a price"—to sacrifice.

Sacrifice is a great Christian virtue, provided it is not imposed by others. Failure to appreciate this fact has been a great hindrance in the progress of real Christianity.

COLLEGE NEWS

BLUFFTON COLLEGE

The first of a series of four musical concerts was given in the Ramseyer Chapel on Tuesday October 23. This was given by the Leola Turner Concert Company of the Chicago Opera Company. Other concerts include Franz Bedfors, pianist, January 7; the Guardsmen-Male Quartet, February 25; and Myron Carlisle, baritone, April 5.

Rev. Paul Shelly visited the Medaryville C.P.S. camp on the visitation program sponsored by the Home Mission Board. Pres. Ramseyer recently visited the Cleveland and Ypsilanti units on the same program. Progress is being made on the North Central Association study. The subject selected is, "God, the Integrating Force of the Student's Curriculum." Five special faculty meetings have been organized. Dean Schultz is chairman of the study.

BETHEL COLLEGE

An audience of 2,500 enjoyed the artistry and excellence of the Roland Hayes concert on October 19. The second number in the Memorial Hall Series will be Ruth Bryan Owen Rhode, lecturer and diplomat, appearing on December 10. Made possible by the series is a lesser group of numbers, free and open to the public, but usually scheduled for lengthened chapel periods. Rhys Davis, British Labour M. P., was the first of these on October 15 and a week later Donald Scott-Morrison, pianist and harpsichordist, gave a "Conversational Concert." Jerome Davis will appear next, speaking on Russia on the evening of November 26. The Rev. George Buttrick, New York City, has been announced for the Booster Program in April. The A Capella Choir made its first public appearances this fall during the past week, singing on Founder's Day and the Western District Conference. Students from among these fifty-two voices, selected by Professor Hohmann, also make up the Sunday morning church choir.

THE READER SAYS:

BEGIN EARLY

Editor, **The Mennonite**:

Greetings. I have just read in **The Mennonite** your editorial on Childhood Impressions. It was interesting to me since I have also made some observations along that line. In a Christian home there was a tiny baby boy. The parents never had daily devotions without the presence of their little boy. Pictures of Jesus were often used to tell Bible stories. At eight months the baby recognized Jesus to be his friend. At the age of seven the boy was converted and to this day at the age of thirteen he is well grounded in his faith. Some child Psycholo-

gists have said that parents will give to their children one-half of all they ever will impart to them, before the child is three years old. Other observations also indicate that the average child receives his impulse for becoming a Christian at or near the age of twelve years. If he does not become a Christian at that age, the impulse is repeated at fifteen or eighteen (every three years) but every time it is weaker, until it rarely ever comes back. These facts show how important it is to begin the Christian training early.—**John P. Suderman**

In 1926, prominent citizens of fourteen countries signed a manifesto to give substance to President Wilson's earlier proposal to make conscription illegal in all countries affiliated in the League of Nations. This plea read:

"We call for some definite steps toward complete disarmament and the demilitarizing of the mind of civilized nations. The most effective measure toward this would be the universal abolition of conscription. We, therefore, ask the League of Nations to propose the abolition of compulsory military service in all countries as a first step toward true disarmament. It is our belief that conscript armies, with their large corps of professional officers, are the grave menace to peace. Conscription involves the degradation of human personality and the destruction of liberty."

JOTTINGS

—\$7,608.45 was the total of the thank offering brought by the **Menno Church, Lind Washington**, an Home Coming and Harvest Thanks Day held October 14. Amounts given for various purposes were as follows: Relief—\$2,706.50; C. P. S. —\$727.50; Home Missions—\$304.50; Foreign Missions—300.50; Building Fund—\$1,400; Bethel College—\$592.50; Freeman Jr. College—\$332.50; Mennonite Biblical Seminary—\$510; Minister's Pension Fund—\$118; Missionary Pension Fund—\$171; Boards of Publication and Education—\$70; Mission School in India—\$260; Salem Mennonite Hospital—\$51; Miscellaneous—\$118.45. This, the fifth consecutive Home Coming and Harvest Thanks Day, was attended by a record-breaking crowd. Dr. J. D. Unruh, President of Freeman Junior College was the special speaker. He spoke on "Our Christian Hope" in the forenoon and on "Christian Education" in the afternoon. The church was most beautifully decorated with potted chrysanthemums, gladioli, and other cut flowers. Special music was furnished by the young people and a bountiful fellowship dinner was served at noon by the ladies of the church.

—**Immanuel Church, Los Angeles**, has asked Katheryn Ragolsky, a member of the Reedy Church and candidate for foreign missions, to visit the community until a permanent worker is obtained. Dr. John Hubbard of the Bible Institute and Secretary of the Pacific Office of the African Inland Mission, ordained Dorothy Schroeder, who is leaving

for Africa.

—**The Mennonite Aid Union of Kansas** will meet at Hillsboro, November 1.

—**Rev. John P. Suderman**, after visiting churches in Manitoba from September 29 to October 14, returned via North Dakota and Montana to the mission field in Arizona.—Contributed by Benjamin Ewert.

—**Rev. Howard G. Nyce** is to conduct meetings in the Freeman College Auditorium from November 9 to 11. The meetings are sponsored by the Mennonite Ministerial Association of the Freeman community.

—**Wisner, Nebraska:** Two days long to be remembered are October 20 and 21 when Rev. Erland Walther and family were in our midst. His preparatory sermon for baptism and communion was on "The Wonderful Gift of God Through Grace." The communion sermon was on "Around God's Family Table." A very encouraging offering for missions was received. After a fellowship supper Rev. Walther spoke on "Wings."—Henry Boehr.

—**Aberdeen, Idaho:** Rev. P. K. Regier, who is visiting C.P.S. camps, conducted two classes in our community and preached morning and evening. Married recently: Helen Klempel and Eldon Harder, and Catherine Harder and Herbert Crocker.

—**Rockwell C. Smith** is the author of the new book, **The Church in Our Town.**

—**Dr. A. Warkentin** of the Mennonite Biblical Seminary, Chicago, brought several messages at the recent Western District Conference. **Dr. Cornelius Krahn** showed interesting slides of Mennonite history and relief activities.

—**Rev. Lester Hostetler** visited the C.P.S. camp at Hill City during the week-end of October 28.

—**First Church, Madrid, Nebraska:** On Friday evening the ladies aid served a covered lunch in the church basement. Their husbands were guests. Twelve couples attended. The men entertained.—J. G. Unruh

—**First Church, Reedley, California:** Chaplain Harold Eymann spoke on "The Power To Overcome Evil" and on "The Church Battles for Europe's Soul" at the morning and evening services October 21. Miss Florence Auernheimer told the Senior C. E. about her experiences in a Japanese relocation center.

—**C.P.S. Camp, Downey, Idaho:** Rev. H. N. Harder of Aberdeen has consented to teach a Bible class once a week.

—**Rev. Don Smucker**, who is attending Princeton Theological Seminary, writes that he is preaching and lecturing regularly for the C.P.S. units at Grey-stone Park, Marlboro, and Poughkeepsie.

—**If your church or society wishes to earn some extra money** by selling Scripture Text Christmas greetings, the Mennonite Book Concern, Berne, Indiana, has a very attractive offer. A post card or letter will bring samples and full particulars.

—**The Annual mission sale of the Hebron Church, Buhler,** is to be held on Saturday, November 3. The morning session will begin at 10:00 with a

short mission program and the sale of articles. A Fellowship dinner will be served during the noon hour. The ladies will start to serve at 11:30. The afternoon session will begin at 1:00 o'clock. Many articles to be sold have been made by the three mission societies of the church. The public is cordially invited to attend.

—**The Hanston, Kansas, Church** had its annual fall dinner October 21.

—**There are nearly 2,000,000 Americans who are handicapped** so seriously that they require special rehabilitation service to keep them in competitive industry.

—**Rev. Laverne Rutschman**, student at Mennonite Biblical Seminary and prospective missionary to Colombia, South America, spoke at the young people's rally held October 27, 28, by the Salem-Zion Church, Freeman, South Dakota.

—**Halstead Mennonite Church, Halstead, Kansas:** We have set for ourselves certain goals which we would like to attain this fall and winter. We call this our "Spiritual Advance Campaign." The goals are: deepening of spiritual life of church, increased worship attendance, reception of new members and increased practice of maintaining family altar. Special activities that have been prepared include mid-week studies, and special services. One of these special services will be the Harvest Thanksgiving Festival with missionaries Martha Burkhalter and Waldo Harder speaking in the morning and afternoon and a noon meal in the church basement. The C. E. program on October 14 consisted of a Bible Quiz contest. It was enjoyed by all.—Corr.

—**The Mennonite Book Concern** reports that they again have automatic-feed duplicators on hand. This should be welcome news to ministers and churches who have been waiting for such a machine since shortly after the war began. A post card or letter to Box 31, Berne, Indiana will bring full particulars.

—**The Education Committee of the Western District** is organized as follows: Dr. P. S. Goertz, Chairman; Joanna S. Andres, Secretary; and Dr. J. H. Langen-walter, Treasurer. All money for the work of the committee should be sent to Dr. J. H. Langenwaller, North Newton, Kansas.

—**Upland, California:** A group of C.P.S. men are to give us a program from five to six Sunday afternoon, October 28. Light refreshments after the program will be followed by a social hour. Rev. J. M. Franz is to be here November 11-14.

—**The Mennonite Relief Clothing Center**, 220 Main Street, Newton, Kansas, has been an exceptionally busy place during the last few weeks. With the coming of the fall months more clothing has been delivered to our doors. Not so long ago over 2,700 lbs. were received during one day. Various groups of women have come to our rescue with the mending and repairing of the clothing. This latter would not be necessary if the clothing would come in as it should. Groups of students have helped with the polishing of shoes. Monday, October 22, 349 bales, weighing over 40,800 lbs. were loaded into a freight car by men from the Newton First Mennonite

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

Church. Part of these bales are to be included in the pending shipment to Holland.—Selma Linscheid. —The General Conference of the Mennonite Aid Plan was held at Harvey, North Dakota, October 17 and 18. Newly elected officers are: L. A. Weaver, Kansas City, Kansas, President; D. J. Mendle, Freeman, South Dakota, Secretary; P. P. Wenger, Wayland, Iowa, 1st Vice-President; Geo. D. Wiens, Corn, Oklahoma, 2nd Vice-President; D. E. Mendle, Freeman, South Dakota, 1st. Treasurer, J. H. Regier, Newton, Kansas, 2nd Treasurer, Geo. B. Neufeld Mountain Lake, Minnesota, 3rd Treasurer. Jacob J. Hofer, A. V. Tieszen, and John P. Kleinsasser make up the auditing committee. The delegates were royally entertained by the host church. Next general conference will be at Freeman in 1948.—John P. Kleinsasser.

—Verney Unruh, student at Biblical Seminary, New York, brought the message at the Deep Run (Pa.) Church, October 21.

—Emmanuel Church, Galva, Kansas: Rev. Philip Wedel, assisted by our pastor, Rev. Garman Wedel, served as Elder at the baptismal services held October 21. The Burrton C.E. gave us a program in the evening.—Marie Wedel, Corr.

—The second printing of C. Henry Smith's "The Story of the Mennonites" is now off the press. You may secure a copy of this outstanding history of the Mennonites from either the Mennonite Book Concern, Berne, Indiana, or the Mennonite Publication Office, Newton, Kansas. The price is \$2.50.

GENERAL CONFERENCE EXECUTIVE COMMITTEE MEETING

The Chairman, Brother J. N. Smucker, opened the session with a meditation based on John 15:4-5. He also referred to Resolution No. 47 of the 1945 Conference which asks "that leaders in the General Conference dedicate themselves anew to the teaching and the experience of the foundational fact of regeneration through Jesus Christ and the resulting principles of conduct for which our fathers sacrificed so dearly." All members present joined in a season of prayer.

Members of the Executive Committee present were the Brethren J. N. Smucker, Homer Leisy, A. Andres, H. A. Fast and W. H. Dyck.

The officers reported acceptance of the resignation of Brother J. H. Langenwalter, North Newton, Kansas, as member of the Board of Education, and the appointment of Brother L. L. Ramseyer, Bluffton Ohio, to fill the vacancy created by this resignation.

The Executive Committee appointed the Brethren H. M. Detweiler, Souderton, Pennsylvania, Hans Regier, Whitewater, Kansas, and Julius Franz, Lind, Washington, to the Mutual Aid Committee. Members of this committee elected by Conference are J. W. Fretz, North Newton, Kansas, J. A. Showalter, Newton, Kansas and William Stauffer, Sugar Creek, Ohio. (This committee had its organization meeting at North Newton on October 19. Temporary officers are J. A. Schowalter, Chairman, and J. W. Fretz, Secretary.)

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Newton, Kansas**

The date for the Annual Conference Sunday is to be set by the conference officers with the suggestion that it come soon after the Annual Meeting of the Boards. Officers were instructed to set up a suggested program for observance in local congregations.

The secretary was encouraged to work toward more uniform statistical forms for use in all of the districts of General Conference.

The balance of day was spent in discussing the various phases of our Conference work, as well as ways in which the work of the Lord might be furthered in and through our churches.

We wish to sincerely request your intercession for the Executive Committee that it may always feel definitely led of the Lord in each and every decision which it is called upon to make. Yours in His Service, J. N. Smucker, Chairman; Walter H. Dyck, Secretary.

MEETING OF THE BOARD OF MUTUAL AID

The first meeting of the General Conference Board of Mutual Aid was held on the Bethel College Campus on October 19, 20 and 22. At this time Rev. Walter Dyck, Beatrice, Nebraska and Secretary of the General Conference Executive Committee, was present to organize the Board temporarily. Chief consideration at this series of meetings was given to the writing of a constitution for the Board and discussing plans of its operation. Members of the Board are: Harry M. Detweiler, Souderton, Pa.; Julius Franz, Lind, Washington; Winfield Fretz, North Newton, Kansas; Hans Regier, Whitewater, Kansas; J. A. Showalter, Newton, Kansas; and William Stauffer, Sugarcreek, Ohio.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, NOVEMBER 6, 1945

NUMBER 44

FOOD FOR RELIEF

A few of the many ways in which individuals and communities are giving Food for Relief are shown in the following reports by the M.C.C. While all these instances apply to the States there is evidence that Canadian communities are responding with equal liberality.

1. A congregation in California has donated more than a carload of raisins—35 tons—and is planning to contribute additional dried fruit.

2. A community in Idaho has donated one carload of dehydrated potatoes.

3. An urban congregation in Pennsylvania regrets that they are not in a position to give directly of the fruits of the earth but have decided to assume the cost—\$1,731.00—of shipping a carload of wheat from the West to the eastern seaboard.

4. The Virginia Conference is about ready to oper-

ate a portable cannery. Upwards of 100,000 quarts of beef, poultry, apples, and other types of meat, fruit, and vegetables are to be canned.

5. A congregation in Oregon is preparing 5,000 quarts of salmon for shipment to relief areas. One brother in Oregon wants to know how to process twenty-five lambs.

6. One community in Kansas is processing seven carloads of wheat flour for relief; another community in the same state is preparing four carloads.

7. A brother in Pennsylvania makes available his commercial cannery for the processing of large quantities of beef, pork and beans, fruits, and vegetables. Another congregation in the same state is preparing to slaughter twenty-five hogs.

8. A community in Ohio is donating a carload of corn. A congregation in Michigan has shipped a carload of navy beans.

Millions upon millions in Europe are hungry, homeless, and heavy-laden.



FOREIGN MISSIONS

P. H. RICHERT, Secretary

"WHO OWES ME AN EDUCATION!"

Sahodra, a girl of 14 or 15 years, had been a patient in the hospital for more than a year. She was not a Christian nor of Christian heritage, but during her stay in the Champa Hospital she had almost become one of the members of our hospital family. She considered herself a Christian and only her family had kept her from taking baptism. Her one great ambition was to attend our Mission Middle School at Janjgir. Sahodra had osteomyelitis. She had had several operations, her leg had been dressed several times a week, she had received medicines daily. For these services she had paid little. Now she was being dismissed. She came to me and thanked me for all we had done for her. And then, true to the psychology of the Indian mind, she asked, "And now what provisions will you make for my future?" —*Mrs. H. Ratzlaff*

Correction: "Brother Wiens came to India with Mrs. Wiens in 1906 and finally returned in 1936." (not 1926 as stated on this page last week)

WUTHRICHS ENJOYED VISITING CHURCHES

Dear Mission Friends:

We completed our itinerary through Idaho, Washington, Oregon, and Oklahoma earlier in the summer. We were not personally acquainted with a good number of the ministers and members of our churches, so we counted it a real privilege to visit your mission friends. We feel that we know better how to pray for the pastors and the church members whom they are shepherding. We trust that God may call many of the young people from these churches out into service for Him. Yes, may He call some into that field that is dear to our own hearts, even the land of China, so that the Chinese too may hear of the Saviour who loved them so much that He shed His blood for them that they too might live.

It seems the Lord gave us a special blessing as we neared our journey's end, for I had the privilege of showing a young man the way of salvation as we were traveling on the bus the last day. He professed to accept Christ as his personal Saviour, and we are praying that the Holy Spirit will lead him on into spiritual things as we find them in the blessed word of God. May the Lord continue to bless you all until He comes. Yours in Him, Mr. and Mrs. Lester Wuthrich

OUR MINISTRY OF EDUCATION

By J. H. Langenwalter

FLAGS

Flags are symbols. Rightly used they tend to discipline one for the ideals for which they stand. Wrongly used they become an expression of a very subtle type of hypocrisy.

Decorations detract from rather than add to the values of symbols. That is why flags should be displayed in the simplest possible ways. Fringes, decorative cords and emblems, usually attached to the top of the pole, are signs of commercialism more than of loyalty. These things are foisted upon the public at times of emotional surges and tend to cheapen the appreciation for the ideals for which the flags stand.

President Truman has recently made an interesting announcement concerning the Presidential Flag and the Coat of Arms thereon. He said: "The eagle now not only faces to its right—the direction of honor—but also toward the olive branches of peace which it holds in its right talon. Formerly the eagle faced toward the arrows in its left talon—arrows symbolic of war."

One is thankful for the thoughtfulness which the foregoing statement portrays despite the fact that it came about the same time when there was every evidence that our President was in danger of yielding to the pressure toward the establishment of a subtle militaristic power in our own beloved Country.

Perhaps it is time that Christian institutions should exercise a little more thoughtfulness—and greater consistency—in their use of the flags. Why try to talk peace and have spearheads on the flags displayed in places of worship and of mental and moral enlightenment? That is particularly true of the "Christian Flag."

Why not place a replica of the Statue of Liberty upon the poles on which the Flag of the United States is displayed instead of the eagle or the spearhead with their suggestions of cruelty and brute force? Perhaps our young men and women, returning from all kinds of experience, obtained under compulsions brought on by fears which led to the recent war, may help us see how our professions and our practices do not work together.

Why not display our flags so they can be fully appreciated? This can be done in buildings by properly hanging them against walls so that the full meaning of their symbolisms can be seen.

Perhaps, after we have learned to use our flags properly, the words "with liberty and justice for all" will have a meaning which they now lack in the lives of too many who too often repeat them with a glibness which has become repulsive to many of our youth.

EDITORIALS

WORLD ORDER SUNDAY falls on November 11 this year. The day is to be used for a "renewed dedication to God's purpose for the world of nations." It is hoped that on this day Christians will consider the meaning of American participation in the United Nations. It has been pointed out that the member states are to promote "respect for human rights and fundamental freedoms for all without distinction as to race, sex, language or religion." They are also to tackle "the social and economic causes of war." The Christian Church throughout the world must call upon peoples everywhere to work for the fulfillment of these aims. Today the peoples of Asia and Europe are greatly concerned about freedom from want. They want food. Hungry people feel that the United States is a great bread basket, and so it is. Therefore, it is significant to note two recent events. The *New York Times* of September 23 told how a crowd of 49,614 set a world record on September 22 by betting a total of \$5,016,745 (admitting that some of this money went through the machines several times, it is still a huge sum). This amount was bet at one of many race tracks on one day. The next day the American Secretary of the World Council of Churches asked the Church Committee on Overseas Relief and Reconstruction whether the American Protestant churches would be able to raise more than five million dollars for church relief in Europe this winter. "Probably not," was the answer. What might starving people in the world say if they read of the betting record? Yet at the same time there are American Christians who are giving sacrificially for relief. They believe that orderly and happy relationships among all mankind can only come as men everywhere take the attitude of being their brother's keeper.

THE ATOMIC BOMB must be controlled is the general opinion, but how to do it is the problem. Some points that enter into a consideration of this problem are: 1. The fundamental "secret" of the bomb is generally known, although some of the necessary phases of production are not. 2. It would be impossible for the U. S. to monopolize the raw materials of the bomb. 3. It is estimated that other nations may be able to make atomic bombs in a period of from three to five years hence. 4. Present bombs are so outmoded that new ones will dwarf those demonstrated. 5. There is no known defense against the bombs. A dispersment of industry and population could be met by the enemy with an increase

in the number of bombs used. 6. Leadership in atomic developments is hardly possible, for capacity for greatest production loses its value when the other side has sufficient initial bombs to blast all cities with industries. 7. Primary advantage in atomic war is suddenness and effectiveness of attack. 8. Fear will not prevent the use of atomic bombs but will rather stimulate sudden attack. 9. Secret mining before hostilities with detonation by radio when attack is to be loosed has been mentioned as a possibility. 10. Many people seem to hold the view that no valuable information should be disclosed until a satisfactory arrangement for international control has been made. 11. A group of Christian Leaders speaking of a single world control have declared: "Unless it can be achieved in the short period while the United States alone possess atomic bombs, it may be difficult or impossible to achieve. We urge our government to state now its intention to place the new discovery under a world-wide authority as soon as all states will submit to effective controls. We also urge the government to press without delay for the creation of such controls." 12. In regard to the above it is pointed out that unless the United States is successful in winning the confidence and goodwill of Russia, that country may "prefer to await its own scientific development of atomic energy rather than to enter into international commitments concerning the bomb." 13. As an alternative it is proposed that Russia be allowed in on the secret now. From the above it is evident that either way we turn we need the confidence and goodwill of everyone, and furthermore it makes clearer and clearer that this good will can not be won by force. One writer on atomic power says, "It is now becoming clear that such power knows no restraint except inner restraint." Only by convincing others that we have a vital concern for their welfare, can we hope for that inner restraint. "O Pow'r of Love all else transcending" is a reality that we must accept if we would survive.

THE YOUTH SECTION of this paper is to consist regularly of four pages from now on. Esko Loewen will carefully plan and fill these pages every week. This will make *The Mennonite* much more valuable to both adults and youth, we feel, for adults want to know what youth is thinking and doing and for youth it means a definite body of literature. May we suggest that: parents call attention to the section, pastors refer to it in their announcements or bulletin, C.E. leaders stress it, and district Y.P. papers announce it.

Mutual Aid in the Local Congregation

By J. Winfield Fretz

Many local congregations are greatly interested in the whole program of Christian mutual aid. This was evidenced at the General Conference when the question came up and the proposed plan quickly and unanimously adopted.

The first session of the newly created Board of Mutual Aid were held on the Bethel College Campus on October 19, 20, and 22. Complete plans have not yet been made but the Board decided to urge the local congregations to organize committees as soon as considered practicable. The Board suggests that these committees might follow the standards and the suggestions in the pamphlet recently printed by the Mennonite Central Committee entitled "Is Your Community Organized for Mutual Aid?" In this pamphlet two questions are answered:

What is a Local Aid Committee?

It is a committee appointed or elected in the local congregation for the purpose of looking after the needs of the congregation that fall within the general sphere of mutual aid. The members of this committee should be chosen with great care. They should be individuals who have demonstrated ability in their own chosen fields of work; they should be men of the highest ethical standards and the deepest religious devotion. As suggested in Acts 6:3 members of local aid committees should be "men of honest report, full of the Holy Ghost and wisdom". It would seem natural that the function of the deacon should qualify him for membership in the aid committee. Local committee members should be the kind of people in whom the young people of the church have confidence and to whom they will willingly come for help in matters pertaining to advice and financial assistance for vocational purposes.

Functions of the Local Aid Committee

Local aid committees can serve members of the church in various ways. Perhaps the most immediate and urgent needs will be those of C.P.S. men who will have served their country anywhere from one to four years without pay and without provision for their dependents. Each local committee should find out what the plans of its returning men are and whether any of them need counsel or financial assistance to get started at earning a living. Some men will need jobs, some will need small amounts of money to set up house keeping, others will want to rent land or buy equipment to start farming or open small businesses in the

local community. Alert local committees will quickly sense needs and will quietly try to work out solutions to their young men's problems. In many cases it will mean a heart-to-heart talk in which the younger men will want sound advice on what job to take, whether to start farming or not; where to start in business and how best to proceed. The local committee members as individuals or as a group can provide much help to their young men and women. In cases where money is needed it may sometimes be merely a matter of bringing the member with a need in contact with the member with money to loan.

The local aid committee might well be the agency to receive contributions as gifts or loans for the group's central aid organization. It should be prepared to assist the Aid Section representative or the director of the Section whenever necessary to work out a local applicant's problem by giving character references and by evaluating the soundness of the project proposed by the applicant for a loan. Local committees could report job openings or jobs wanted to the MCC Aid Section which would in turn let those things be known throughout the Mennonite Constituency

IN MEMORIAM

SAMUEL PYESKY was born in Russia April 12, 1892. Having been confirmed in the Lutheran Church when fourteen, he was rebaptized when he joined the Zoar Mennonite Church, Goltry, Oklahoma, in 1914. He married Marie Koehn in 1915. In church he served as Sunday School teacher and superintendent and as a member of the church board. He departed this life October 17, 1945, and is mourned by his wife; Mildred and Laura of the home; Mrs. Harry Reimer, Medford; and Alvin of Goltry.

A. B. REIMER, son of Abraham Reimer and Anna Thiessen Reimer, was born in Friedensruh, South Russia, February 18, 1871, and passed to his reward October 16, 1945. He migrated to America in 1884 and in 1892 was baptized and received in to the Hoffnungsau Church, Inman, Kansas. In 1903 he married Katherine Dyck. For many years he served as a school teacher. In church he was either Sunday School superintendent or teacher for more than fifty years and a deacon for twenty-five years. He is mourned by his wife; John, Washington, D.C., Mrs. Harry Martens, Aibonito, Puerto Rico; and Alvin, Buhler, Kansas.

"My Peace I Give unto You"

By Marden C. Habegger, M. D.

Dr. Marden Habegger is a son of Rev. and Mrs. Alfred Habegger, missionaries. An assignee under Civilian Public Service he is stationed at Weaver-ville, California, where there is a critical need for the medical service that he is rendering as doctor. Previous to his transfer west, he served as doctor under the National Service Board for Religious Ob-jectors, Washington, D. C.

We have all been happy since peace finally came. Yet there are those with deep sorrow who know that their loved ones will never come back. With them we share our deepest sympathy and our helping hand in the future. These widows and children have suffered a loss which money cannot restore. Our sym-athy and words of encouragement will help, we trust, to lighten their load at this time.

Must Reconsider Our Christian Duty

I want to express some serious thoughts which we should think about at such a time as this. We should reconsider our Christian duty in a world which has just ended the terrible war. We should take stock of our shortcomings and think about our obligations to a very sick society.

The Peace of Christ

In the fourteenth chapter of John we read the words, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." In this verse Jesus speaks of a peace with which most of the world is totally unfamiliar. Jesus says the peace which he gives you is not as the peace which the world giveth. The world has given peace to humanity hundreds of times. The world has given our country peace about six times since the Declaration of Independence. Jesus points out that his peace is different. His peace is not a temporary peace, or a peace brought about by the forceful destruction of the enemy. The peace of Jesus is brought about by the directions in Mat-thew in which Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." Of the people in the world only the Christians have done this, and even a large share of the Christians have failed to carry out this order of Jesus. This order is the difference between the peace of Jesus and the peace of the world. This is what enables a Christian to be at peace with his fellowmen, even in a time of war between governments.

The World We Live In

Let us consider for a while the world we live in

and the events which we have lived through. We have just lived and passed through the most destruc-tive five years the world has ever known. During this period unknown millions of people have been killed. This doesn't concern us very much now. It is something we just do not think about. Unknown millions of bodies have been starved and mutilated. Unknown millions of children have been morally and spiritually destroyed. The bodies of the children are stunted, diseased and crippled. They practically have three strikes against them before they reach the age at which they can make their own decisions. They have practically no chance for the good life on this earth, and they have very little chance of receiving the peace of which Jesus talks. Their minds and en-vironments have been blighted and burned out.

The First Real Scientific Age

We are now living in the first real scientific age this world has ever seen. We have made nature our servant so that living is easier and so that we can eat and live with less work. Yet in our scientific age we have failed utterly to improve the friendship and the brotherhood between men. The last five years have pointed the most terrible indictment at our scientific age. They have also pointed out the failure of humanity to recognize the precepts of our Lord and Saviour Jesus Christ and to follow these precepts to bring about a better world.

Our country has developed the most powerful in-strument of destruction. It has become the power of our country to wipe out cities with the release of one bomb. It has become the power of our country to liquidate unknown thousands of lives with the pushing of a button. Our country not only has this tremen-dous power; it has used that power, and it has used it for the liquidation of cities and human lives.

How the U. S. Will Be Regarded

Now that we have used this power, how will we be regarded by the world? We will be regarded as sci-en-tifically powerful, we will be regarded as militarily powerful, we will be regarded as wealthy, and last we will be regarded as ruthless and without conscience. The people of our country will be pictured as having scientific power, military power, wealth and ruthles-sness. These words do not mean love, they do not mean honor, they do not mean Christianity, but they do mean fear. We will be feared. Would instead that we were loved and respected by the nations of the world. This is the future work of the people who believe in the verse, "Love suffereth long, and is kind; love seeketh not its own, is not provoked, taketh not

account of evil; beareth all things, believeth all things, endureth all things. Love never faileth." We must believe that love never faileth if we are to be loved instead of feared.

High Time for Improvement

One of the ironical conflicts of our intelligent world is the fact that medical science has developed so far in the last one hundred years that the average person now lives sixty-four years instead of the thirty-five years of a century ago. This could be considered as progress. Yet while we have medical science trying to save and prolong human lives, we have military and political power to starve, cripple and kill large masses of population which were saved by the art of medicine. One must feel a sense of futility in this tragic comparison and this has all occurred in a presumably enlightened and civilized age. This is no recommendation for our scientific or our civilized age. We have mastered science but failed to learn how to live together and have failed to use that science for bringing about brotherly love. It is high time that some improvement come about in the brotherhood of man on this earth, if we are to prevent the destruction of all our cities and most of the human race.

The Price of Victory

What is the price of our military victory? This is a price greater than the price in money, the price in lost time and the price in lives. Let us see some of the prices we are paying and will continue to pay. One of the prices is that we are regarded as the symbol of might and ruthlessness and are feared. We are going to have trouble proving that we are a Christian nation. Although we had Christian brothers in Japan, it probably will be too much to expect that these Christian brothers can maintain their faith seeing what their American teachers have done. We may never again be able to do successful missionary evangelism in Japan and probably in some other countries. We have heard it said, "When the Orient is conquered, the possibilities of spreading the gospel will be unlimited. All that will be lacking will be sufficient teachers." Be not mistaken. The sword has never been able to spread the gospel. It will be practically impossible to show anyone in the conquered countries that we have any elements of Christianity left, after what we have recently done. No, I fear we will not be able to do much missionary work in Japan for several generations.

One oriental leader has said, "I can love your Jesus, but I cannot love your Christianity." By this he meant, he approved of the teachings of Jesus but could not approve of the way that our people, called Christians, follow those teachings of Jesus. Has the possibility of doing missionary work in some of the countries of the Orient vanished? It may well be.

Our only chance of doing missionary work in the Orient is if we repent. The church and each of its supporters must repent. We must realize that we have fallen short beyond all words of living as a brotherhood of Jesus. Only after we have repented will the oriental mind believe what we say when we tell them that we are believing Christians, doing the work of Jesus our master. It is not enough to tell them, "Do as I say, and not as I do." We must first practice what we preach. Right now there is little indication that anyone in this country has the slightest feeling of repentance of the actions that have just transpired. Let us remember the words which Paul gave us in Ephesians when he said, "Let all bitterness, and wrath, and anger, and clamour and railing, be put away from you with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." The words are so apt that Paul might well have written them specifically for this day.

We Have Lost:

The victors always lose something as well as the vanquished. What factors have we lost in this victory? What are we giving up? Within the next years you will see several million broken marriages. The war has been the cause of many hasty and ill-advised unions. Broken homes will be common. Marriage will be considered as just another event. The children of such homes will suffer, and our country will have a weaker generation. The integrity of the home in the United States, and its moral and spiritual value, will be lost. A high percentage of these homes were broken by the war, and this is the price we are now paying.

One week ago I was working in the emergency department of a Washington hospital. Early in the morning two policemen brought in a baby about four months old. The baby was covered with soot and dirt. There was dirt in the eyes, dirt in the ears and dirt in the mouth. The clothes were not recognizable as previously clean baby clothes. The baby's feet were cold, and the baby was crying bitterly as if it had nearly exhausted itself. This little baby was abandoned in a hole by the railroad tracks of our national capital. After we cleaned the baby and warmed it, it turned out to be a beautiful baby girl with bright blue eyes and an intelligent face. Why was this baby abandoned by the railroad tracks? What has happened to mother love in a country when a sweet helpless baby is abandoned in a hole on a cold morning? This may be part of the price we are paying for this war. This is part of the moral destruction which has occurred to a triumphant nation in war time. Our moral fiber is breaking. War destroys the vanquished and the victor. The vanquished have been destroyed by force. The victor is now being destroyed

by moral disintegration. Only God can save that moral fiber which makes a nation great.

A Sick Society

The next few years will see still further increase in alcoholic consumption. Maybe because of my contact with the mass of sick people I see many more alcoholics than the average person. Maybe I am more pessimistic because of the number of alcoholics that I do see. I hope that I am wrong. Welfare workers in Washington state that the national capital has 40,000 alcoholics, and an alcoholic is not one who drinks occasionally. An alcoholic is one who has developed to the point where he is morally, spiritually and economically bankrupt. He is saddled with a habit which he cannot break. Who is capable of rehabilitating these 40,000 men and women? I do believe that there is very little hope for them, and their number is increasing. The war has helped greatly to increase that number. I have seen many discharged veterans who have become victims of chronic alcoholism. Alcoholism is a symbol of a sick society and of demoralized humanity. It indicates that these individuals are frustrated, that they have been disillusioned, that they have been misled, that they have reaped the seeds of a sick society. Prosperity will not cure this sick society. It will take hard-working ministers, social workers, organized societies, doctors, and every Christian church member to help improve this sick society.

A Spiritual Awakening?

We have heard it said that this war will cause a spiritual awakening. I wish to repeat what I said before that the Gospel "has never been spread by the sword." We have frequently heard it said that "there are no atheists in fox holes." We certainly must admit that some men have found their religion during periods of great peril. Yet ministers have generally found now that what we call "fox-hole religion" does very little good when the man leaves his point of peril. Religion is rapidly forgotten. It never was sound religion which had had a chance to grow. Such religion was brought about by feat of eternal obliteration, and not through the desire to bring heaven on earth, or to live the Christian life, or to Christianize the world. No, I fear that the war has not caused a spread in religious fervor. Such proof will still have to be forthcoming.

Many will remember the work done by the Methodist Peace Commission before the war. A large number of people signed pledges against participation in another war. Actually many of those who did sign, later entered the war. One man who signed such a pledge entered the armed services and recently

wrote back, "I am no longer a conscientious objector or a Christian. I wish that I could believe but I cannot. I am too deeply involved in the destructive machinery of this sinful world. I hope, however, that you will accept the enclosed check to help another man with more courage than I." The check which he enclosed was for fifty dollars. This man tried to honestly state what the war cost him. He stated that he was no longer a conscientious objector or a Christian. Let us hope that before long, somehow, he can see his way to become again a Christian.

Everyone Loses in War

I have told you about the terrible price we have paid for victory. This price is not in dollars, but in moral disintegration, spiritual disintegration, the breaking up of our homes, the breaking of the mother's love for her children, the increase in alcoholism that we are now seeing, and the fact that we probably will not be able to do successful missionary work in some parts of the world where we have sown the seeds of hate and destruction. I have tried to show that in war everyone loses. We should recognize these losses. Only in recognizing these losses will we know where to build constructively.

The Teachings of Jesus

The first building block to lay down is living the teachings of Jesus. This should be our cornerstone. Upon this can be built the institutions and society of human relations which will not permit our scientific age to be utterly uncontrolled. Spiritual growth, growth in respecting our neighbors, and loving all our neighbors, and growth in tolerance and human understanding are now necessary elements to prevent the complete destruction of the world. Only God can help us in this matter, and most of the effort now depends not upon God, but upon us.

Our Hope Today

Let us remember the words of Jesus in the book of Matthew where he states "Love your enemies and pray for them that persecute you: that ye may be sons of your father which is in heaven." This is the hope of our world today. Loving our enemies is not only a request on the part of Jesus. It is a component part of the Christian life, and only when we are able to love our enemies do we have the kind of Christian life which Christ was talking about.

RELIEF

Soap Arrives in Holland

Twenty-nine cases of soap, weighing 3,988 pounds and valued at \$797.80., have arrived in Holland October 20. This shipment will meet an urgent need.

Shipment and Collection of Food

Two carloads, one of wheat from Cordell, Oklahoma, and one of flour from Belleville, Pennsylvania, have arrived at Baltimore preparatory to overseas shipment. An additional carload of flour from the Belleville community is scheduled to arrive.

The trailer truck, secured for gathering food donations to C.P.S. and relief is scheduled to visit congregations in Ohio and Indiana. Arrangements are also being completed to provide a similar trucking service for communities west of the Mississippi River.

Middle East Workers Serve in Emergency

While many thousands of the Yugoslav refugees who were tented on the sands of Egypt during the war period have returned to their homeland, 9,000 still remain and the large camp at El Shatt is still a city of refugees, especially since the influx of Greek refugees. Henry Detwiler, Mennonite relief worker in the Middle East, reports that during the last weeks in September, 1,100 Greeks from camps in Ethiopia were transferred to El Shatt and Nuseirat; the large Greek camp in Palestine with 3,700 refugees, was also brought in. These Greek refugees are assembling at El Shatt to prepare for repatriation.

Several flights of returning Greeks have already left for their home. The first flight met with disaster when the ship caught fire thirty miles out from Port Said. While the crew and most of the refugees were rescued, a few, of the less than fifty who jumped into the water during the confusion, were drowned and all the meager possessions of the returning refugees were lost. Henry Detwiler writes: "It certainly seems like a cruel twist of fate for these people to suffer so, almost at the end of their refugee journeyings, and lose everything they had except what they were wearing."

Opening in China Relief

A cable from Chungking states that S. F. Pannabecker is recovering from a malaria attack and that he with P. P. Baltzer will be ready for work soon. They report that negotiations of the American Advisory Committee with CNRRA (Chinese National and Rehabilitation Administration), the coordinating government agency of relief in China, has resulted in prospects for opening a church relief work in the province of Honan. A beginning in this work is to be made in the early part of November.

Mennonite Missions in East Indies Continues

The Mennonite mission field in the East Indian islands of Java and Sumatra, which is administered by the Mennonites of Holland, but supported in the main by workers and finances from Mennonites in France, Germany, and Switzerland, has survived the war, according to information reported by Peter Dyck after an interview with church officials in Holland. Scant information has been received but it is known that most of the workers are alive and active, although two have been killed. The principal station and a leper colony have been functioning. Brother Dyck reports that the Dutch officials are much perturbed about the uprisings and revolutions in the East Indies. No doubt, this factor will prevent more detailed information from coming through for some time.

The mission field in Java and Sumatra is the oldest Mennonite mission field, having been organized in 1849. According to the *Doopsgezinde Jaarboekje* (1940), the yearbook of the Dutch Mennonites, there were in 1930, 2,112 baptized members and 534 catechumens on this mission field with at least ten foreign workers and a score of stations.

C. P. S.

Two Carloads Transfer East

Seventy-eight C.P.S. assignees in camps at Camino and Belton, whose homes are east of the Mississippi River, were scheduled to transfer to Luray and Grottoes, respectively, on October 23. With the end of the fire season and the abandonment of side camps, a number of men in the western camps are being shifted back to eastern camps. Assignees who are thirty-five years of age or over or who have had four years of camp experience are not to transfer because of the imminency of release. A considerable number of men in the smoke camp at Missoula are also transferring out. In this case, shifting is taking place by individual assignment.

Unit at Tiffin Closes

The C.P.S. unit at Tiffin State Institute, Tiffin, Ohio, will be withdrawn as of November 1, 1945.

Members of the unit will transfer back to base camps, especially to Medaryville where an effort will be made to continue the school in church music which was begun at Tiffin.

C.P.S. by Administrative Agencies

As of October 15, 1945, religious and governmental agencies had the following number of C.P.S. assignees under their direction:

Mennonites 4,195; Brethren 1,974; Friends 1,582; Selective Service 482; Catholics 89; Methodists 74; Baptists 33; Disciples of Christ 20; Evangelical and Reformed 15; Detached Service 110; Hawai and Alaska 3; Total: 8,587.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Verney Unruh
Vice President
North Newton, Kan
Ruth Ewert
Secretary-Treasurer
North Newton, Kan

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
3605 Holdrege
Lincoln 3, Nebraska

Youth's Voluntary Service to the Church

by Elmer Ediger

It is not uncommon to hear a C.P.S. man wish that his younger brother could get about a year of C.P.S. experience. This is not said in spite, as one might lightly suggest, but a sincere feeling that his brother is missing a valuable experience by having to stay at home. Now with the approaching end of C.P.S., we should evaluate our experience in terms of deciding whether we would favor a peacetime voluntary equivalent of C.P.S. Certainly it would seem foolish if we would need to wait for another national draft law before we could set up a program which would provide such a valuable experience to the individual and utilize the services of young church members in the work of the church. Let us consider before the end of C.P.S. whether we do favor some peacetime program.

Why do some of us wish a year of the C.P.S. type of experience for our younger brother? It would be good for him to be away from home for a year, under good leadership, and with stimulating friends. To be away makes one appreciate many things we had taken for granted—our home life, the Mennonite church, our friendly Christian community, and perhaps even the rich farming country. It helped us on our own to take responsibility in camp activities. We'd like to have our younger brother become acquainted with many other Mennonite groups, experience a close Christian fellowship seven days out of seven, become more conscious of our Christian principles. Although we may not always mention it, the experience of working for a Christian cause in a non-profit way becomes a lasting part of one. Our church needs more than a few missionaries out in the field—it also needs church members who will go out as a leaven, as a good neighbor, and will then come back with a new zeal for the program of the church. Aren't these some of the factors which lead us to want the "C.P.S. experience" for the next generation of young people?

If reasons like the above prompt us to encourage a voluntary service program, what are some of the essential characteristics of the program we would

ON OCTOBER 23, PRESIDENT TRUMAN appeared before Congress and urged the passage of a National Training Act calling upon all able-bodied youth to take a year's training that the military might of this nation may be great and that a future war may be fought swiftly and conclusively.

This proposal, whether accepted or not, reflects the way a power-mad and fear-stricken world proposes to handle the frictions of neighbor with neighbor. And the world continues to live in cynical suspicion one of another.

Christ proclaimed the good news that through Him there is peace and a way of peace which discipleship calls for on the part of you and me. These articles reflect the thinking of a few of many individuals and groups in the church on a way of giving expression to Christ's peace through a church-sponsored *voluntary* service program.

Service?

I'll go where you want me to go, dear Lord,
Real service is what I desire.
I'll say what you want me to say, dear Lord,
But, don't ask me to sing in the choir!
I'll say what you want me to say, dear Lord,
I like to see things come to pass;
But, don't ask me to teach girls and boys, dear Lord,
I'd rather just stay in my class!
I'll do what you want me to do, dear Lord,
I yearn for the kingdom to thrive;
I'll give you my nickles and dimes, dear Lord,
But please don't ask me to tithe.
I'll go where you want me to go, dear Lord,
I'll say what you want me to say;
I'm busy just now with myself, dear Lord,
I'll help you some other day!

promote? Should it be for those above high school age? Is it important that the project be a considerable distance from home to make it appealing? Should the project require a group of not less than five or more than fifty in order to have fellowship and good leadership? Is some physical labor an essential for an experience that should "level" individuals, particularly if some of the group are to become ministers and teachers and professional workers? Should the projects involve contact with people who are not Christians? With people who need help physically, or mentally, or spiritually? Should there be opportunity to volunteer for some

projects which have an off-time study program? Would the church groups individually sponsor, finance, and administer all of the projects or should some of them be operated cooperatively? Would the individuals pay or earn anything?

Above are given some of the questions we need to answer. These are based upon the individual and Church's experience with the compulsory program during war time. We should learn from our C.P.S. experience whether there is a place for such a program in our church which challenges youth with an opportunity to give a short period of his life for a full time Christian service.

A Proposed Program for Voluntary Service

(The following statement was adopted at the Educational Director's Conference at Bluffton, Ohio, August 19-23 as representing the attitude of a considerable group of men in C. P. S.)

Why a Voluntary Service Program?

As C.P.S. men we have been directed into a situation through conscription that has considerably affected our thinking and outlook. Instead of thinking of life as our daily work in earning a living and making ourselves secure for the future with a little attention given to the church on Sunday, this C.P.S. experience has given us a sense of mission in life.

Realizing that it would be easy to go home and again become engrossed in the ordinary routine of life, we feel that something should be done to help perpetuate in us and other young people this feeling of mission. We are strongly of the opinion that a voluntary service program should be initiated now which would help broaden this vision, and be of great service to mankind and in the Kingdom of God.

We feel, for a number of reasons, that there is need for an outlet in real active Christian service for our young people:

- (a) To develop a greater loyalty to the church.
- (b) To give concrete expression to the "hope that is in us," through applied non-resistance, love expressed in service and denying self for the advancement of the Kingdom.
- (c) To demonstrate to the government and society that our willingness to serve is not confined to a period of forced conscription, but will carry itself over into peacetime in the form of free voluntary service.
- (d) To demonstrate that Christianity is definitely a way of life, with a program of Christian service, evangelism, non-resistance, and humanitarian acts all totally Christ centered.

Possibilities for Voluntary Service

The following are possible areas in which youth could perform voluntary service:

(1) Work with migrant labor similar to that performed by Lenore Friesen and Katherine Andres under the Women's Missionary Association.

(2) Home missions: City, Rural, Mountain Regions. In such areas there are possibilities of Summer Bible Schools, recreation projects, ten or twelve individuals helping in areas where one mission worker is struggling with an all too heavy program. The volunteers could teach and do personal work along with their other duties.

(3) Foreign mission work: If some would volunteer for a year or two, it might be possible to use them to good advantage in South America or even as far away as India.

(4) Mental Hospitals: Robert S. Kreider of the Hospital Section of the M.C.C. informs us that there would be ten institutions only too glad for help with additional possibilities in the future. This would be a good chance to continue Christian care of the mentally ill.

(5) General Hospitals: Caring for hospital patients including those in wards for the mentally ill.

(6) Old People's Homes

(7) Health projects like Gulfport. Rehabilitation projects as in Puerto Rico.

(8) Work Camp Projects: In coal mining towns and other under-privileged areas.

Recommendations for Organization

In order for such a program to function, some organizational procedure would need to be followed. The following recommendations were made:

(1) Establish a board to coordinate the program. This board would have representatives from all con-

stituent groups. It might be an organization similar to the present Mennonite Aid Section. This would embrace the several branches of the church.

(2) Each constituent group would work out and administer its own program. The board would be used to prevent competition in any given area, serve as a clearing house for suggestions that might benefit other constituent groups, and where advisable arrange for joint projects.

(3) Contact the Home Mission Boards. We feel that the program could well be operated in cooperation with these boards in each group.

(4) We recommend a minimum period of service

of three months with one full year highly recommended. This would be free service under one's own church group supported by that group. If certain types of service such as mental hospital work proved to be remunerative, the money would be used to finance other service projects and missionary activities.

(5) We recommend an educational program for those giving this service. A director would be in charge and he or other competent leadership would help interpret the significance of the work to the workers, show its relationship to the total church program, its value in the Kingdom of God. A course of Bible study, the basic church doctrines such as nonresistance, and other courses might be offered.

Make Plans for Youth Section of Mennonite

Whenever new officers are elected, or new leaders are appointed to an organization, evaluations are made and then plans are laid. Even when an editor is appointed, this age-old process is followed. He must find what his job is and then plan for it, then work toward the realization of those plans.

A meeting was held at the Mennonite Biblical Seminary in Chicago, October 1-2, at which plans were made for the youth page of *The Mennonite*. In order to share with the readers these early plans, we submit this report.

1. By action of the Board of Publication, a section of *The Mennonite* was designated to be written especially for Mennonite youth. Reynold Weinbrenner served as editor of the youth section. Since Bro. Weinbrenner has edited *The Mennonite* for some years, he has requested that this section be edited by someone else.

2. The Young People's Union of the General Conference has served as sponsors of the Youth Section of the **Mennonite**. By decision at the business meeting of the Young Peoples Union at the General Conference held at North Newton last June, it was agreed a new editor would be appointed. Esko Loewen was appointed to this position by the officers of the Young People's Union effective November 1, 1945.

3. The Youth Section of the paper is to be written with the general age group of 15 to 30 years of age in mind. Realizing that this is a very broad age classification, special emphasis should be placed on the high school and college age group.

4. The editor is responsible to the Young People's Union officers since the Young People's Union sponsors the paper.

5. The plan of having a list of contributors to the

paper representing the church youth was discussed. Such a list would include: (1) the officers of local, district, and national youth groups within the church; (2) Students in seminaries and ministers; (3) Student Christian leaders in the schools and colleges; (4) Youth leaders serving in other capacities; (5) Other interested individuals.

(6) Quarterly Supplements to the Youth paper have been planned. These are planned to deal with pertinent topics of interest to the youth in the church. Such topics as Voluntary Service for the Church, Missions, Retreats, the work of the Canadian churches were discussed as topics for the Quarterly Supplements.

(7) Contributors in different areas of interest were listed. Some suggestive areas in which contributions could be made are: (a) Art work, (b) Poetry, (c) Music, (d) Sports, (e) Nature, (f) Recreation, (g) Relief, (h) Health, (i) Home mission work, (j) Foreign missions, (k) College and Seminary, (l) Youth service, (m) Medical, (n) Ministerial.

These general plans will serve to inform the reader of the trend of thinking for the future of this section of *The Mennonite*.

Those attending the Chicago meeting were: Ruth Ewert, secretary of the Young People's Union and student at Chicago; Elmer Ediger, president of the Y.P.U. and C.P.S. man at Akron, Pennsylvania; Dr. J. H. Langenwalter, advisor of the Y.P.U., North Newton, Kansas; Esko Loewen, editor of the Youth Section of the *Mennonite* and C.P.S. man at Lincoln, Nebraska.

Your Letters and Opinions are Welcome

Anyone wishing to express himself about the four page section devoted to Youth in the *Mennonite*, may contact the editor by writing to Esko Loewen, 3605 Holdrege, Lincoln 3, Nebraska. Your letters and opinions are welcome. Any news about your youth group is also very welcome.

Witness of a Mennonite of 1760

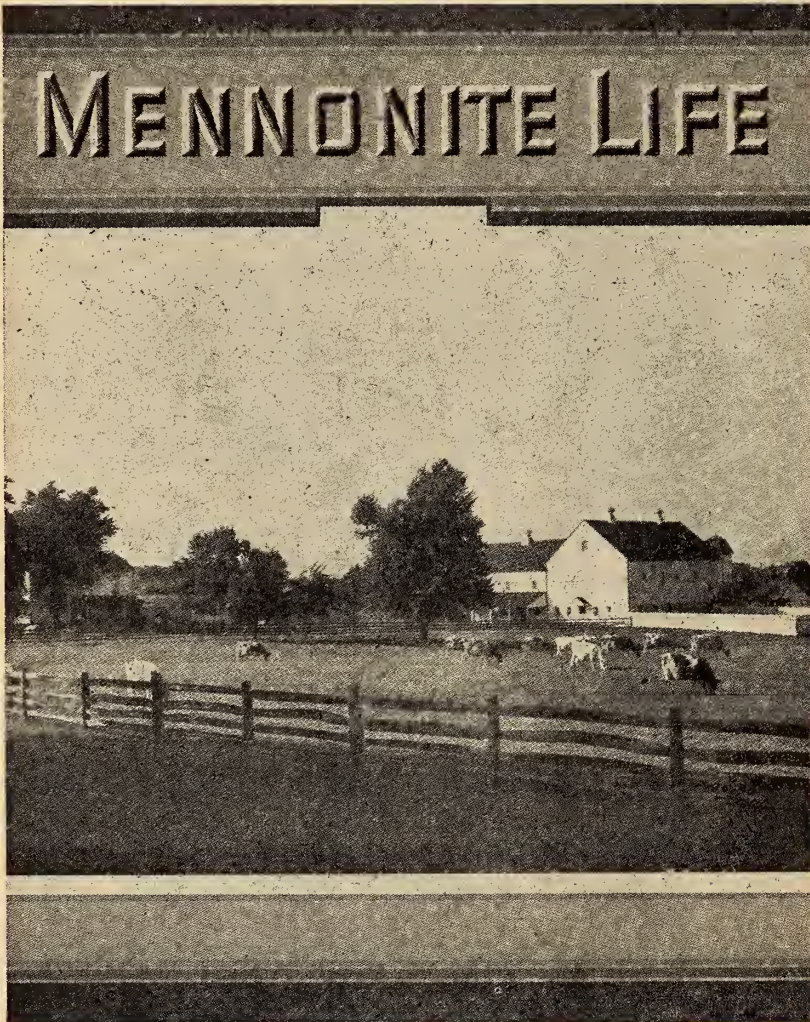
At Monalen, a Friend gave me some account of a religious Society among the Dutch, called Mennonists; and, amongst other things, related a Passage in Substance as follows:—One of the Mennonite society at a considerable Distance, and being with his Waggon on Business near the House of his said Acquaintance, and Night coming on, he had Thoughts of putting up with him; but passing by his Fields, and observing the distressed Appearance of his Slaves, he kindled a Fire in the Woods hard by, and lay there that Night: His said Acquaintance hearing where he lodged, and afterward meeting the Mennonite, told him of it; adding, he should have been heartily welcome at his House; and from their Acquaintance in former Time, wondered at his Conduct in the Case. The Mennonite replied, Ever since I Lodged by the Field, I have wanted Opportunity to speak with thee: The Matter was; I intended to have come to thy House for Entertainment, but, seeing thy Slaves at their Work, and observing the Manner of their

Dress, I had no liking to come to partake with thee: Then admonished him to use them with more Humanity; and added, As I lay by the Fire that Night, I thought that, as I was a man of Substance, thou wouldst have received me freely; but, if I had been as poor as one of thy Slaves, and had no Power to help myself, I should have received from thy Hand no kinder Usage than they.

—John Woolman's *Journal*

What Do You Think?

How should the Church proceed on this vital question? What should we, the Youth, do when the government no longer expects us to serve? Should we sigh and each of us follow our private pursuits? Or should we seek to serve and witness voluntarily in causes and work that is vital? Or, what should we do? Your expressions on this question are solicited and will be helpful in shaping any plans of this sort. If there is sufficient expression, a symposium of letters will be published.



NEW
MAGAZINE
TO
APPEAR

The first issue of **Mennonite Life**, a new, illustrated magazine of about forty pages is to appear in the beginning of December. This new periodical will portray Mennonite life as it was, as it is, and as it should be. The subscription price for this semi-annual publication will be one dollar. Address your subscription to **Mennonite Life**, North Newton, Kansas. (Picture at left shows cover page of the first issue of the magazine which will be 9½ by 11½ inches in size.)

Bible Lectures and Conferences for Ministers and Women To Be Held on the Bluffton College Campus During Week of November 11-16

Bluffton, Ohio: The eight annual ministers' conference and the second annual women's conference will be held on the Bluffton College campus, November 13 and 14, while the morning and evening Bible lectures of that week will be given by Dr. William M. Beahm, who is Dean and Professor of Christian Theology and Missions at Bethany Biblical Seminary, Chicago. Dr. Beahm is highly respected in his own church group. Members of the Central, Middle, and Eastern District Conferences are heartily invited to these important events. The programs are as follows:

BLUFFTON COLLEGE BIBLE LECTURES

November 11-16, 1945

Dr. William M. Beahm

"Studies in First Corinthians"

Sunday

10:30 A.M. "The Christian in the World Today"

3:00 P.M. "The Fascination of First Corinthians"

7:30 P.M. "All Things to All Men"

Monday

7:30 P.M. "All Things Are Yours"

Tuesday

7:30 P.M. "Ye Are the Body of Christ"

Wednesday

7:30 P.M. "Faith as Belief and Trust"

Thursday

7:30 P.M. "Hope as Expectation and Desire"

Friday

7:30 P.M. "Love as Human and Divine"

Week Day Morning Lecture Series—10:00 A.M.

Monday

"The Love of God"

Tuesday

"The Grace of Christ I"

Wednesday

"The Grace of Christ II"

Thursday

"The Fellowship of the Holy Spirit I"

Friday

"The Fellowship of the Holy Spirit II"

Evening and Sunday morning services in the First Mennonite Church. All others in Ramseyer Chapel, College Hall.

MINISTERS' CONFERENCE

November 13, 14

Tuesday, November 13

Theme: "The Educational Task of the Church"

10:00 A.M. Bible Lecture —Dr. Beahm Ramseyer Chapel

11:00 A.M. "Teaching the Peace Doctrine"
Rev. Walter H. Dyck—Pastor Wehrlose Mennonite Church, Beatrice, Nebraska; Secretary General Conference

12:15 P.M. Lunch Ropp Hall Dining Room

2:00 P.M. "A Unified Program of Christian Education for Our Church"
Rev. R. L. Hartzler

3:00 P. M. Examples of Successful projects in Mennonite Churches (Presentations limited to five minutes. Opportunity will be given for discussion of these projects. If you have any area in which you have had special success we would appreciate it if you would share your experience with the group)

Daily Vacation Bible Schools Rev. Forrest Musser
Prayer Meetings Rev. Olin Krehbiel
Tri-Church Youth Conference Rev. William H. Stauffer

Brotherhood Rev. A. J. Neuenschwander
Retreats Rev. Olin Krehbiel

Youth Groups Rev. A. J. Neuenschwander
Children's Hour Rev. Olin Krehbiel

Teaching Christian Education in Public Schools
Mrs. S. F. Pannabecker

Parochial Schools Rev. Walter H. Dyck

5:30 P. M. Buffet Supper with Members of the Faculty First Mennonite Church

7:30 P.M. Bible Lecture—Dr. Beahm First Mennonite Church

Wednesday, November 14

Theme: "Pastoral Visitation and Pastoral Counseling"

10:00 A.M. Bible Lecture—Dr. Beahm Ramseyer Chapel

11:00 A.M. Pastoral Visitation Rev. A. J. Neuenschwander

12:15 P.M. Lunch Ropp Hall Dining Room

2:00 P.M. Pastoral Counseling Rev. Russel Mast, Chairman

"The Church and the Returning Service Men,"
Rev. Harry Yoder

"Counseling Young People in the Church," Rev. Walter H. Dyck

6:00 P.M. Dinner Ropp Hall Dining Room

7:30 P.M. Bible Lecture —Dr. Beahm First Mennonite Church

Where not otherwise specified, programs will be in the Mosiman Room, Musselman Library.

Mr. Von Gunten, from the Mennonite Book Concern, Berne, Indiana, and the Women's Missionary Society of the General Conference will have a display of books and materials.

MENNONITE WOMEN'S CONFERENCE

November 13, 14

Tuesday, November 13

10:00 A.M. Bible Lecture—Dr. Beahm Ramseyer Chapel

11:00 A. M. Devotionals—Mrs. Russel Mast

Music—Girls Gospel Team Quartet
Address—"My Experiences with our Home Missions in Canada," Rev. A. J. Neuenschwander

12:15 P. M. Lunch Ropp Hall Dining Room

1:45 P. M. Devotionals
Music—Girls Gospel Team Quartet

Address—"Relief Plans and the Responsibility of Christian Women," J. N. Byler—Mennonite Central Committee

6:00 P. M. Dinner Ropp Hall Dining Room
7:30 P.M. Bible Lecture—Dr. Beahm First Mennonite Church

Wednesday, November 14

10:00 A.M. Bible Lecture—Dr. Beahm Ramseyer Chapel
11:00 A.M. Devotionals—Mrs. Jesse Smucker
Music—Sextette, Berne Mennonite Church
Our Missionary Societies
Work Projects—Representative of Central Conference
Stewardship—Representative of Middle District Conference
Program and Literature — Representative of Central Conference
Attendance and Membership—Representative of Eastern District Conference
12:15 P.M. Pot Luck Luncheon for all women
Lincoln Hall Lobby
1:30 P.M. Visit to Clothing Cutting Center Science Hall Basement
2:15 P.M. Devotionals—Mrs. Clovis Oberli
Music—Sextette, Berne Mennonite Church
Address—"Present and Future Challenges of the African Mission Field," Mrs. Omar Sutton
6:00 P.M. Dinner Ropp Hall Dining Room
7:30 P.M. Bible Lecture—Dr. Beahm First Mennonite Church

Where not otherwise specified, programs will be in Ramseyer Chapel, Colledge Hall.

HOME MISSIONS

A. J. Neuenschwander, Secretary

RUDOLPH STEPHEN MAREK ORDAINED IN CHICAGO

Rudolph S. Marek was born into a Roman Catholic home and was raised as a Catholic. However, one New Year's Eve, he and his wife were led to a watch-night service in a Protestant church, and there that night they found Christ as their personal savior and experienced the true joy of salvation. Soon after this he felt the call to go into Christian service. Both he and his wife attended Bible school for several months in New York, then after moving to Chicago Mr. Marek attended the Moody Bible Institute for several terms. However, to complete his preparation for the ministry, Mr. Marek attended the Evangelical Free Church Seminary for about two and a half years.

Since they had found the Lord in a Presbyterian Church, Mr. and Mrs. Marek joined the Fourth Presbyterian Church of Chicago when they came to this city. But they were not satisfied, for in the seminary

and also in the church they found themselves in sharp disagreement with the teachings and the support of the war. Because of his strong stand against war, he was referred to the Mennonite Church and to some Mennonite ministers in Chicago. This they decided was the church they wanted to join and the kind of people they wanted to work with, so they transferred their membership to the First Mennonite Church, Chicago.

Mr. Marek was especially interested in city mission work and was anxious to take over a mission on the north side of the city and start to preach the message of salvation. He expressed his desire to be ordained. Since he wanted to serve as a Mennonite minister in a city mission, his request for ordination was referred to the Board of Home Missions of the General Conference. The Board appointed an examining committee to examine Brother Marek as to his Christian experience and his beliefs, and if found acceptable, and so recommended by the examining committee, he be ordained as a gospel minister.

The committee found Mr. Marek to be in full agreement with the doctrines and teachings of the Mennonite church; also a man of fine character and talents and one whose zeal for the Lord and His work would prove a real contribution to the church.

The ordination service was held on Sunday evening, July 29, at the First Mennonite Church, Chicago. Rev. John T. Neufeld, pastor of the Mennonite Bible Mission, preached the ordination sermon entitled, "The Message of the Minister." Rev. E. A. Albrecht, Pastor of First Mennonite Church, gave the charge to Brother Marek, and Rev. J. J. Enz, Nappanee, Indiana, led in the ordination prayer. Rev. Marek then gave a testimony of his experience of the love of Christ in his life, how it had changed his life completely, and that now by the grace of God he is willing and ready to be used in the service of the Master. The address of Rev. Rudolph S. Marek is 850 Deversy Avenue, Chicago 14, Illinois—E. A. Albrecht.

TO DEDICATE BETHEL MISSION, WINNIPEG. SPECIAL SERVICE TO FOLLOW

The dedication service of the Bethel Mission of Winnipeg, Manitoba, is to take place, November 11. Rev. Harley King of Colfax, Washington, a member of the Home Mission Board, has consented to come for this important occasion. Also other ministers of the Mennonite churches in Manitoba are invited to attend.

Following the dedication evangelical meetings are to take place every evening of that week. Rev. King and other ministers will serve. A cordial invitation is herewith extended. Those who cannot attend are asked to remember these meetings and also the mission as such with their prayers and financial support.—Isaac I. Friesen, Superintendent

COLLEGE NEWS

FREEMAN JUNIOR COLLEGE

Miss Kaufman has selected the cast for the All-Academy play which is to be given early in December. The play chosen for this year is J. C. McMullens "Be It Ever So Humble." Beginning October 29 students and faculty will disband all school activities for a two weeks "vacation" in the corn fields. Mrs. Esther Ediger, Henderson, Nebraska, has consented to join the College staff as head cook in the dining hall. Mrs. Ediger will begin her duties after the corn-picking vacation. Prof. B. P. Waltner will leave during the vacation period for a visit to the Montana C.P.S. camps in connection with the Church School Day program of the camps. Rev. and Mrs. Delbert Welty were visitors on the campus recently. They were on their way to the Pacific Coast where Rev. Welty plans to visit his parents.

BETHEL COLLEGE

Instruction in dramatics has been resumed this fall under Mr. Eldon Graber. Rehearsals are in progress for the All-School Play, "Going Places," to be given November 9 at 8 o'clock. The action of the play takes place in the home of the president of a small college. The Seniors, formally dismissed during the Friday chapel period, spent the weekend on an educational tour to Lincoln, Nebraska. Dr. L. C. Kreider, Bethel's representative in the Kansas Athletic Conference, returned from trips to Topeka and Emporia to discuss the resumption of Conference athletics. Mr. Eldon Graber will serve as varsity coach, while Mr. P. R. Kauffman and Miss Mildred Becher direct other recreational sports. The annual Bethel Teachers' Luncheon, held November 2 in Wichita during the regional Teachers' Convention, was in charge of Dr. A. J. Regier. The program was based on the theme: "What's Round the Bend?"

BLUFFTON COLLEGE

Carl M. Lehman, whose home is in Berne, Indiana, has accepted a call to become business manager and treasurer of Bluffton College. He is now in Puerto Rico, a member of the Civilian Public Service unit there. In addition to the usual tasks associated with the offices of business manager and treasurer, Mr. Lehman will have charge of the enlargement and improvement of the student work program. He is in line to receive his discharge soon and hopes to be able to come to Bluffton in January. Mr. Lehman will be known by General Conference people as the writer of the Practical Notes in the Mennonite Senior Sunday School Quarterly. He is a member of the First Mennonite Church in Berne. It is felt that his coming will help greatly to strengthen the college.

MENNONITE BIBLICAL SEMINARY AND BIBLE SCHOOL

This week the Bethany and the Mennonite Biblical

Seminary spent blessed hours in the presence of God. It was Bible Week. The speaker was Dr. Oscar F. Blackwelder, Pastor of the Church of the Reformation, Washington, D. C. There was power in his messages, the power of the Holy Spirit and of long and deep meditation. A cleaner vision of the crucified Redeemer was the joy of the listeners. His presentation was eloquent and forceful. It is with gratitude that the schools shall remember Dr. Blackwelder.

Six of our Seminary men were engaged in services over the week-end. Names of the students and the places in which they served are as follows: La Verne Rutschman, North Church, Freeman, South Dakota; Albert Janzen, Mennonite Gospel Mission, Chicago; Ernst Harder, Silverstreet Church, Goshen, Indiana; Robert Hartzler, Eighth Street Church, Goshen; Maynard Shelly, Pekin, Illinois; Willard Wiebe, C.P.S. Camps, Medaryville, Indiana. Since school is closed on Saturday and Monday appointments to such distances can be met.

It is a joy to have the Rev. and Mrs. C. E. Krehbiel with us. They contribute much to the fellowship in the dormitory, in prayer meetings, in office and class room. The recent visits of Dr. and Mrs. Herbert R. Schmidt and children, Miss Aganetha Fast, and Mr. Harold Mishler were much appreciated.

Several new students have made application for admission to the Home Study Course and for residence.

Peace Time Military Training

With over a quarter of a million of the flower of our youth resting under white crosses and three times that number temporarily or permanently disabled; with a backbreaking debt of \$300,000,000,000 to be redeemed by the sweat and toil of our posterity is it not about time that America should exert its leadership toward bringing about a better world psychology? If America says that the world of the future shall be a warless world it probably will be because the power of our leadership is so great. If America says the world of the future shall be an armed camp with every nation training to spring at every other nation's throat, it will be just that. The two psychologies will not mix. We cannot say to the youth of America, "You must practice the art to kill six days out of the week but you may practice the art to love on Sunday." There is not room enough in our heads for both psychologies.

This is the most serious speech of my life and it is serious because I believe a crisis confronts our nation. I believe the quicker we get such ideas as compulsory military training out of our heads the better it will be. It is still true, that it is righteousness and not big guns that exalteth a nation.—Hon. Louis Ludlow, in the House of Representatives.

Have you written to your representatives in Washington and expressed your opposition to peacetime military training?

JOTTINGS

—Gospel Church, Mountain Lake, Minnesota: Eleven young people take catechism. Thirty-seven young and old people succeeded in cleaning the church in half a day on October 23. "Prophecy" is the topic of our Wednesday night Bible Studies, which our pastor illustrates on the blackboard. Wish that more would come, although a fine group is out every week. One of the church collectors was recently given \$55.90 in nickles and dimes for the upbuilding of the Kingdom. Rev. D. P. Eitzen, pastor emeritus, celebrated his seventieth birthday anniversary in the midst of a host of relatives and Sunday School class members, October 28.—Corr.

—Rev. Henry Hege of Corn, Oklahoma, preached on "The Peace That Passeth Understanding" at the Geary Church on the afternoon of October 28 and also conducted a communion service.—Mrs. E. R. Lehman.

—Deep Run Church, Bedminster, Pa., "On October 14 we voted to extend a call to J. Herbert Fretz, grandson of the late Allen M. Fretz our former pastor, to become our pastor. He accepted the call. Mr. Fretz expects to start his pastorate here on November 18."—Mae Gross, Corr.

—Buhler, Kansas: Prof. Walter H. Hohmann of Bethel College gave an address on hymnology in our church, Sunday evening, October 28.

—The price of two carloads of flour or \$4,100 was the goal of the relief offering that Bethel Church, Mountain, Minnesota, held October 28 at its Harvest Festival service. Previous to this one Sunday School class had already contributed more than the cost of one carload. J. N. Byler, Director of Relief for the Mennonite Central Committee was the special speaker for the day.

—The Mennonite churches of the Mountain Lake community have canned about 4,200 quarts for C.P.S.

—A benefit concert for the Bethel College Women's Association is to be given by Katherine Penner Barton in the Bethel College chapel, November 7, 7:30 P.M.

—Buhler Church, Buhler, Kansas: The fifty dollars which the C.E. Society sent to Puerto Rico will supply milk for twenty-five babies for one month. The total cash value of wheat and cash contributed or relief from our church was \$1,850. Mission Festival speakers on November 4 were Miss Martha Burkhalter and Rev. J. M. Regier. The C.P.S. chorus from Lincoln, Nebraska, sang. The church is considering the present parsonage as temporary and is making efforts to raise funds for a new one.

—The Schwenksville (Pa.) Mennonite Church is sending two car loads of flour to Europe. So reports the East Swamp bulletin. East Swamp has sent 260 pounds of clothing to their home missionaries, the Unruhs, and 140 pounds to Akron.

—First Church, Reedley, California, has taken up the project of sending tons of raisins for relief. The value of a ton is about \$200.

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Mennonite Publication Office
Newton, Kansas

—Mary Becker, missionary to Colombia, South America, left New Orleans by plane on October 27. Her address now is: Aparto 53, Medellin, Colombia, South America. (Apartado 653 if airmail is used.)

—Saskatchewan young people are putting out an eight-page paper entitled "Saskatchewan Mennonite Youth." Rev. Isaac Epp, Box 214, Waldheim, is editor.

—Bulletin, First Church, Aberdeen, Idaho: "It is reported from reliable sources that a new pool hall with a beer counter will be opened in our town. Support our Christian council-men in the matter of keeping such an undesirable place from doing business here. We must not be careless for our children's sake."

—Dr. C. O. Lehman, former state college president in New York state and a native of Berne, Indiana (son of Mr. and Mrs. J. F. Lehman) died October 22.

—Rev. Olin Krehbiel and family have moved to Berne, Indiana, where Rev. Krehbiel has assumed the pastorate of the First Church.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to
MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

The Mennonite

VOLUMN LX

NORTH NEWTON, KANSAS, NOVEMBER 13, 1945

NUMBER 45



"Our Father, who givest every good and perfect gift to man"

OUR FATHER

Who givest every good and perfect gift to man,

If we should count . . .

*The cattle on a thousand hills, the rainbow's colored span;
The checkered shadows of the clouds that fall on fields below.
The bounty tied in corn shocks—wind tattered—row on row;
The sheep that graze in pastures green beneath a willow tree,
The sprouting of fresh winter wheat as far as eye can see;
There are the prairies, reaching far, in purple browns and tans
Through which,—as though to tie them all—the road's gray ribbon
spans;
And Autumn's sugar maple aflame with colors bold—
A studded gem amid a world turned suddenly to gold!
The majesty of mountains, its streams that fall and foam
Down rock-beds of the canyons where wild beasts drink and roam;
The pine tree and the silver of spruce with spicy scent—
Their cones—ripe for the harvest—with which the boughs are bent;
The thick and tangled woodland with all its living things—
Where pain is lost and sorrow when Nature healing brings;
The burning in a sunset that turns the world a-fire,
And night that comes a-stealing in shadowy attire—
Sometimes in gown more costly, starred with a million gems
With moonlight touching softly the cloud-fringe of her hems;
The angry voice of thunder, the lightning 'mid a rain—
The scent of earth's refreshing when being washed again!
The wild flow'rs of the meadow—the bed of dahlia's red—
The song of birds at morning when all their young are fed;
The mystic deep of waters whose waves roll at our feet—
A symphony unending in cadence low and sweet;
Our homes—the peace of firesides—the voices that we love—
And over and about us Thy arms stretched from above. . . .*

'Tis so we count today.

*Father, who knowest how to give good gifts to man,
For this we pray:
Remembering the promise of the rainbow's span—
When children call to Thee in anguish for their bread,
Give them the faith to know they shall be fed—
Thou art our Father still!
For this we thank and yield to Thee our will.*

Joanna S. Andres

EDITORIALS

THANKFULNESS does not always come easily to all people. Consequently, it is of interest to note that there is a close relationship between thankfulness and the recognition of grace, the undeserved love of God. A feeling of thankfulness cannot arise in man when he takes food, health, education, etc., for granted as though he deserved it all. And yet the tendency from infancy on is to take satisfactions for granted. Man is born with a biological tendency towards selfishness and unthankfulness. However, as this tendency it outgrows, as the spiritual life of love to God and man transforms the original human being, there is an increasing perception of undeserved love and consequently growth in thankfulness. The thankful person feels undeserving of the love accorded to him by God and by those whom He works. He sees how his own weaknesses and self-concern make him unworthy of the free grace that comes to him. The thankful person must be humble. He cannot be the cold individualist; he must be the brotherly cooperator. Freely he shares the blessings of life, for he perceives that they have been freely given to him. Feeling that he does not deserve them, he is not inclined to hoard them. He sees life as a channel and not as a chalice. He is brotherly, for he sees how much we all need each other. Saved by grace through faith, he is gracious. Thankfulness and an experience of grace are inextricably bound together.

CHRISTIAN MISSION WORK is up against some great problems today. The war has not taught the non-Christian masses to have a great respect for Christianity. Over five hundred Christian churches in Japan, including Kagawa's beloved Ikutagawa Church in the slums of Kobe, were destroyed. American missionaries to Japan will have to contend with memories of atomic bombing. Preaching will have little effect unless the sermons are lived in a Good Samaritan way, and it is a great job to be a good Samaritan when the need is so great. Furthermore, we are facing an age when scientific industrial advance may sweep over China, India, and Africa. The old religions may crumble under this wave of modernity. And as they crumble the peoples may accept Western secularism with Western science. Judging by the difficulty Christianity is having with secularism in America, this problem will not be an easy one for Christian missions to face. America sends out Christian missionaries but also those of big business, Hollywood, armaments, etc. Which missionaries will win out? Christian missions faces the task of securing extensively and excellently trained missionaries, men and women who have an insight into what is taking place in the world and who have good equipment not only for dealing with heathen

religions but also for contending with the attitude that sees no need for the God of our Lord Jesus Christ. Christian missions faces the difficult task of teaching "all things" so that mission work will have a vertical emphasis equal to the horizontal, for only in that way can the cross with all its glory be best seen by those in the darkness. Each one of us needs to be a missionary right where we are in all that we experience if these problems are to become less formidable.

PEACETIME CONSCRIPTION would tend to make us a militaristic nation. Webster defines militarism as: "1. A military state or condition; disposition to provide for the strength and safety of a nation or government by maintaining strong military forces. 2. The spirit and temper which exalts the military virtues and ideals and minimizes the defects of military training and the cost of war and preparation for it: of used derogatorily of the spirit which tends to confer undue privilege or prominence on the military class." Was it not peacetime conscription in Germany and Japan that made them seem so militaristic? Today Russia's system of conscription tends to alarm us. If we adopt such a system we will seem more militaristic and less friendly to Russia. Though we may feel that our measures are for defense, others are tempted to fear strong measures or domination. Peacetime conscription would tend to give a universal military mindedness that would make the people as a whole less and less able to see the alternatives to war. Such military power could easily give a false sense of security. It makes for a reliance upon might rather than right. General Jan Smuts of South Africa said after the first World War, "I look upon conscription as the taproot of militarism; unless that is cut, all our labors will eventually be in vain." It is difficult to see how the United States could embrace conscription without embracing militarism.

THE RETURN of the servicemen from the armed forces should stimulate their elders to some searching of the heart. A Ohio Yearly Meeting of the Society of Friends recently declared: "Though we reaffirm our conviction that the way of the sword is not in harmony with the will of God, we realize now only too well that our attempts to understand and live out the implications of the ways of peace have been feeble. We have neglected guiding our children as they have grown to maturity. We have not given them the training which would have provided for them the necessary spiritual bulwark against the opposing forces of our day. All of this negligence on our part saddens our hearts."

Acceptable Thanksgiving

By H. E. Nunemaker

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Psalm 107:8.

The Thanksgiving time is never complete without reflection on the observance of the first Thanksgiving Day. Life had been hard for our Pilgrim forefathers; so hard that many of them did not survive the rigors of their first New England winter. And when at the end of the following summer their toil was rewarded by a harvest, they lost sight of their toil and privations in their gratitude for the blessings they did receive.

God has instilled within His animate creation the instinct of gratitude. The beasts of the field respond to the kindness of their master according to their nature. And man, in his normal relationship with God, is prompted to give expression to his gratitude and in that expression find a satisfying joy. There are, however, certain factors which tend to deaden our sense of gratitude to God for His wonderful gifts. One factor is the result of our modern industrial life in which one group of men depends directly on another group for its living. The clash of the wills of men who are nevertheless dependent on one another for their existence tends to crowd recognition of the guidance and blessing of God out of the picture. A soap-box orator waxed loud in his denunciation of capital and eloquent in his praise of labor. When a bystander asked, "Where does God come in?" he flashed back, "He doesn't come in." How different the boy who whistled cheerfully as he hoed corn on a hot July day. A passer-by in his surprise stopped and expressed his surprise. "Why," the boy answered, "I was just thinking, I am helping God raise corn." The tiller of the soil labors long and hard to prepare the seed-bed and sow the seed, realizing that the rest is in the hands of God. He is dependent on God. If he performs his tasks with the sense of Divine partnership, he has discovered the most thrilling human experience. That sense of partnership with God with its attendant thrill, is becoming increasingly difficult in our modern industrial world. Doubtless, relatively few attain it.

Another factor which contributes to our negligence in expressing gratitude is that His blessings are constant. We enjoy them every hour of our lives. Day after day they are heaped upon us. With unflinching regularity the sun rises, bringing its health-giving light, the clouds come bringing the showers, the harvested crops provide us with food, friends are everywhere, and above all God is unflinching in His offers of spiritual gifts. And because of their unflinching regularity we often accept them merely as a matter of fact. There are of course the special occasions which are recognized, such as the return to our homes of our loved ones and the healing of the body of a serious affliction. But the constant, unflinching daily blessings which constitute life and make it

pleasant are often not recognized. "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men."

But how may we express our gratitude in an acceptable manner? Surely it must be more than an occasional prayer of thanksgiving, sincere as that may be. Acceptable gratitude is embodied in Jesus' answer to the question as to which commandment He considered the greatest. He answered, "The first commandment is, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." Jesus was thinking of a life which expressed a grateful love reaching up to God and a compassionate love reaching out to humanity. Genuine gratitude includes both, yet either one is easily overlooked.

The prophet Isaiah observed the worshippers as they came to the temple with their sacrifices and offerings of thanksgiving. But that which disturbed him was the fact that the bringing of the sacrifices and offerings had, in the course of time, become routine and were no longer the expression of an overflowing love to God which found expression in this way. Accordingly, he voiced the disapproval of God in no uncertain terms, "To what purpose is the multitude of your sacrifices unto me? Bring no more vain oblations; your new moons and appointed feasts my soul hateth." That which God desired is expressed in the later appeal, "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: the mouth of the Lord hath spoken it." God desires the heart. It is the condition of the heart that gives character and meaning to the expressions of gratitude and the gifts that are offered to Him.

Jesus' summary of the law and the prophets suggests also the horizontal expression—the outreach of that love. We can be certain that the blessings of God are given, not to be enjoyed and stored up within ourselves, but to be shared with others. We were not created to be cisterns. God intended us to be fountains—the channels through which His blessings are shared with others. The Sea of Galilee is the channel through which the waters pass into the Jordan Valley. It abounds with life. The Dead Sea receives the same fresh water, and because there is no outlet it becomes bitter and is without life. So also in life, sharing is the outlet which prevents stagnation. Surely, the tremendous needs of our time present opportunity for the enrichment of the life by sharing God's blessings.

THE MUTUAL RESPONSIBILITY of the Church and Returning Service Men

When I received this assignment, I prepared eight questions which were sent to all of our young men in service (both C. P. S. and Military) to members of our Church Peace Committee, members of our Young People's Fellowship Committee, as well as others.

The questions are these: (1) What are the main responsibilities our church has to its returning service men? (2) Which of these do you feel our church has neglected? (3) What are the main responsibilities which returning men have to the church? (4) Which of these do you feel our service men have neglected? (5) In what sense may the church (or members at home) be the "problem"? (6) Should those who have taken up military service be asked to reaffirm their adherence to the Biblical peace position? (7) If not, in what way do you propose that our church maintain a consistent position? (8) In what definite ways should both the returning service men and the church endeavor to show consideration for each other?

First, then, let us think of the main responsibilities which the church has toward these, our brethren in the faith, who for a time have been away, but are now, one after another, returning to our home communities.

One of our men in C. P. S. writes:

"The main responsibility of the church is to continue to offer salvation in its true and simple form. Accept the men when they return as members who have changed only in that they have grown in wisdom and knowledge, regardless of their experiences during their time of service. Accept them without much to-do but in the spirit of Christian love."

A lieutenant writes:

The Church owes them "the opportunity to regain, in part at least, the delay in preparing for his future. This might be both financial and educational. It is understood of course that the chief responsibility of the church is spiritual in nature and it is taken for granted that spiritual service will continue to be rendered to all alike."

Still another:

The Church's responsibility to its returning men is "no greater nor less than to each other member, encouraging, admonishing, comforting; also praying for each other, thus drawing us closer to God; also early opportunity for participation in church activities."

Briefly summarized, the church owes to our returning men: (1) First and foremost, spiritual guidance

and inspiration, presenting the gospel of Christ in a clear and vital way. Christ came that all might have life and that more abundantly. (2) Secondly, the church owes to *all* opportunities for fellowship—and a sincere welcome. Those who were gone need to be reassured that they were missed and are wanted. A welcome, preferably without stage setting, in which Christ is the center of focus. (3) Then, too, the church needs to continue providing to *all* opportunities for study of God's Word with the view of strengthening the historic position of our church. (4) It calls for a frank discussion of mutual weaknesses, an eagerness to try to understand the position which a fellow-member has taken, even though it might conflict with our best insights. (5) It calls for tolerance. Many of those who have been gone during the past three or four years have grown immeasurably more than at home. They went forth as our representatives. Why must they necessarily adjust themselves to us at home who have not grown as they have? We do not expect missionaries to return from a foreign field exactly the same as they left us years before. (6) Some of our men will need financial aid to become reestablished. Materially they have given of valuable time and resources while we at home reaped abnormal profits. Some congregations are setting aside a lump sum figured on the basis of length of service. Others are providing long term loans at a low rate of interest. Many churches are exempting service men from paying regular church dues up to six months or a year after their discharge from such service. One or more of the above will certainly be helpful and appreciated. (7) Immediately we should add, the church owes its men opportunity rather than charity, except, of course, in special cases. The church should hardly be asked to buy or pay for loyalty to conscientious convictions. These cannot be genuine and at the same time purchasable. (8) One of our men suggests that churches should encourage Mennonite Publications to "post" periodically job vacancies or farm vacancies, which could be filled by returning men and ask that a free subscription to one of these papers be extended to discharged men for one year. (9) Then, having given them concrete evidence that the church has their spiritual welfare as its major objective, these men should be given real responsibility in the work of the church. In this adjustment period we will need much sympathetic understanding for during the past years they have been displaced men, largely out of touch with the church. None should be preferred

By Walter H. Dyck

above the others. Those who will want to prove themselves in line with the scriptural purpose of the church should be permitted to do so. (10) All should be upheld in prayer and given the benefit of a more consistent example of the Christian Way of Life.

Which of these has our local church neglected? We have counseled with them, written them personally as well as in the form of "news letters," put up a Post-War Fund for C. P. S. men, sent them Christmas packages and other favors. We have had a special garden, canned for C. P. S. Camps, we have spoken of them as "our boys" and still we have fallen short in many ways. (1) We have not put sufficient emphasis on the scriptural peace principles in the time of peace, nor sufficiently stressed the wrong of war in our teaching both in our homes and church school. The actions of our young men reflect very largely the attitudes of parents, teachers, and ministers. (2) We have not lived appealing Christian lives that would challenge young people to greater loyalty. Young people like hard things to do. We have lived in "a way" rather than in "the way." Young people are quick to sense "the set of our sails." (3) A young man writes: "We young people have not been sufficiently open to counsel with older Christians and ministers and the older have lacked the deep concern for the spiritual welfare and the establishing of young people in the faith." (4) A young man at home writes: "We often forget that their lot might have fallen to us." Another one at home agrees, "We have not sacrificed our comforts and social activities as we should for their sake." Returning service men will be disappointed when they find that the church is not spiritually strong. (5) In some churches men serving in certain branches are treated rather coolly. We have not considered the reasons why they selected the type of service we could not support. (6) We have not attempted to maintain a larger spiritual service to men in uniform. C. P. S. Camps have been visited by pastors of our General Conference but we have left the men in the army or navy, who certainly are also in need of spiritual help without an organized concern for them. The Gideons, the chaplains, and individual pastors alone have offered spiritual assistance. Since "work of national importance" had the official endorsement of our conference, the church has done more, both spiritually and materially, for C. O. 's than for I-A's and I-AO's. The C. O. 's should not forget that; and the others should not hold it against the C. O. 's or the church. (7) One more "neglect" cited by a service man. He says, "I have long felt that it is a responsibility of the church to provide wholesome Christian recreation for its young people, preferably away from the sanctuary of the church building. What form this recreation should take is a very delicate but none the less extremely important question. The church should use discretion in sponsoring 'recreation' of a purely entertainment variety. Christian recreation should be constructive, inspirational and contribute to the development of the Christian personality. It should aim to give depth and meaning to the individual's Christian life

and at the same time help him to relax from his day's toil and enjoy to the fullest the gifts of God that surround him."

What are the main responsibilities of the returning men to the church? No doubt, it will be the same as before. If their loyalty is undimmed they will find ways of expressing it.

Returning men loyal to the church will humbly take their place in the church, be tolerant to other service men who chose a different type of service than they did, attend services unless unavoidably detained, accept assignments in the work of the church, and offer the church the benefit of new ideas and newly developed talents. One of our men writes: "Besides the responsibilities which go with church membership he should furnish the church with constructive ideas and leadership in a program of preparedness in the event of universal military training and future wars." A wife of a C.P.S. man writes: "The C.P.S. men 'should be shining lights in church and community for the way of peace. The financial help they have received should not put upon them a burden of gratitude. After all, the money was not given to them as a person, but for a cause in which the church believed. They should feel obligated to uphold that cause when at home. Only in that way can they repay the confidence and support of the church. I realize that this is a stiff assignment for the C.O.'S and surely we will fail at times in spite of sincere efforts. However, we have turned our faces in this direction and we cannot and do not want to turn back."

One of our men in service summarizes this matter thus: "Returning service men must realize that the church has been their faithful friend during their absence and has carried the load which now must be borne by all alike. The service man must give his complete support to the church; spiritually, morally, and financially. His behavior in and out of church circles should be such that God might be glorified."

Those of us who feel keenly about the compromise involved in taking up arms against our fellowmen will have to insist that there has been at least one point of neglect which will have to be faced by those who took up military service. The oath, or affirmation upon entering the army or navy, definitely commits the individual to the purpose of the military arm of the government. This fact needs to be calmly reckoned with. But we hasten to emphasize, as our men in all types of service readily admit, that they have failed in one or more of the responsibilities listed above. They have failed to always guard their conduct as they might have in their home communities; some have lacked an appreciation for what the church has done for them, and too many are merely yearning to return to a pre-war status. One C.P.S. man writes: "I believe there are many who are endowed with unusual abilities and special talents and who have not developed these special gifts for the glorification of God and the strengthening of the church."

A fellow minister answers this query with: "I am afraid that our service men were ill prepared to witness for the Lord Jesus Christ. Our C.P.S. program was more eager to witness for a cause than to witness for Christ. Our army and navy men were equally unprepared."

To the question, "In what sense may the church (or the members at home) be the "problem"? Answers were wide in range throwing a wholesome light on our many weaknesses. When a "better than thou" attitude dominates the heart and mind we usually find with it an insincere welcome or even abject indifference toward returning men. Then there may also be partiality, an unwillingness to consider "the other side of the question," or even an unforgiving spirit. We dare not condemn those who followed their conscience, unenlightened as it might have been. We at home need grace to be able to distinguish between the real hindrances and furtherances in God's Work. Much of our seeming integrity may deserve nothing more than Christ's "But he willing to justify himself."

One who is in a rut usually regards new actions as divisive and dangerous. We at home are the problem if we either dwell on the changes in men by injurious gossip or by insisting on rapid adjustment to our opinions. The real problem may lie with us at home even though we were not required to take the oath or wear a uniform. We felt that we did not need to get out into the open. There were inconsistencies. Some of our own young people at home, for instance, hesitated to appear in a Summer Union Service Choir of what might have been about sixty or seventy young people of our Mennonite Churches lest it jeopardize their II-C classification. Still, some who enjoy roller skating or the theatre did not seem to feel that attendance at the latter jeopardized their safety. Yes, we follow the Lord, but sometime "afar off." We too often think of the Christian life as the easy, peaceful, care-free way. Our Lord never promised a life of ease. The Apostle Paul says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12)

The service men, C.P.S. and military, we often feel, willingly chose service under the supervision of the government. We have had the I-wish-the-war-weren't over-too-soon type of farmer and factory worker. Can we say that we shared excess profits sufficiently or do we also still hold blood money? Such action can bring division between the church and the returning men.

One more problem which my attention was called is described as "an undercurrent of tension and conflict which often exists between certain members and groups in the church. This curbs the effectiveness of the Church's message and weakens the fellowship within the church."

Answers to the question, "Should those who have taken up military service be asked to reaffirm their adherence to the Biblical peace position?" were

about equally divided between "yes" and "no." Many were qualified answers. One man in military service writes: "Yes, this position is the very distinguishing feature of the church and should be maintained." A man in C.P.S. asks: "If the military service man were asked to reaffirm his position, how about the church members who would have taken military service if they would have been drafted?" Another reasons thus: "Our church has always stood for nonresistance based on the teachings of Christ. These teachings have not changed during or after this war, therefore our position likewise has not changed. The returning military man knows this and probably sees our position more clearly now than before he decided upon his type of service. He should be welcomed in Christian love. The church does not weaken its position by this method and will win him over or he will automatically leave without being turned away." Another feels "If members of the church do not *live* the 'peace' way of life then it would be hypocrisy to expect the men from the army to make any sort of confession when they rejoin or come back to the church. If the atmosphere in our church is outspoken for peace and nonresistance then men who do not agree won't come back. The desire to be members in such a church is enough of a confession of their change of attitude. If we, who claim to be nonresistant cannot through our lives prove that we have something better—then why bother with words of any kind. There is only one way to maintain a consistent position, in my estimation. That is a rededication of *every member* to the way of Christ as outlined in the Sermon on the Mount. The pressure of a public confession may be the cause of hypocrisy in some and resentment to the church in others."

An older man at home suggests, "We have need that *we all* reaffirm, together with them, our Biblical peace position before the Lord. I would suggest a solemn assembly, preceded by a service of invitation, another service of preparation, which in turn leads up to the service of affirmation before the Lord."

A certain service man knows that if the church is to maintain a more consistent position he would, instead of asking some of the members to sign again the dotted line, "rather encourage thorough Bible studies for young and old that firm convictions may be established in the teachings of the scriptures."

It will be your privilege and mine to help bring together these extremes. It will require earnest prayer and much love. Problems will melt away when viewed in the light of our Lord's eternal kingdom. May God grant the leaders of our people, the individual members, and the returning men, much grace to face this readjustment period confidently. Let us proclaim the message of God's love, diligently to our people, but let us not judge, "for the Lord knoweth them that are his." Let us welcome our "boys" back with a heartfelt warmth praying with them for forgiveness and asking Him "Who is able to keep us from falling" for grace to stand.

OUR MINISTRY OF EDUCATION

By J. H. Langenwalter

"I Thank Thee, O Father"

There is something hearty about the ring of these words of Jesus. It makes one think of receiving a gift which one values highly and immediately.

When one studies the background of this expression one feels that there was no immediate occasion for hearty thankfulness. Three proud cities had placed their NOT WANTED signs out for Jesus. He had been helpful within their boundaries before, but He was no longer wanted. All He had been able to do was to give His helpful touch to a few who could not avoid Him because of their condition. It was the kind of situation which might make some men complain or rail against those at whose hands they had been wronged. Not so Jesus. He simply portrayed the ends to which their pride would lead them to and then gave expression to deep and sincere thanks and appreciation toward His Father as Lord of heaven and earth.

Jesus had revealed the evil end of pride. Now He revealed the wonderful end of Love. For Him that Love gave strength to meet the wrongs of pride-blinded men and to appreciate the great good of His relationship with the Father.

We too often consider ourselves thankful when we have received that which appeals to us immediately and have said "Thank you" in a hearty way. That kind of gratitude seems to desert us when we are brought face to face with that which is immediately evil. We are now passing through such experiences. The war is over. That affords some measure of immediate occasion for gratitude, but there is much heaviness and much fear, and much propaganda to increase fears. Thanksgiving Day is immediately before us. Whether we like it or not, there is a kind of dilemma before us. Trying to console ourselves that "It is the will of God" becomes a makeshift the longer one studies the attitudes of Jesus. He sought to subtle explanations. He faced what confronted Him, gave His estimate of things as they really were, and then turned to His father to thank Him for He was the one who stood in a right relationship to Him. Therein lies the true value of thankfulness. True friends appreciate each other for what they are to each other always and ultimately much more than for the gifts they may be able to hand each other occasionally.

Thankfulness makes merciful. Jesus invited people, who had hard loads to bear, to come to Him that He might help them. The world is full of people today who have very hard loads to bear. They will be helped by those who are really grateful to God for what He means to them.

ONE WORLD

The Commission on a Just and Durable Peace, which includes ninety-six representatives from the larger Protestant communions, met at Philadelphia, November 8-9 to "formulate its program of strategy designed to further the successful operation of the world's peace machinery."

The fourth annual rural life conference of the Historic Peace Churches, Brethern, Friends, Mennonite, will be held at Wilmington College, Wilmington, Ohio, November 15-17.

"The President's statement, in which he expressed determination to fulfill the 'pledge made not only to our allies but to the American people' by sending coal and food to the liberated countries, merits the support of Friends. Letter to the President and to the newspapers approving his stand in this matter would be of value."—The American Friend.

Shortly after their arrival in Japan recently Dr. Walter Van Kirk and three colleagues joined thirty Japanese Christian leaders in the Lord's Supper. The first hymn was "Blest Be the Tie That Binds." After the service a Japanese Christian leader said that this historic reunion was "the happiest day of my life." Dr. van Kirk reports that every Japanese Christian they had met received them warmly.

Anna V. Liechty Ordained As Missionary

Anna V. Liechty was ordained as a missionary in an impressive service held at her home church, the First Mennonite Church of Berne, Indiana, Sunday, October 28, 1945. The brethren, Rev. Olin Krehbiel, the pastor, Rev. C. E. Rediger, Secretary of the Congo Inland Mission, and Rev. A. E. Kreider conducted the service. A. E. Kreider, a member of the Foreign Mission Board preached the sermon, using as a text the words of Christ, "Go ye into all the world, and preach the gospel to every creature," Mark 16:15. After the message Sister Liechty was formally ordained to the office of a missionary. She then gave her testimony, speaking of the manner in which God brought her to the place where she was willing to yield herself fully to Christ and whatever service He might have for her. It was evident that she had found a great joy in her surrender to Christ and His call.

Miss Liechty will go to the Belgian Congo as soon as transportation is available. She will serve under the Congo Inland Mission with which our Foreign Mission Board is affiliated. Under this arrangement our Conference is able to send out those who offer themselves for work in Africa. At the present time eight workers from our Conference are at work in Africa under the Congo Inland Mission. Others in addition to Sister Liechty will go as soon as passage can be secured. The Congo has become a field of missionary effort in which we as a conference have definite interest. It is our prayer that the Lord may richly bless and sustain Sister Liechty as she goes to her field of labor in Africa.

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Mennonite Youth

"A United Mennonite Youth in Christ"

GIVING THANKS IN 1945

Long ago a teacher told the story of a religious man who went to the place of worship and prayed to God, giving thanks for the blessings he had received. And he said, "O God, I thank you that I am not like other men, greedy, dishonest, or adulterous, like that tax-collector. I fast two days in the week; I pay tithes on everything I get." The teacher who related the story said that the man's prayer was not true thanksgiving.

How much of our thanksgiving is on this low level! How much is almost as self-centered. In numbering our gifts we consider the things that have happened in terms of our well-being. We trace various blessings from God to us, but there we stop. Our thanksgiving is incomplete. Thanksgiving does include this awareness of God in everyday affairs, and a sense of dependency, but it also includes a humble recognition of our responsibilities and a re-dedication of ourselves to His service. Genuine thanksgiving includes a sense of mission, and does not give us feelings of self-satisfaction and complacent security.

Perhaps half our thanksgiving should be listening to God's answer. Many times the instructions for the use of his gifts may make us uncomfortable; they may be terrible to listen to. But we have been told that Christ's way is not the easy way.

This is the season of Thanksgiving, 1945. Let us speak the thankfulness we feel; then let us listen to God's answer:

"We thank Thee, great God, for the revelation of Thyself we have in Jesus."

"Let those about you see that same revelation in you, my children. I would that all men should see what you have seen."

"We thank Thee for our heritage of a simple, Christ-centered way of life."

"You do well to give thanks for fathers who have kept the faith. But each of you must re-discover that faith for yourself and make it your own."

"We thank Thee, great Creator, for the perfection of a well-ordered universe, for the beauty of nature, for the praise of starlight, the adoration of bird song, and the joy of the bending ear and the swelling apple, the promise of springtime and the fulfillment of fall."

"Recognize me in all the beauty around you. May it teach you to know that when you let my laws operate within you, you will be as beautiful and as orderly as the rest of my creation."

"We are deeply thankful, God of Peace, that the blasphemy called war has ceased."

"Your gratitude is empty unless you have within you the spirit of reconciliation."

"We give thanks, great Provider, for the material gifts of life—for food, clothing, shelter."

"These gifts were given to you to enable you to serve others. These lowly material things of my creation achieve their highest destiny only in your acts of love."



"We thank Thee, our Father, for the joy of fellowship and the blessings of Christian homes."

"As you know the beauty of fellowship with your brethren, may you be reminded of your kinship with all men. But your fellowship will never be perfect until no sharecropper's hungry child cries himself to sleep with no one caring; until no oriental is spat upon; until no dark-skinned boy's personality is distorted by being continually beaten into submission. Your brotherhood is not complete until it includes every man."

"We thank Thee, dear Lord, for the challenge to youth of living in these unusual, exciting times. We

believe that the only answer to the world's problem is Christ's way of life, that peace and happiness can come by no other way. We thank Thee that we may have a part in causing men to understand this basic truth. May we be useful to Thee. And may thy thanks we give to Thee this harvest season be merely verbal expressions of lives of thanksgiving which will live every day."

"If you know these things, happy are you if you do them; for that, after all, is the most perfect and acceptable thanksgiving."

"In the spirit of Christ we pray. Amen."

THANKSGIVING AND OUR WORLD

As we turn to God and give thanks for all that He, in His ordered way, has made available to us, we need also to look at our world. We need to look at it to see in sharp clarity the condition it is in. The following facts and figures help give us an idea of what our teeming world is.

Some Headlines of a Daily Paper

"Cairo Mobs Renew Assault on Jews, But Rioting Wanes"

"Two Chinese Cities Are Reported Won in Red Offensive"

"32 Held for Drugs in Capital Raids"

"Long Occupation of Reich Urged"

"42 Men Identified in Dachau Crimes"

"Atom Expert Sees Peril to Big Cities"

"1,250 Strikers Swell Philadelphia Tie-Up"

Divorce Statistics of Different Nations

Here are some interesting divorce statistics with the United States in the lead:

France: One divorce out of 21 marriages.

Denmark: One divorce out of 22 marriages.

Germany: One divorce out of 24 marriages.

Norway: One divorce out of 30 marriages.

Sweden: One divorce out of 33 marriages.

Great Britain: One divorce out of 96 marriages.

Canada: One divorce out of 161 marriages.

Japan: One divorce out of 8 marriages.

United States: One divorce out of 7 marriages.

From 1906 to 1936 we had three million divorces in the United States. In one generation, we might say, there were three million broken homes. Millions of children have thus been deprived of parental supervision.—Herald of Holiness.

How the U. S. Spends Its Money

Usually people spend their money for that in which they are most interested. If that be true of the American people, then our interests are not what one might expect of a Christian nation. According to figures just released by the Golden Rule Foundation, Americans during the year 1944 used their money for the following purposes:

\$900,000,000—churches and all church charities
\$1,600,000,000—churches and all charities, Red Cross, War Relief, Community Chest, etc.
\$2,200,000,000—cosmetics and personal care
\$2,700,000,000—cigarettes and tobacco
\$7,100,000,000—alcoholic beverages
\$10,000,000,000—jewelry, furs, gambling, and other luxuries
\$40,000,000,000—savings
\$40,000,000,000—taxes
\$86,700,000,000—war
\$5,500,000,000—movies and recreation

The Outlook of British Students

A Scottish writer, Alexander Miller, describes the great mass of British students as being exhausted, disillusioned, and world-weary. They suffer from "numbness in mind and soul, a sense of social helplessness, and sheer frustration." Mr. Miller says there are two groups of students who do not fall under this description of the main group. The first is the Christian group, made up chiefly of conscientious objectors. These are developing an interest in self-sustaining rural communities as a refuge from modern totalitarianism. The other group, about equal in size, consists of the Communists who look forward with hope to a new alignment of social and political forces.

Some Facts About India

India outside of Burma bosoms 389 millions according to the last census. Of these, 270 millions are Hindus. Population increases about 5 per cent annually. In some sections there are 2000 per square mile. There are about 8 million Christians and 21,000 congregations. But, here are some additional facts:

Out of a total of 552 native states, only partly under British control, almost 500 are still closed to the Gospel, because the ruler of the states does not wish his people to become Christian. Some of these have not yet been penetrated at all. Out of the 655,000 villages about 500,000 villages have not been as yet reached.

Only 12 per cent of India's population—47 millions—can read or write. This percentage is a trifle higher among Christians.

The Appalling Needs of War Torn Countries

As of September 15, 5,163,000 displaced persons had been repatriated from their respective occupation zones in Germany. A total of 1,380,000 still remained, including 826,000 Poles.

Big headache for UNRRA and the armies is what to do with the more than one million Displaced Persons, who are either repatriables, stateless persons, or who don't want to return to their homes.

The Office of Foreign Agricultural Relations announced that the world faces more hunger than the last year of war. Europe will need 18,000,000 tons imported while the rest of the world will need another 17,000,000. World farm production is 3 per cent below 1935-1939 levels, and decreased reserves, droughts, and war disruptions have kept the level of production lower.

What Christian People Are Doing About It

Amidst all this chaos and suffering, turmoil and sorrow and blindness, some of us are most fortunately situated, not by our own will or goodness, but by good fortune. In humbleness we need to praise God and in Thanksgiving express God's love by reaching out to all these people. What are we doing about all this? Here are some facts and figures:

In India

The Missionary force in India is about 3,350 at present. There are 3,050 institutions nearly all of which are operated by European missionaries. There are 14,655 primary schools. Direct evangelistic missionaries are comparatively few. On the average about nine missionaries among a million people.

In America

A recent Gallup poll reported that in answer to the question "If necessary, would you and your family be willing to eat about one-fifth less than you are now eating in order to send more food to Europe?" the "Yes" answers were 70 per cent.

From Mennonite communities carloads of flour, raisins, canned food, clothing are moving toward the areas of need. One community has a "Hogs for Relief" program canning fifty hogs for hungry people in Europe.

And much else is being done—in a small way—true. The work before men of vision is extremely great. The need is almost beyond measure. You begin to feel your little effort won't help much. But, a carload of raisins from Reedley, canned pork from Beatrice, flour from Buhler, the workers in Holland, France, Italy, India all will contribute to our God-given privilege and duty "to feed the hungry, care for the sick, and give hope to the ones who despair."

Youth faces an awesome world, but one that calls for the strength, idealism, and vision of youth. God grant this generation the grace to think clearly, walk uprightly, and do nobly as a witness of God's goodness to us!

British Christian Youth

With the return of peace in Europe, British Methodists report a gratifying up surge of religious interest among youth. For the first time in many years Sunday-school attendance is showing a decided upswing. There has been a gain of more than 1,000 Sunday-school teachers, alone. Wesley Guilds and Fellowships are reporting an increase of 10,000, while there is, at the same time, a "phenomenal gain" in the number of "youth clubs." In the latter the increase is more than 12,000 over last year, with a total membership of 88,926. Attendance upon public worship services is improving decidedly, and strictly religious activities seem to be attracting new loyalty on the part of young people.

Books To Holland

Some 2,000 textbooks have been shipped to Holland by the European Student Relief Fund, to meet the needs of Dutch university students. Cheese and milk have also been sent. Dutch students are still in great need of books and magazines from the United States, England and France.

HARVEST HOME

Marian Stearns Curry

The good Mother Earth folds her hands now and smiles,

The fruit of her labor is noticed for miles,
The corn and the pumpkins, the apples, and all
Are precious reward for her work, in the fall.

How proud she must feel when the crops of her sod
Are brought to the church to give thanks to our God
For he gave her sunshine and rain—yes, and snow!
In order that all of her seedlings might grow.

And so at the altar we lay at his feet
The best of the good things he gives us to eat.

On all of our hearts is bestowed happy cheer
In this harvest home, comfort time of the year.

PEACETIME MILITARY CONSCRIPTION

Richard L. Feldman, a military instructor and physics teacher in Roosevelt High School. Washington, D.C., testified before the House Committee on Postwar Military Policy in behalf of minor children of prospective draft status. He had served in the navy during World War I. Among statements he made are these:

"The naval militia unit to which I belonged was composed of young men from a small and isolated coastal town. I had known them for several months before we went on our battleship and they were as decent a group of sixty small-town patriotic fellows as you could find. However, before that year in the fleet was up, cursing and lewd remarks were the rule among them rather than the exceptions as formerly; at least half of them had been drunk a number of times, and an unpleasantly large number of them were patrons of the venereal clinic.

"We lived in the midst of continuous thievery, gambling, morbid, lustful and lascivious talk, and among the enlisted men there was almost a total eclipse of honesty and decency. . . . No one can talk to me about moral values to be gained in military service. Anyone who prates on that theme must never have seen any military service and must never have used his eyes."

WE WELCOME CONTRIBUTORS

Articles about the activities of your Young People's group, about your experiences and your concerns, what you think the Youth page should be and do all are heartily welcome. As we grow into the job, more contact with local organizations will be made and we will strive to serve you more adequately.

Please send all correspondence regarding the Youth page to the editor of the Youth page.

ACKNOWLEDGEMENTS

For **Giving Thanks in 1945** our thanks go to Dallas Voran of the Civilian Public Service unit at Gulfport, Mississippi. Dallas is Educational Director of that Unit.

Something Divine in Them comes from the printing in the Mennonite CPS Bulletin.

The Thanksgiving Scene was made by Mary Lou Rich.

Numerous other sources are used for the other various items presented here. Our thanks to all of them.

SOMETHING DIVINE IN THEM

(Ed.'s Note: The following selection is taken from the words of Aristides, an Athenian orator, written to the Emperor Hadrian, 117-138 A. D. It provides an interesting glimpse into the life of the followers of Christ at the beginning of the second century. Might these words be said of Christians, of us, in the twentieth century!)

The Christians know and trust God . . . they placate those who oppress them and make them their friends, they do good to their enemies. Their wives are absolutely pure, and their daughters modest. Their men abstain from unlawful marriage and from all impurity. If any of them have bond-women or children, they persuade them to become Christians for the love they have toward them; and when they become so, they call them without distinction, brothers. . . . They love one another. They do not refuse to help the widows. They rescue the orphan from him who does him violence. He who has gives ungrudgingly to him who has not. If they see a stranger, they take him to their dwellings and rejoice over him as over a real brother; for they do not call themselves bothers after the flesh, but after the spirit and in God. . . . If anyone among them is poor and needy, and they do not have food to spare, they fast for two or three days, that they may supply him commands of their Messiah. Every morning and with necessary food. They scrupulously obey the commands of their Messiah. Every morning and every hour they thank and praise God for His loving-kindness toward them. . . . Because of them there flows forth all the beauty that there is in the world. But the good deeds they do they do not proclaim in the ears of the multitude, but they take care that no one shall perceive them. Thus they labor to become righteous. . . . Truly, this is a new people and there is something divine in them.

TRI-CHURCH YOUTH CONFERENCE AT WADSWORTH

On October 20-21, a youth conference was held at Wadsworth, Ohio, consisting of the three Mennonite churches, Sugar Creek, Salem, Wadsworth.

A banquet was held in the basement of the church on the 20th where a supper was served and Walter Alderfer was the speaker. The group singing was led by Earl Lehman from Pandora.

At Sunday morning services, Rev. J. J. Enz gave the message. A recreation period was held in the basement of the church on Sunday afternoon. Rev. Russell Mast of Wadsworth was the evening speaker.

—Janinta Lehman

RELIEF

Shipments to Holland and France

Another shipment from Mennonite clothing centers has started on its way to Holland. This time 3,400 pairs of shoes, valued at \$3,381.75, were sent on October 24. Distribution will be in charge of Mennonite relief workers at Amsterdam.

Also, a shipment of new and used clothing has been sent to France. This shipment, weighing 23,360 pounds and valued at \$22,442.75, left Akron on October 27. Distribution of this clothing will be carried on by the Mennonite workers in France from the center at Chalon-sur-Saone and likely a part of it will reach members of Mennonite communities in Alsace.

Workers Leave for Northwest Europe

Farewell services were held at Akron the evening of October 29 for eight outgoing Mennonite relief workers. The entire group embarked from New York the following day on the S. S. Argentina. Four of the workers—**Ruth Hilty**, Pandora, Ohio; **Welma Graber**, Wayland, Iowa; **Marie Ediger**, Buhler, Kansas; and **Lulu Smith** Eureka, Illinois—have been assigned to relief service in Holland. Two others—**Mrs. M. C. Lehman**, who has been in charge of the Mennonite relief clothing program, and **Charlotte Regier**, Whitewater, Kansas—will serve in the relief program in France. **Cleo Mann** (appointed by the Mennonite Relief Committee), Elkhart, Indiana, will serve in Belgium. **Delmar Wedel**, Aberdeen, Idaho, will be assigned to work among war prisoners likely in Belgium. All of these workers desire the prayers of the home churches that they may be used of the Lord in their relief ministrations.

Shipments of Flour and Wheat

The first two carloads—one of flour sent from Belleville, Pa., and the other of wheat from Cordell, Oklahoma—which recently arrived in Baltimore have been loaded and are now on their way to Holland. Waiting in Baltimore for shipment to Holland is another carload of flour from Belleville, one from Newton, Kansas, (Church of God in Christ Mennonite) and two from Ligonier, Indiana. Additional carloads are being directed to Baltimore for shipment to Holland and to New York for shipment to France.

Relief Service in Italy

Arthur Jahnke, another of the Mennonite relief workers in the Middle East, is now in Italy bringing the number of M.C.C. workers in the UNRRA Italian Mission up to five—the others being **Delvin Kirchhofer**, **Grace Augsburg**, **Esther Detweiler**, and **Bertha Fast**.

Brother Jahnke after going to Rome and receiving his assignment, he traveled on the back of an open truck down to the heel of the Italian peninsula,

la, to Lecce. Here he is supervising work shops for the employment of the refugees. He writes:

"This camp is just receiving a new group of refugees. About 1,500 Polish Jews from the north are coming in. The first lot of 160 arrived last night.

C. F. Klassen had a successful mission into Germany in behalf of Mennonite refugees, according to a cable from Samuel Goering and was able to contact many with whom he had been acquainted.

C. Richard Yoder arrived at Halifax, October 27. Dr. Yoder arrives in this country after more than two years of medical relief service in the Middle East.

C. P. S.

C.P.S. Men Approved to Assist with Food Program

Selective Service has approved the placement of an additional fifteen C.P.S. men in the M.C.C. "Food for Relief" program. This recent authorization brings the number of men serving in this work up to twenty-five. A similar quota of men was also approved for the Friends and Brethren. These additional Mennonite men will serve in connection with the operation of canneries, clothing centers, processing of tools and utensils for relief, and the operation of a relief food collection center at Kalona, Iowa, similar to the center now operated at East Petersburg, Pa.

Special Project on West Coast Approved

Selective Service has approved a 130-man C.P.S. unit or the tubercular veterans' hospital at Livermore, California. Assignees in the California camps are being asked to volunteer for this special project. In many ways it is a unique one for the institution is not a mental hospital but a hospital for infected tubercular patients. The unit is scheduled to open December 1.

The Mental Hygiene Program

The Mental Hygiene Program represents the organized interest on the part of C.P.S. men in the proper care and hospitalization of mental patients. Four assignees have been giving full-time service to this end during the past year. Because of the continued interest in this work and the good service which the organization is performing Selective Service recently permitted the transfer of seven additional C.P.S. men to the headquarter office in Philadelphia. Among these additional men are **Grant Stoltzfus**, assistant director at Woodbine, N.J., who has been doing some writing on the care of feebleminded boys, and **Frank Wright**, educational director at Greystone Park, N.J. and author of "Handbook for Psychiatric Aides."

BETHEL COLLEGE

The faculty and staff members and their wives, a group of over seventy, held their third monthly fellowship meeting of this year on November 5. Dr. H. A. Fast described the relief program of the M.C.C. and at the December meeting Rev. Hostetler will continue on "Post-War Responsibilities." A varied program, with rotating chairmen and hostesses, has been arranged for the year by the Faculty Welfare Committee—Dr. A. J. Regier, Miss Lola Hill, and Dr. C. Krahn. Katherine Penner Barton, contralto (Woodland, Washington), gave a much appreciated concert in the chapel November 7. The Art Department scheduled an art exhibit and colored film to follow the concert, demonstrating fourteen types of techniques in the craft line. Miss Lena Waltner, art instructor, is at present chairman of the executive council of the Kansas State Art Teachers Association. She has previously also served as its president and as editor of its art publication.

BLUFFTON COLLEGE

The Girls' Gospel Team Quartet, accompanied by speakers from the Men's Gospel Team, took a trip to Michigan over the week-end of November 2-5. They gave a program for the C.P.S. unit at Ypsilanti State Hospital on Friday evening and two programs at the Mennonite Church at Comins on Sunday. The Comins church is a member of the Central Conference. Dr. J. S. Schultz visited the CPS units at Cleveland and Macedonia, Ohio, November 7-10 as an educational counselor. This is a part of the program of educational counseling being carried on cooperatively by the Mennonite Central Committee. College faculty members and students were busy the past week helping in various ways with the campaign for European relief which is being sponsored by the Mennonite churches in this vicinity.

MENNONITE BIBLICAL SEMINARY

Students in the Mennonite Biblical Seminary are: Willard Wiebe, Aberdeen, Idaho; Ruth Ewert, Hillsboro, Kansas; Ernst Harder, Philadelphia, Paraguay; Albert Jantzen, Paso Robles, California; Mrs. Albert Jantzen, Paso Robles, California; Maynard Shelly, East Greenville, Pennsylvania; Richard Yordy, Chicago, Illinois; Laverne Rutchman, Whitewater, Kansas; Gerhard Neufeld, Enid, Oklahoma; Robert Hartzler, Goshen, Indiana.

Students in the Mennonite Bible School are: Mrs. Gerhard Neufeld, Enid, Oklahoma; Doland Unruh, Newton, Kansas.

Students enrolled in the Home Study Department are H. N. Harder, Aberdeen, Idaho; Esko Loewen, Lincoln, Nebraska; Arthur Jost, Provo, Utah.

The ordination of Brother and Sister Curt Claassen, which was to be held November 11, has been postponed to November 18, according to Rev. D. J. Unruh, member of the Mission Board. See **Mennonite** of October 30 for announcement.

JOTTINGS

—**First Church, Mountain Lake, Minnesota:** J. N. Byler, director of M.C.C. relief activities, spoke to us on the evening of October 28 on the text, "Give ye them eat." The members have been busy canning for C.P.S. and relief. Over eight hundred quarts of chicken, mutton, pork, and beef have been canned. At present we are collecting money for a carload of flour. We are also making an appeal for used or new tools and utensils. In our midweek prayer meeting we are studying the Book of Amos with the aim of learning how to apply it to our day. Missionary H. J. Brown will be the speaker at our harvest festival, November 18. Two older members, Mrs. Aron Sukau and Mr. Abr. Teichrow were laid to rest this past week.—Mrs. P. P. Buhr, Corr.

—**Zoar Church, Goltry, Oklahoma:** The Grace Church of Enid gave us a fine C.E. program on November 4. An offering was taken to help pay for their parsonage. Rev. Sol. Mouttet plans to be here November 8 to speak and show pictures of the Ozark mission work. We are to have special meetings November 16-22 with Rev. P. J. Boehr, Pandora, Ohio, as special speaker. The choir and the children are practicing for the mission festival to be held Thanksgiving Day.—Mrs. J. W. Bergen, Corr.

—**Wichita, Kansas:** The proceeds of the bazaar and food sale to be held December 14, by the Friendship Circle, are to be used for furnishing the kitchen of the new church.

—**Eden Church, Moundridge, Kansas:** On October 30 members of our congregation brought to our church basement a total of 5,211 quarts of canned food, 785 pounds of lard, and 1,267 pounds of dried beans. Of the total, 3,741 quarts were for relief and 1,470 for C.P.S. Our pastor, Rev. Walter Gering, spent a few days in Oklahoma in the interests of C.P.S. Dr. Cornelius Krahn, North Newton, is offering us a course in Mennonite and general church history. He is with us the first Sunday evening of every month. The meetings have been well attended. Our new Hammond organ was installed October 12.—Ellis Goering, Corr.

—**Immanuel Church, Delft, Minnesota:** A Negro gospel chorus, with Rev. E. H. Willems of the Baptist church of Sioux Fall, South Dakota, brought us a program on November 4. The spirituals and hymns and a fine message by their pastor were enjoyed by a full house. The ladies of our church have canned 1,180 quarts of fruits, vegetables, and meat for relief and C.P.S.—Martha Baerg, Reporter.

—**Walton Church, Walton, Kansas.** Mr. David Ha-

begger was in charge of the morning service, November 4, in the absence of Rev. Von Riesen who brought the message at the Bethel Deaconess Hospital. Mr. and Mrs. Curt Claassen, candidates for the mission field in India, were visitors in our church.

—**Bethany Church, Freeman, South Dakota**, burned down in a fire on November 4, according to a report by Dr. Harold Gross, who visited at North Newton last week.

—**Miss Ruth Ewert, Secretary to Dr. A. Warkentin** of the Mennonite Biblical Seminary wrote November 2: "School is moving along nicely. We are nearing the end of the first quarter, so all of us are busy working on term papers and book reviews, etc. I also have a little added work now that Dr. Warkentin is not here—he is to have an operation which may take him out of school for some time . . . He entered the hospital yesterday. . ."

—**First Church, Pretty Prairie, Kansas**: Mr. and Mrs. Waldo Harder, Mr. and Mrs. Haines and Rev. D. J. Unruh were with us at our harvest thanks festival. The offerings for missions that day amounted to \$4,333.45. Brother P. C. Hiebert of the M.C.C. was with us October 21. He pictured the desperate needs of the war-torn world and the plight of a large number of Mennonites who are in that area. The offering for relief held at this meeting amounted to \$2,009.60.—Corr.

—**First Church, Lehigh, Kansas**: On October 25 eighteen members of the Ladies' Aid canned three bushels of pears and two bushels of apples for relief. This totaled 112 quarts. Quite a number of young men from this community have received their discharges. Several figure on making their homes here. Maybe a correction should be made on the report of October 16 in *The Mennonite*. The food served at the fair was from the whole congregation not just from the Ladies' Aid. Fifty-four chickens were donated and ninety were bought. Grossed \$1,303.34 and cleared \$837.40.—Mrs. Ferd Unruh, Corr.

—**Fortuna, Missouri**: Rev. Erwin Albrecht of Chicago recently conducted a series of special meetings for us.

—**Souderton, Pa.** On November 4 Roy Wenger of the M.C.C. showed colored slides of the Smoke Jumpers Unit he directed during the summers of 1943-44. Dr. Elmer E. S. Johnson is to speak at the formal opening of the church library, November 18.

—**Second Church, Beatrice, Nebraska**: This church and the First Church have undertaken a "Hogs for Relief" project. This is done in view of the great need for fats and oils of all kinds as well as meats. People who do not have animals to give are invited to donate money for the project. The plan is to slaughter the animals one day, the next day take off the fat for rendering into lard, and the third day bring the meat to a community cannery in Lincoln where the meat is to be canned in quart cans. The M.C.C. will pay for the cans and the canning. Hams and bacon are to be cured at home. Each piece of meat and each can is to have the name of the donor on it. "This is for the purpose of meeting the re-

quirements of the government and also to give the personal touch to those in a distant land that receive it."—Prof. B. Borgen will speak at the Second Church morning and evening, November 11.

—**The Fairfield (Pa.) Church** has given \$1,285 for relief since last May.

—**Upland, California**: The Gospel Team from the North Fork C.P.S. camp conducted a worship service at 5 P.M., October 28. After the service everyone was invited to the dining room for refreshments and a social hour with the campers.

—**Emmanuel Church, Moundridge, Kansas**: The women had an all-day sewing on November 6. Mrs. Willis Rich addressed them on the subject "Woman's Place in God's Plan."

—**C.P.S. Camp, Downey, Idaho**: Campers from this camp going home on furlough may take along a set of slides showing the life of this camp and use them at home for C.E. programs, etc. On the evening of October 28, Rev. P. K. Regier was chairman of a panel discussion on "Helping C.P.S. Men Return to Their Home Church."

—**First Church, Madrid, Nebraska**: On November 4 a group of young people and Rev. and Mrs. Unruh conducted a jail service in North Platte and also visited with the C.P.S. boys at the experimental farm.—Rev. John Unruh.

—**Dr. Jacob H. Janzen of Waterloo, Ontario**, is giving Bible lectures in the Zion Church, Souderton, Pa., this week. His main theme is "The Effects of Hard Times on Secular and Church Life." The subjects: "Hard Times and Their Consequences," "The Law and Its Implications," "Sowing and Reaping," "The Coming of Jesus Christ," "Glory," "Stewardship," "Our Pi'grimage and Its Goal."

—**Buhler Church, Buhler, Kansas**: "At the twenty-fifth anniversary celebration of the organization of our congregation, November 4, some interesting figures were given showing the outward growth and

ADDITIONAL HOUSING FOR GIRLS

The Women's Association of Bethel College, in the past, has undertaken many worth-while projects, among them being the college organ and the kitchen project which included a refrigerator, oven, linens for the dining hall, and drapes for the dining hall and student union room. This year the women have decided to attempt a new and larger project—that of additional housing for the girls. The Board of Directors in its meeting September 19, 1945, acted favorably upon this plan looking toward the erection of a fireproof addition to Carnegie Hall. The Board, upon motion that was properly seconded, "voted to authorize and encourage the Bethel College Women's Association to undertake the project of raising money for a ladies' dormitory annex to cost not less than \$50,000."

The Women have decided to make this a memorial building, a home for girls that will be rich to the devoted consecrated godly women who have given, and are giving their lives in the cause of Christ, both at home and abroad.

expansion. We are so prone to appraise the fruitage of a church by its growth in membership and the contributions they make. What is the fruit of the individual Christian? Isn't it some more Christians? . . . At our mission program Miss Martha Burkhalter made a very strong appeal to the young people to give their lives to the Lord and go into the foreign mission field. . . Having an annual mission festival is very good, but that is not enough. Our minister, Brother Franzen, supplements that ever so often by urging our young people to dedicate their lives to the Lord for full time service. We are glad that two of our members represent our church in the foreign mission field. . ."—H. C. Friesen, Corr.

—**First Church, Reedley, California:** The Senior Choir is practising the "Messiah" for Christmas. We also have a Young People's Choir and a Junior Choir. The choirs take turns in singing for the services. The Worth While Circle held its second meeting in the church social hall on November 5. Its purpose is to promote Christian fellowship, provide opportunity for service, and to maintain missionary interest among the women of the church. The Men's Brotherhood meets every month with a supper served by the Worth While Circle. Chaplain Harold Eymann spoke at the October meeting. A committee appointed for European relief is asking for donations of raisins and money.—Mrs. A. Weinbrenner, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** The men's chorus from C.P.S. Camp 138, Lincoln, Nebraska, rendered a much appreciated worship concert service Sunday morning November 4. After the services they were served a noon meal in the church basement. Many visitors from neighboring churches came to worship with us. On Sunday evening, November 4, the six sewing circles of the church gave a program of music, topics, readings, and a brief history of the six circles which are active in our congregation.—Wanda Schmidt, Corr.

—**Correction:** An error on our part caused us to omit the names of A. E. Kreider, J. M. Regier, E. G. Kaufman, and H. J. Andres in the list of members reported present at the recent meeting of the Executive Committee in Chicago.

—**First Church of Christian Mennonite, Moundridge, Kansas:** A total of 1,261 quarts of fruit, vegetables, jams, and spreads have been canned for relief and C.P.S. The church has decided to issue a weekly church bulletin. It also decided at its annual business meeting to continue the 100 per cent church paper plan.

—**Donnellson, Iowa:** "We have just completed a week of Bible lectures with Dr. E. G. Kaufman as speaker. His messages were timely and vital and were a blessing to all of us." —H. E. Nunemaker.

—**Dr. J. H. Langenwalter** conducted special services at the Einsiedel Church, Hanston, Kansas, November 4-8.

—**Schwenksville, Pa.,** "The Eden Mennonite congregation voted Sunday, October 21, to send two carloads of flour to Holland. The order has been placed

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

and a check of \$3,442 forwarded for the same." —C. H. S.

—**Hillsboro, Kansas:** The Bethel College Orchestra played during part of our C.E. program the evening of November 4.

—**Burns, Kansas:** On the evening of November 11 Dr. G. S. Klassen, who for some time served the Mennonites in the Chaco as dentist, spoke and showed pictures of his experiences in Paraguay. The tractor and scraper work on the basement for the new church is finished.

—**The First Church Newton, Kansas,** has undertaken the project of sending a carload of cattle for relief. The cattle were to be shipped from Newton last week.

—**Hans Bartsch,** artist of New York, planned the cover layout of the new illustrated periodical—**Mennonite Life.** The first issue is to appear about December 1.

—**Nappanee, Indiana:** The women of the First Church joined with other church women of Nappanee in the observance of "World Community Day." The speaker's topic was, "The Price of Enduring Peace."

—**The First Church, Halstead, Kansas,** has as the aims of its Spiritual Advance Campaign for this fall and winter: 1. An increase in the attendance at worship, the goal two hundred; 2. A deepening of the spiritual life of the parish; 3. The reception of new members. 4. An increase in the practice of family worship. Recently thirty women spent an afternoon at the Relief Sewing Room in Newton mending used clothing.

—**Bethesda Church, Henderson, Nebraska,** gave \$313.23 for the Mennonite Biblical Seminary during October.

—**Wayland Church Wayland, Iowa:** Rev. Elmer Basinger of Summerfield, Illinois, is conducting a series of meetings which began November 12 and will end November 18. A total of 213 quarts have been canned for C.P.S.

The Mennonite

VOLUMN LX

NORTH NEWTON, KANSAS, NOVEMBER 20, 1945

NUMBER 46



"MEN OUGHT ALWAYS TO PRAY,
AND NOT TO FAINT"

--Jesus Christ, The Way

Thou, O God, art the source of our spiritual life. As long as Thy Spirit of Love is within us, we are spiritually conscious. When we become unloving and our energies rush into that self-centeredness that so easily besets us, then we lose our spiritual consciousness, our life in Thee.

Then we suffer the blankness of a faint. Then our energies are not released to flow freely in the depth and breadth of Thy Spirit. Then we feel the weakness of a faint and are dismayed by the power of temptation. Then life seems in vain and Thy peace and joy are far from us.

We need Thee every Hour, O God. Without Thee there is no life. We need the breath of Thy Spirit within us.

Thy Son taught us that men ought always to pray and not to faint. He came to bring us life abundant and eternal.

Father, teach us, How to pray, and how to remain in prayer through Jesus Christ our Saviour. Make us want Thee more than anything else. Yet is not the choice ours? That choice which can be awful or glorious. We believe in Thee and want thee, O God. Through Thy grace we would accept Thee as the deep passion of our lives. We would always pray to Thee and never faint!

FOREIGN MISSIONS

P. H. RICHERT, Secretary

The Good News of Christ for the Depressed Classes

(Here follows an excerpt of an address by Rev. John Subhan, a leading Christian in India, who spoke to a meeting of the All-India Depressed Classes on this subject. The "Christian World Facts" published a part of that address.)

I count it a great privilege to be present at this historic conference. I may draw your attention to the fact that Christians all over the world are in sympathy with your movement. Prayers are being offered by Christians not only throughout India but throughout Christianity. I come to speak to you out of the depth of my own experience of the living Christ and with the backing of the collective testimony of others, and to tell you what Christ and His Kingdom of God vision can do for you. We Christians are not entering into an auction for souls, neither are we putting extravagant promises before the conference. It may rightly be asked: What have the various religions done for the Depressed Classes of this country. We are here to tell you what has been done already for men who have accepted Christianity.

In the Kingdom of God individual regeneration and social regeneration go hand in hand. Jesus began with the individual. He worked for men and women who were socially and morally degraded. So the first message of the Gospel is that men and women can be saved in the sum total of their individual lives. No one has to wait for good government, or good legislation, or good days, or a good time. No one has to wait for his own regeneration till society has completely changed. Every race and caste, no matter how degraded or depressed, has within it infinite possibilities. Christianity with equality gives infinite worth to individuals. Jesus Christ came proclaiming and demonstrating the value of individuals, however degraded in the eyes of the world. His whole attitude to mankind was that of respect. He saw the future possibilities in every man and woman, no matter how physically, morally, or socially he or she had been degraded. He likened such individuals to a lost coin which must be sought and recovered. Christ came to seek and save every such individual. The tax-gatherer of His time was despised and hated. No respectable Jew would be friendly to him, but Jesus went to the house of such and became his guest. He surprised the out-caste woman at the well by asking water of her. He respected humanity in womanhood, even that of an out-caste woman. So completely did Christ identify Himself with the out-castes of His time, that He made the treatment and attitude to them the basis of the final Judge-

ment. Matt. 25:31-46. He did not bring a "religion," He brought Life. He did not come to give men a set of rules ("shariat"), for rules lead men some distance, and then cease to lead. With the progress of time they become dead letters. Then men begin to break them, or they begin to break men. Christ offers Life, "Life Abundant."

This marvelous transforming power of Christ has continued throughout the ages. Darwin, when he visited Patagonia, thought, he had discovered the "missing link." On his return to England he challenged the missionaries to change those half-beasts and half-men into civilized men and women. Missionaries accepted this challenge and in the life time of Darwin they were changed into civilized men and women and his "missing link" had become redeemed people.

Before Christianity touched the present English people, they were barbarians. Servius, a Roman said, "The stupidest and ugliest slaves in the markets are those from Britain." These stupidest and ugliest slaves have now risen to a culture, education, and world influence of an amazing degree, and the beginning of it dates back to their acceptance of Christianity." The Lushains of Assam (India) were known as "head-hunters." Mothers hearing of their coming, would hide their children and run. Now they are completely changed. They come singing Hallelujah Choruses in honor of Jesus Christ. Men and women rush to listen to their music. The halls where they sing cannot hold the people.

The Christian children of the out-castes are now teaching Brahmins and Europeans in thousands of schools in India. Ninety percent of the Protestant Christians of India are the result of conversions from Depressed Classes at the rate of 10,400 a month. (It is now much more a month.)

Paul says that "Godliness is profitable in all things, and has the promise of this life and the life to come." The above address speaks mostly on the first part of this text. How much more could he have said on the last part. But both parts are included in the blessings of the gospel.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

"IT'S A TERRIBLE RESPONSIBILITY to be a Christian in America today." This statement made by Orié Miller, who visited some of the "rubble" areas of Europe last summer, pricks hard when we face some of the reports now coming through.

A *CHRISTIAN CENTURY* editorial entitled "Are We Murderers?" contains the following statements: "Responsible observers warn that in Germany alone, if present policies continue, as many as ten million are likely to die this winter of malnutrition and disease. . . They will be the old, the women, especially the nursing mothers, and the children." Speaking of Germany it says, "Keeping the food supply at 1,200 calories a day, when it is admitted that 2,000 calories is the minimum required to sustain life, and that mining coal, farming and other forms of heavy manual labor basic to a going economy require even more, is a slow form of mass murder. Herding millions from their homes into a partitioned country in which only 15 per cent of industry is operating and that at only 5 per cent of capacity, nothing less than a death sentence for most of these unfortunates." This paper quotes the following dispatch sent from Berlin to American papers by Donald MacKenzie:

"Children of this city are dying like flies from undernourishment. Typhoid is rampant. . . the shadow of approaching death. . . gaunt faces of adults. . . slowly starving. . . a ration that supplies scarcely half of the minimum necessary to support life. . . Worse is to come. . . No coal or any other heating fuels this winter. . . Tens of thousands will freeze to death before Christmas. . . Coffins trundled on wheelbarrows. . . no lids. . . dead are tipped into graves and the coffins resold. . . . Overworked crematoriums cannot handle all the bodies. . . carted off to a common grave. . . Sewers seeping into the drinking water. . ."

The Bishop of Chichester, quoting a German pastor, states: "Thousands of bodies are hanging from the trees in the woods around Berlin and no body bothers to cut them down. Thousands of corpses are carried into the sea by the Oder and Elbe rivers—one doesn't notice it any longer. Thousands and thousands are starving on the highways. . . Children roam the highways alone, their parents shot, dead, lost."

"Children by the millions are in imminent danger of starving and freezing as winter comes to Europe unless immediate help comes. . . Helpless children cannot survive much longer unless there is a united

effort to save them. . . Only by immediate and coordinated effort can a colossal catastrophe be avoided." So states the World Council of Churches, the International Red Cross and others.

Dr. M.R. Zigler of the Brethren Service Committee says, "Suffering women pray to God for help as they bring into the world babies who will die within a few days. Children pray to God for help in their search for their parents who may be dead and for their homes which may have been destroyed. Millions of soldiers are returning only to find their families totally or partially gone. What is the answer of the American church?"

He further states: "In Poland there is a 70 per cent crop of potatoes and 45 per cent of normal supply of cattle. Milk cows have been reduced 4,000,000. Only forty per cent of the horses survive. In Hungary 30 per cent of the cattle and 20 per cent of the horses survived. The lack of draught animals reduced by one half the ability to till the soil. Cereals will be the most needed article. In Budapest no children under one year appear to survive. In all of Hungary it is estimated that out of 150,000 babies, 100,000 need layettes. One million children between one year and fourteen years need clothing and shoes. Among orphans only 40,000 out of 200,000 have homes and 17,000 are already tubercular. Children's homes have neither milk, shoes, nor soap. . . . In Austria and especially in Vienna the situation is very serious. Fruits and vegetables have been lacking. The rations in Vienna are 760 calories for the average consumer and 940 for children. Milk is very scarce and tuberculosis among children is on the increase. In some areas only 40 per cent of the stock is available. . . . No heat will be available for the most of the people in Europe. Shoes and soap are scarce everywhere. Housing is a very difficult problem to meet. . . . Warsaw was completely destroyed; Budapest is only 26 per cent untouched. Salzburg has 7,500 homeless families. Pforzheim in one night lost 80 per cent of the homes. . . . The time of the Good Samaritan has come. The evangelist has already arrived through the churches. The church of Christ will bind up the wounds, will supply shelter for the unfortunate and will minister as long as there is need. Men and women ought to abandon all selfishness and be willing to sacrifice to save these people who are suffering."

We live in America, the land of plenty. What a terrible responsibility it is to be a Christian in America today!

OHIO CUTTING ROOM HAS SUFFICIENT MATERIAL

Cut 28,260 Garments in Two Years

Frequently we get letters inquiring if we are able to get material for relief sewing. It is with a feeling of gratefulness and joy that we are able to report that we have enough material on hand now to keep all our women busy sewing all winter. We are grateful to the Emergency Relief Board that they were willing to lend us money to purchase material in a large quantity when the opportunity presented itself. That loan will be paid back just as soon as enough money comes in for orders for cut garments. This we think will be very shortly.

It is not always possible to get the kind of material that we most desire, but we are always able to plan suitable garments from the material that we are able to get, no matter what it is. Just recently we received a shipment of 2,633 yards of white crepe which we felt was rather thin. But our relief directors tell us that it is very acceptable since many clothes are needed in very warm climates as well as in the colder ones. We have six thousand yards of material

on hand now and hope to be able to get some more outing soon. Our supply of cut garments is always kept up so that we are always able to fill the orders quite promptly.

The Ohio Cutting Room was opened in October 1943, two years ago, as a project of the women of the four Mennonite churches in the Bluffton-Pandora community. We started in a very insignificant way, never thinking that the work would develop as it has. We have during these two years sent out garments and materials amounting to \$9,500.00. We have cut 28,260 garments from 38,340 yards. We have sent out 762 packages to societies from all over the United States.

The women of these four churches have very much enjoyed working together in this project in a spirit which we hope and pray will continue as long as this type of Christian service is needed, clothing those who are in need, and doing it in the "Name of Christ."

—Mrs. J. S. Schultz

Our Ministry of Education

By J. H. Langenwalter

A. An Experiment

In the Report of the Board of Education in the *Mennonite Year Book* of 1945 there are found the following sentences regarding the proposed work of the then newly appointed Minister-at-Large: "He will keep in touch with our young people away from home, visit churches, and conferences, and render such assistance to our educational work among our young people as seems necessary and as is requested. It is the conviction of many of our people that this work will serve as a unifying factor among our various educational efforts. We believe that the strength of the church depends largely upon the unity of purpose and aim that exist among us."

That was a forecast of a much larger undertaking than any one could have foreseen. It was an answer to a need of long standing and needed to be undertaken in the spirit of a ministry in the light of the attitude of Jesus expressed in Matthew 20:25b-28. "Ye know that the rulers of the gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." It was in the spirit of

this expression of Jesus that the work was undertaken as an experiment in order that we might learn as we worked.

Since the work of the Board of Education and that of the Board of Publication are closely related, an arrangement was made that the two boards support the new undertaking together.

Early in the undertaking about five weeks were devoted to another experiment supported by various boards and at least one committee, namely a visiting mission among the churches and the C.P.S. camps. As an aid to a study of the situations and possibilities in our field as a whole this was valuable to the new undertaking by the Board of Education.

Every attempt to get at the heart of the assignment and every day's experiences revealed more and more the needs and the complexities of our work under conditions existing at the time of the beginning of the work.

It became more and more clear that the real work of Board of Education, in a denomination with the congregational system, is to educate the constituency of its particular denomination. That means to minister in the Spirit of Jesus and to supply needed information so that His objectives may be achieved more fully among those who are being served.

A Fellowship Day for Boys and Girls

By Jacob J. Enz

Here they come! There's Johnny, farmer Noah Yoder's boy, stepping from the car with lunch in hand and a big smile on his face. And here comes Patsy Reed, daughter of one of the bakers, with her brother. Now several cars drive up; the Buss children have just come in from the farm; "Sonny" Reichert, whose father is a mechanic, jumps from the car with his lunch, a ball, and a bat. "Hello, Stan!" That's Stanley Naylor, the grocer's son; "I see you've brought plenty of lunch. Well, you'll need it!" Stan brings Billy, a friend and a neighbor boy who doesn't belong to our Church School. Before long almost all the boys and girls of the Church School are gathered in the sanctuary of the church on a Friday morning (summertime).

There is a buzz of a whisper passing through the group, for the flyer or handbill about this meeting which they had received in Sunday School had set them guessing. It told them they would find out about "Soldiers for Peace"—i. e., our Relief workers. It told them they would enjoy singing, handwork, stories, and recreation. It told them to bring friends, lunch, and any play equipment. But it—and this was causing all the talking—it mentioned a secret that would not be told till they came.

The day starts off with the singing of "Onward Christian Soldiers" and other hymns. There is a brief devotional period after which the youngsters break up into separate groups to hear interesting stories about how our Relief workers are helping people in war areas. A brief recess includes group games out on the church lawn. After recess the entire group gathers to hear a panel of about five boys and girls and the pastor discuss what they have been reading about our Relief work in *The Mennonite*, the special Relief bulletin from the MCC, as well as the "Relief Primer" of the Brethren Service Committee. Each boy and girl on the panel tells of one phase of Relief such as food, clothes, tools, soap, and heifers. (The panel type of presentation affords opportunity to bring out in a natural way with questions by the leader any

After noticing a number of very interesting reports about some "Fellowship Days" that had been held at the First Church, Nappanee, Indiana, we asked Jacob J. Enz, pastor of the church, to describe them for the readers of "The Mennonite." We are happy to present his article which tells of a very effective way for interesting boys and girls in the work of the Church.

points omitted, or emphasize essential points. This method also helps keep youngsters at ease more "than a formal talk." This plan worked excellently in a previous month's "Fellowship Day" when C. P. S. men were the "Soldiers for Peace" and the topics were about Soil Conservation, Dairy Testing, Smoke Jumpers, and Mental Hospitals.)

Now the big secret! Everyone is quiet. What will it be? The news is broken. "We, the boys and girls of The First Mennonite Church of Nappanee, Ind. can have a 'miniature dairy' to send to the boys and girls in needy Europe, many of whom have no milk." Do the boys and girls want to start saving for a heifer? Of course! Everybody begins thinking of how much they can save for our "ambassador of good will."

During the handwork period that follows, that is all the "talk." Little cardboard banks are made by the boys for everyone to start saving for the heifer. A picture of a heifer is pasted on the banks. The mixing of a pan of soap for Relief is another interesting project for the boys. The girls are knotting baby comforters that they had helped piece together in their spare time at home. The younger children mounted Bible pictures to be sent to Europe for the empty walls of homes. They also cut out picture puzzles for European children to put together. (For C.P.S. programs, models of a smoke jumpers camp, a mental hospital, a dairy farm, and the soil conservation project were constructed.)

By this time everyone is eyeing their lunch sacks. So after a song and a prayer together everyone gathers in a big circle on the church lawn for lunch.

After lunch the handwork is finished and the whole group gets in cars and on bicycles to go to the city park. There everyone jumps on the merry-go-round; the boys make it go just about every way but around. Some teeter-totter; others play croquet or swing on the swings. Then suddenly there is a mad rush all in one direction. Somebody spied a watermelon. After everyone digs their teeth in this luscious ground fruit for a while and wipes off the excess moisture from face, hands, and clothes, every one agrees it has been a grand day. Only one question remains. When will be the next "Fellowship Day"?

Such days were possible because of the resourcefulness of four Church School workers, the able assistance of several high school young people, the attendance of the boys and girls, a few suggestions by the pastor, and the hearty cooperation of parents.

MENNONITES THE WORLD OVER

By Cornelius Krahn

PACKAGES BRING JOY: Friends from Holland report that they have received packages sent them from the United States. Words fail to express their joy over things which we take for granted in our everyday life. For years they have been unable to buy clothing, household goods, and the many little things of which modern life is made up. Of course food is their greatest need, but they also ask for shoe laces, tooth brushes, soap, etc. In addition to all items of clothing.

Amsterdam: The paper of the Mennonite Church of Amsterdam, **De Volk**, shows signs that church life is coming back to normalcy. Five full time ministers serve the church of nearly eight thousand members and a sixth minister, a lady, is doing part time work. Church services are held in five different places each Sunday. Each minister has a set time for private conferences with church members, "Catechisatie" (Catechetical instruction), and many other obligations. There are young people's meetings, ladies' organizations, reading clubs, children's clubs and many other organizations. The paper reports that the American relief workers are present in church every Sunday wearing a cross on their arm.

The Story of the Mennonites by C. Henry Smith has just come off the press for the second time. C. Henry Smith is a pioneer, American born, Mennonite historian. Nearly fifty years ago he discovered that there was hardly anything written on the Mennonites in this country. Now there is a wealth of literature on this subject. Much of this change has been brought about through the numerous books written by Dr. Smith. **The Story of the Mennonites** is a book that is being enjoyed by young and old and is therefore a "must" for every Mennonite home.

Longing for Rest and Peace: "Greatly plagued, tortured, chased about in fear and distress, we long so much, so very much, for rest and peace." These are the words of a Mennonite mother from Russia, now somewhere in Western Europe. She saw the men of her village being driven to Siberia in large columns. Later she herself took part in a large column moving westward. Homeless, without relatives, who can doubt her sincere longing for rest and peace. And yet women like this are kept in concentration camps, mistreated more than ever before, and then sent to Siberia. Most of them will never find rest and peace on earth.

Relief Units of the Mennonite Central Committee in England, Holland, France, Egypt and India were visited by Orié Miller during the past summer. Sunday, November 11, he reported on his findings in North Newton, Hillsboro, and Hesston, Kansas. Thousands of tons of flour, canned goods, and clothing are being collected and shipped to the relief units. According to Orié Miller the peak of relief activities will not be reached before another year or two.



**ONE
WORLD**

**"For God so
loved
the world."**

According to a Geneva wireless dispatch to Religious News Service, Canada has agreed to provide asylums for 5,000 displaced Mennonites of Europe.

An idea of atomic power can be gotten from the fact that a "single kilogram (2.2 pounds) of matter, if it could be entirely converted into energy, would yield the equivalent of that generated by the entire electric power industry in this country in 1939 in about two months' time."

Recently UNRRA wanted to send 337 cows and 396 horses to Greece. The manpower shortage was such that workers could not be secured to go with the shipment. The Church of the Brethren sent telegrams to local churches asking for volunteers. Within a few days enough men appeared to enable the shipment to proceed. More than one hundred Brethren teachers, students and farmers, acted as herders.—"Town and Country Church."

The Evangelical Church, which has asked for an early release of C.O.'s pledges its own objectors "the same consideration by the church as men and women in national service."

Staff Sergeant Jacob D. Deshazer, one of the Doolittle fliers who was shot down and imprisoned, plans to train as a Christian missionary and return to Japan with the message of Christ. From Japan he wrote his mother: "The Japs haven't had a chance spiritually."

Desmond T. Doss, a conscientious objector (1-AO) has been presented with the Medal of Honor, the highest military award the U. S. government ever gives. The citation mentions six occasions of heroism.

The Friends Service Committee recently declared, "To flaunt prodigality in the face of vast suffering on the continent imperils the hope of reconciliation and understanding between the new world and the old... In the eyes of Europe we are consuming food inconsiderately... We are cutting ourselves off psychologically from Europe by not experiencing the rigorous rationing which has characterized life in Europe for a number of years."

According to **The Reporter**, Robert St. John recently stated over the air that 10,000 doctors in Europe had signed a statement declaring they would never again participate in any form of war.

A delegation of 27 national organization representatives called upon the President of the United States on September 17 and presented a petition on behalf of 48 national organizations having a total membership of over 50,000,000 people, asking him to speed help to the liberated peoples in time to prevent starvation.

RELIEF

Rehabilitation of Christian Fishermen

Clayton Beyler tells about his most recent assignment in India:

"The task assigned to me is the rehabilitation of some 300 Christian fishermen near Kaligram in Bengal. This area is under water six months of the year and hence makes a good fishery. The people live on small islands and their only means of transportation is boats. There are many good rice fields in this area but most of the Christians own very little land so they have to make their living by fishing. The fish market is very good in Bengal at present and fishermen can make good wages provided they have boats and nets. During the famine, and because of the 'denial policy' of the government, many lost their boats. Also because of the cloth scarcity and limited supply of yarn the fishermen have been unable to make new nets for three years. What few nets they do have are torn and rotten. . . . The Christians have a very difficult time to secure any rationed supplies and it was in this matter that I could be of most service to them. After two days at the Sub-Divisional offices I finally managed to get permits for two bales of yarn (approximately 800 pounds) . . . We have permit for timber so we will begin building boats. . . . I find that their biggest need is not money but leadership and help in organizing, securing permits, etc."

French Workers Assigned

Ella Schmidt has been assigned to the children's colony in Alsace, called Mont des Oiseaux, near Wissembourg Elsie Bechtel to the children's home, Lavercantiere, in south central France; Beulah Roth to the Le Dolivet colony at Plottes; and Evelyn Egli to the nursery at Vescours. Mary Miller will serve as matron at the Chalon Center.

Mary Miller reports on their initial task of cleaning the Chalon center:

"So far our 'work' in France has been properly bewildering—as we were warned. We arrived at the Chalon Center immediately after its purchase. The building has immense rooms with cement floors and high walls that have gathered and held the dust of the ages. We washed walls with cold water plus French powder and American soap as far up as a chair on top of a table enabled Elsie and Evelyn to reach. Above that, the walls are still—not quite—black. The dividing line is not always quite straight. Finding rags to wash walls and floors with was quite a chore in itself. Ellen Harder and Henry Buller made a trip of twenty miles and at the end of the day came back with the waited rags which we still guard zealously."

Cattle Attendants

A note from the Brethren Service Committee invites more Mennonite men to apply as cattle attendants if they are interested. They should write to Mr. Ben Bushong, Box 26, New Windsor, Maryland.

Report from Germany

C. F. Klassen who continues his work of visiting Mennonite refugees in Germany and Denmark writes from Gottingen, Germany, October 20:

"The northern part of the British Zone has more Mennonite refugees than the southern part. You

should see the joy of these people when I tell them about their relatives. . . . This contact gives them new hope and the future is not as dark as before. All the suffering they have gone through! It is indescribable—the tortures some of the men went through in war prisons and in concentration camps—it sounds unbelievable but I know it is true. . . . The nights are cold and rain makes traveling unpleasant, but I don't mind as long as I can bring some comfort to these, my suffering brethren. Since I left London, I stayed one night in a heated house. . . . The room I slept in here has no glass in the windows. Most of the town people have no fuel for the winter. God alone knows what will happen."-- --

Among Refugees in Italy

Esther Detweiler transferred UNRRA's Italian Mission toward the end of August. She writes from Italy: . . . I was sent to Di Bagni on September 13 to set up a clinical laboratory to serve the dispensary and the hospital. . . . The Jewish refugees are indeed a pathetic group."

A request has come from Italy for additional Mennonite personnel, and plans are being completed for the sending of seven additional workers to this area. Mennonite relief workers entering this service will be appointed for two years, one year of which will be under UNRRA on the same basis as workers in the Middle East have served.

Sam Goering, Europe Director, III

A cable from Paris brings the information that *Samuel Goering* has received orders from his doctor to begin two-weeks of hospitalization for an arthritic condition. Brother Goering was proceeding to Basel, Switzerland, and had stopped over in France when this condition developed. The prayers of the church are requested in behalf of Brother Goering.

C. P. S.

C.P.S. Transfer Trends

Selective Service has indicated their willingness to approve transfers to special projects as replacements for men who are demobilized. In many ways this changes the transfer picture for it seemed as though the trend was not to make replacements in special projects. A few special projects may be closed but in general they will continue as long as the services of C. P. S. men are needed. The opening of a new unit at Livermore, California, as announced last week, will provide an additional 140 openings on special projects. The C. P. S. Section has sent to the camps an appeal for volunteers for special projects and there are indications of a good response. Only men who have two years or less in camp are considered for transfer to such openings.

C.P.S. Releases

C.P.S. men are being released but rather slowly. At the time of this writing, eighty-six have received their papers and all are in the over-age group. During November and December all the remaining over-age men and assignees who have had four years of service as of November 20, 1945, are to be released. This will affect 546 men in Mennonite camps. Men with three years of service are to be considered early in 1946. While the basis for release has been over age and length of service, consideration is being given to dependency. In the meantime inductions continue.

HOME MISSIONS

A. J. Neuenschwander, Secretary

MENNONITE MEMORIAL CHURCH, ALTOONA, PA. SOLD

Every new mission field has its ups and downs, but it seems that the Altoona field had more than its share of difficulties and problems. One could easily go on and explain in detail why the work did not develop as anticipated. This, however, would not change matters. It is not the intention of the Board to lay the blame for failure at one or another point, except to mention that the people living in the immediate vicinity of the church seemed to have one ambition, to make enough money to be able to move to another part of the city to make their home.

When those who had made some progress moved away, new people moved into the vacant house and the mission workers had to seek to win these new people to the mission. The vicinity is not one to attract the more diligent and trustworthy people and as a result the Board should have been able to hire Sunday School teachers. More frequently than was comfortable, the message came to the Board, that the minister had to teach all the adults in one class and his wife all the children in one class in the basement, since no other teachers showed up.

When the Board decided to sell the property, it seemed to the members providential that the Salvation Army at that very same time needed to change their location. The Real Estate firm to whom the sale was entrusted contacted the Salvation Army leaders and showed them the property. Immediately they were attracted to the buildings because of the fine condition of repair they were in. Credit for this is due to the last workers, Rev. and Mrs. Delbert E. Welty. When the leaders of the Army decided to buy the property they came to Rev. Welty and asked whether he would be so kind as to introduce the Captain to the Altoona field to the Sunday School. This was done on September 23, 1945. During that week the Weltys left and on the following Sunday the Salvation Army Captain and his force of workers conducted Sunday School and worship. We as a Board rejoice that the buildings did not need to be idle even for one single Sunday. May the Lord bless the work of the Salvation Army "on the hill."

The Sale Price

The sale price was arrived at in the following manner. The real estate representative came to look at the church and the home. He was well impressed because everything was newly painted and in good condition. The cost of the foot frontage was figured, as well as the actual cost of putting up the buildings

which are of dark red, rough hard brick. The real estate man computed the price as though it were a business place down town and arrived at the figure of \$19,000.00. The Trustees of the Salvation Army inspected the place thoroughly and accepted the sale price.

"I planted, Apollos watered; but God gave the increase." We diligently sought to plant the seed of the Gospel. We also watered it with much prayer; we hope that now, under the direction of the Salvation Army, "the Lord might give the increase."

—A. J. Neuenschwander

A QUESTION

Dear Reader: Please, feel free to express yourself as to whether in the future you would prefer the mission materials in a supplement of eight pages or in one of sixteen pages.

QUOTE

"Christian Century" editorial on Potsdam policy:

"After the First World War the conscience of the West became convinced that the destruction of the high hopes of lasting peace for which men had died resulted in large measure, first, from an unjust and implacable peace treaty, and second from an unintelligent and brutal treatment which let great masses of the German people—especially the young—without hope or opportunity. Today the Allies are not simply repeating the mistakes of Versailles; they are compounding them. They are now, in their occupation policies, producing a greater despair and a greater chaos in the heart of Europe than followed the last war."

The London "Economist" on withholding the secret connected with the atomic bomb:

"The decision to withhold the secret has immediately reinforced Russian isolation and will do so still further. . . We shall now see every effort directed in Russia to the elaboration of atomic weapons behind a heavier and heavier veil of secrecy. There are already signs of greater isolationism. They will increase." The *Economist* thinks a case can be made for "a policy of genuinely trustful cooperation."

Rev. Lester Hostetler after visit to CPS camp at Hill City, which is helping build huge dam:

"To build a dam which will impound 15,000 acre-feet of water is a large task. . . Some of this work requires extraordinary skill and normally would draw a handsome wage. It was said that one man alternating with a C.O. in operating a steam shovel, receives \$2.50 per hour from the government. The C.O. does his work with equal efficiency and receives nothing for it from Uncle Sam, not even his board and clothes. It is a penalty demanded of him for taking the Sermon on the Mount seriously. . . ."

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
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What That Church at the Crossroads Really Is

Often we go to church and it all becomes quite routine. We attend a little frame church out in the country at a crossroads. There is much whispering in Sunday School and some do not pay much attention to the sermon. We see the same people each Sunday. Some of the young fellows sit out in the car during services. Sometimes it all becomes a little monotonous.

Yet, there are some great truths about the little church at the crossroads. When we understand the reason for it and the hundreds like it and the great purpose for which it exists, we are inspired and see that in reality through it alone can the very world find its salvation. Here are some facts about the church—this brotherhood of disciples of God:

1. It is the only institution that has ever become world-wide in human history.
2. It is the only institution which possesses literature that is translated into well over a thousand different vernaculars.
3. It is the only institution on earth whose members can say something together immediately after they meet for the first time though they come from the ends of the earth. That something is the Lord's Prayer.
4. It is the only institution that has survived the terrific upheavals of the present world storm and stands "unamended and uncompromised" as the basic hope of restoration of order.

When reading of the Church in the Bible, we find that in all cases reference is made to the local church, such as at Jerusalem or Ephesus, or the Church Universal. There is no reference ever made to denominations or to national churches.

And what is the Church made of but of individuals such as you and I? The couplet:

"I wonder what the Church would be
If everyone in it were just like me?"

is worthy of sober thought! For when you and I made our confession and took our pledge to disci-

pleship, ours was a sacred pledge to be Christ's true followers. Nothing is more demanding nor as gratifying than to realize and fulfill that pledge!

Any effort put forth on the part of any of us in the work of Christ's Church has a twofold purpose:

1. To share with one another the faith, love and trust that was given us by Christ our Lord.
2. To bear witness to God's love and call others into fellowship with the living God.

During the terrific persecution of the Anabaptists during the Sixteenth century, critics were heard to say that one peculiarity of those people was how they loved one another. That love of God and man is basic to any Christian's outlook and work. All else issues from it.

As we go to our little church at the crossroads, we need to be aware of what it is we are doing. In a world of fear and insecurity, of doubt and scepticism, selfishness and hate, here stands the rock on which you and I can stand and proclaim the way to salvation for mankind. Can there be anything greater than that little church at the crossroads?

A Great Soul in a Small Place

*God set a great soul in a small, small place,
Where the nagging trials grew
Like stinging nettles before his face,
But the soul chafed not in his narrow space,
For he sought the Source of abundant grace,
And He brought him safely through.
God set a small soul in a larger place,
Right close to an open door—
But from Duty's plea he hid his face,
And he turned his back on Love and Grace;
No power he sought for his feeble race,
And he grew more weak and poor.*

—Kathryn Blackburn Peck.

First Young People's Leaders' Institute Held

by Verney Unruh

The Eastern District Young People's Leaders' Institute, held at the Grace Mennonite Church, Lansdale, Pa., Saturday afternoon, October 13, was the first of its kind in our General Conference. It was sponsored by both the Eastern District Young People and the General Conference Young People's Union, and was held for several reasons.

Need to Evaluate Program

The district organizations and the YPU both have projects which they sponsor and carry out. Yet within local groups there are many problems and questions about organizations, programs, meeting the needs of young people, etc. There is always the tendency to do the same thing the leaders before have done. It is therefore necessary that from time to time we re-think our whole program and see anew the responsibilities and possibilities of each local group in carrying out district and national projects. In order to have strong district organizations it is necessary to have strong well-organized local groups. It is for reasons such as these just mentioned that Young People's Union in their June meeting recommended that each district consider holding institutes for the leaders of the C.E.'s who are expected to take the lead in all young people's activities in the home church. We are happy to report that this first Institute has been held and as we look forward and plan for such meetings in other districts, let us pray that Christ might have the pre-eminence and God's will be done.

The meeting was opened with a hymn and prayer. Ervin Miller, Eastern District Y.P. President, then opened the discussion by explaining the purpose of the Institute. Following this the reports and answers to the questionnaire which had been sent out were read by the representatives of the various societies. About 50 per cent of the societies responded.

To the question, 'What seems to be the church's greatest problem in providing an adequate program to meet the needs of the young people?' the following major answers were received: (1) The young people have no time—they do not put Christ first and some are not even saved; (2) Outside interests and attractions draw them away; (3) they attend only when they have a topic to give; (4) Someone is needed with nerve enough to take the responsibility to lead. An open discussion followed.

Goals to Work Toward

After discussing the various age groups it was decided that the group which we are primarily concerned with included those from the ages of thirteen to twenty-five. This settled, the group centered their thoughts on goals and objectives for young people. It was understood that the young people with whom we work are Christians—they have accepted Jesus Christ as their Lord and Savior. These

are the goals which the group decided should be worked toward.

1. Nurture:
 - a. To know Christ—a growing knowledge of Him.
 - b. To make the Bible a rule of faith and a personal help in such problems as questionable recreation, questionable literature, the radio, war—armed service or not, consistency in vocation, observance of Sunday, relation to secular organizations such as 4-H Club and Boy Scouts.
 - c. To learn and know how to pray.
 - d. To gain the "victorious" life.
2. Visions of the Lord's work that remains to be done (at home and abroad.)
3. Stewardship (self and substance).
4. Training for the Lord's work.
5. The outreach itself.

Young People's Fields of Activities

Elmer Ediger, YPU President, then summed up the afternoon's discussion and classified the young people's fields of activities the following way:

1. Worship and Evangelism.
2. Study.
3. Social and Recreational.
4. Service projects.
5. Individual development.

Before closing the group decided to meet again in about a month, final arrangements to be announced by the executive committee at the Fall Rally, October 28. It is planned to have the discussion center around the first two fields mentioned above. That is—what is an adequate program for worship and evangelism and what do we mean by these terms and how does study fit into a young people's program. Different leaders are being asked to make special studies on these subjects between now and then but each leader should do some thinking of his own and be prepared to make his contribution.

This is only a beginning but already we see great possibilities in such an endeavor. God grant that our efforts might be directed to a "United Mennonite Youth in Christ."

The first Sunday school in America was established in Virginia in 1786 by Francis Ashbury. Soon after this, Katy Ferguson, a poor Negro woman of New York City, organized a Sunday school for poor city children who spent their time wandering about near early churches—yet they had never been inside until Miss Ferguson began her fine work.

How Can the Youth Section Be A Vital Youth Paper?

A paper, such as our church paper, has one sole reason for existence—to bind together a Christian brotherhood. This Youth section serves a similar purpose for the youth of the Church. Its sole motive for existence must needs be to build a fellowship of the far-flung Mennonite youth to which it is written, this is a fulfillment of the motto, "A United Mennonite Youth in Christ."

This does not mean that Mennonite youth should be exclusive in attitude toward Brethren, Christian, Baptist or Lutheran youth. Rather, we need to look upon our fellowship as we do the fellowship of our family in relation to our local church. Because we have family loyalties does not make us exclusive in our attitude toward our church brotherhood. Likewise our church should not make us exclusive in our attitudes toward other church "families." The Christian bond is universal, and we must reach across all barriers and enjoy Christ's bond.

How shall the Youth Section of *The Mennonite* serve its purpose of uniting our family? How shall it help to bind together and inspire youth spread over a continent? There are some ways which it can serve—perhaps you will think of others:

- (1) Report youth events and activities.
- (2) Present plans and projects youth can support and on which they can labor.
- (3) With articles inspiring each other to deeper commitment and loyalty to an all-loving and all-knowing God.
- (4) Challenge youth to the need of the hour of heroic, consecrated, selfless, Christ-centered lives willing to give freely in service to a confused world.
- (5) Present the need for youth to give full-time Christian service in missions, education, service to needy, hospitals and other areas of service.
- (6) Describe what youth organizations are doing for our youth program. This includes the local organizations, district conference organizations, and the young People's Union.
- (7) Provide an avenue of expression for subjects of vital concern to our Christian Youth fellowship—subjects concerning our personal life of faith, our spiritual growth, the world in which we live and its manifold and complicated problems, our attitude toward and work in this world.
- (8) Spiritual growth—we all need it. True Christians are always humble, and as they grow they become more humble for they see their own great inadequacy when compared with the perfection of Christ. A paper such as this should be permeated by a spiritual tone of the glory of Christ and our lives focused on Him. We should share with each

other experiences of growth which would bring us together in our common faith.

(9) Any others? Probably there are. Number nine will be left open for other ways of our realizing the work of a paper such as this.

Part of the work of this paper is the editor's. A greater part of the work is the reader's. He can make such a paper a true sharing of rich faith. He can call forth by prayer and deed the deep fellowship that can be ours. He can help see the vision of the place of young men and women of God in this strange world of love, hate, fear, riches, suffering, sin, and sensate pleasure.

A card or a letter to the editor making a suggestion, expressing a concern, sharing an idea, will help greatly in making this a vital Mennonite youth section.

YOUTH CONFERENCE AT NEWTON

The young people of the First Church, Newton will hold their third annual youth conference November 23-25 with H. Framer Smith speaking on "Victorious Living." Because of the Bethel College Corporation meeting there will be no program on the afternoon of the 23rd. That evening the Mennonite Bible Academy will furnish the special music. The next evening various churches of the city will have charge of the music. Mr. Smith will speak three times on Sunday, the afternoon service beginning at 3 P.M. The surrounding churches are especially invited for this day.—Dora Harder

Peacetime Military Conscription

Americans are from all lands, and of the same stuff as other peoples. It is not our race, but our cultures, that makes America distinctive. Universal conscription, under the prevailing anti-democratic, authoritarian tradition of the army, would produce anti-democratic, authoritarian results. Today the army allows officers favoring conscription to testify before your committee but refuses permission to those opposed. This is a shadow of what might come under conscription.

The genius of America lies in individual freedom and self-direction. The state is only one among various forms of association, subject to the same limitations of judgment and outlook. That it has supreme power is reason for deliberate caution and great reserve in exercising power. If it undertakes wholesale direction and indoctrination, as it would with peacetime conscription under army control, something very precious will be destroyed in American life.—Arthur E. Morgan, Yellow Springs, Ohio, before the House Committee on Postwar Military Policy. Taken from the *Gospel Messenger*.

Strike if He Cannot Strike Back?

During the brief period between the dropping of the first atomic bomb and the end of hostilities in the Pacific area, a nation-wide survey showed a strange sidelight on the way people think. This survey found nearly 90 per cent of those interviewed in favor of continuing the use of the atomic bomb, whereas considerably less than a majority favored our country's use of poison gas.

The reason which seemed most frequently to be given for the difference was that the use of poison gas might bring retaliation in kind while it was pretty certain that the enemy could not produce atomic bombs to hurl back upon us.

Now this reasoning may be logical enough, so far as the grim necessity of winning a war is concerned. To strike in a way that the enemy is least likely to be able to strike back is an accepted principle of warfare.

But there is something disturbing about the fact that people who pretended to be shocked at the use of gas because it was inhumane approve the destruction of everything living in great areas by this new weapon, because there is no danger of the enemy striking back!

Perhaps it is as well that the mask is off. It was not a sensitive conscience, on either side, that halted the use of gas. It was the knowledge that it could be used by the other side, coupled with the fact that it was difficult to control.

War, so long as there is war, will bring forth new monstrosities. Only a new spirit in the hearts of men can keep them from the desire to destroy each other. Such a new spirit must be the result of regenerated lives.—*The Gem*

Speaking of Criticism

I see no reason, says a writer in "The Methodist Recorder," why the pulpit should escape criticism any more than the press does. Both preachers and editors have very diverse and sometimes queer folk among their hearers and readers, he continued. After a discourse by Bishop Creighton the following comments were made:

1. Clergyman: "I have not heard a sermon like that for twenty-five years."

2. Lady Jebb: "I have never heard a sermon like that in England."

3. A Prince: "I don't call that a sermon but an essay."

4. A Colonel: "It was too deep for me. I went to sleep."—Selected.

From 1936, when the School of Religion of Vanderbilt University installed a circulating library for rural ministers, some four thousand pastors borrowed over eighty thousand books. Orders came from men in twenty-three denominations.

Non-Resistance in Action

by David H. Suderman

We have heard and talked much of what non-resistance means and what its techniques are. We discuss it freely and yet in real-life situations it seems rather vague—impractical at times. We are sure that it has a Biblical basis; in fact, we hold that it is the heart of the teachings of Jesus as given to us in the Sermon on the Mount, and yet we are at a loss just how to implement it.

To bring a bit nearer to us some characteristics of non-resistance at work, we might set up a few criteria which we could use as measuring sticks. These of course are imperfect, but they may serve to stimulate our thinking.

Can we remain sweet when our neighbor exhibits a feeling of ingratitude and unkindness toward us?

Can we "go the second mile" when we are quite certain that we will have no compensation for it?

Can we refrain from idle talk when the crowd seems engaged in it?

Can we remain "positive" in our attitude and conversation when our neighbor is "negative"—even "gripes"?

Can we put the concern of our neighbor over and above that of our own concerns?

Can we forgive when we feel our neighbor is wronging us?

Can we look at adversity and turn it into an opportunity?

Can we maintain an attitude of kindness toward those who are more fortunate than we are?

Can we put our conveniences subordinate to our common concerns?

Can we love when reason and instinct tells us that it is quite out of place to love?

If we can, we have caught a bit of the spirit and technique of non-resistance as given to us by Jesus Himself.

INLAND EMPIRE GOOD-WILL TOUR

During the last week in August seven young people from the three Inland Washington churches made a good-will tour over the Cascade mountains to the Monroe and Lynden churches to become acquainted with the young people there and to give them a share in Washington State Retreat plans. A fine Retreat is being anticipated for next year for the young people of all the Washington churches.

—Youth in Action

MIGHTY GOOD COMPANY

Books are among the great ministers God has given to men. "Sell your bed and buy a book," was Alexander Whyte's constant advice to his people. It does not matter what discomfort your body may endure if your mind keeps company with the kings and princes of thought. To read great books is just to keep company with the great minds of the ages. If you have no love for reading now you can cultivate it. There is no doubt about that.—James MacKay.

COLLEGE AND SEMINARY NEWS

MENNONITE BIBLICAL SEMINARY

The Practical Work Program

There are eighteen Central Conference and four General Conference Mennonite churches within a radius of two hundred miles from Chicago. Beside these there are five C. P. S. camps and units where worship services are held in the same area.

The Mennonite Biblical Seminary and Bible School are deeply grateful for the enriching fellowship with these churches and groups, and the faculty and students are eager to repay them in consecrated service. Some of the churches have completed plans for the regular student services, others are in the process of making them.

The Practical Work Program requires at least three services a month of each seminary student; the fourth Sunday is set aside for observation and visitation. This service is one of the prerequisites for graduation.

The work in the churches is supplemented by services in C. P. S. camps and in the Cook County Hospital. The Hospital unit is especially privileged because of the profoundly valuable experience in private conselling under the supervision and instruc-

tion of Dr. Jesse H. Ziegler, Professor in Mental Hygiene at Bethany Biblical Seminary and author of the book, *The Broken Cup*.

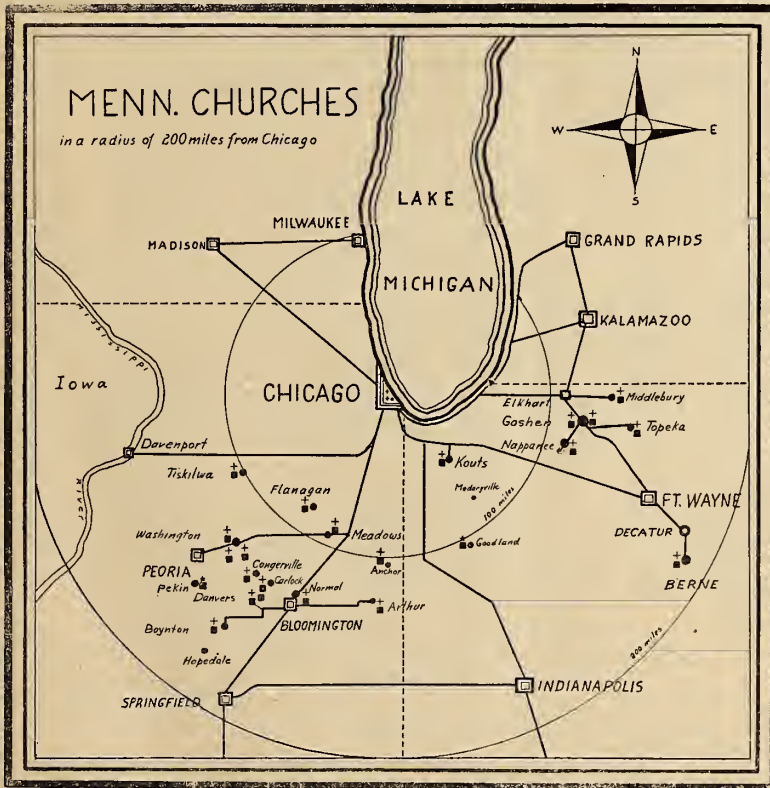
The objective of the program is to give the student the best possible opportunity to translate the theory of the class room into practice and always to be alert in personal testimony.

BETHEL COLLEGE

President Kaufman, who is now in Omaha attending a meeting of the Association of American Colleges, is expected to return November 15th after an extended trip to CPS units in the South and East. On this trip he gave a series of Bible lectures in Donnelson, Iowa, and visited MCC headquarters in Akron, Pa. Progress is being made in campus planning, particularly in the effort to provide inexpensive apartments for married students planning to return to school. The annual local drive for the World Students Service Fund began on November 11. This part of the YMCA or SCA work all over the world is to serve foreign students in war-torn countries in the form of books or other equipment. Bethel's share in the U. S. goal of a million dollars has been estimated at \$250. The SCA has voted to "give more," sharing the proceeds with our own MCC relief program.

BLUFFTON COLLEGE

Thursday afternoon, November 8, was cleanup day. Students and faculty members cooperated in a cleanup of the campus, especially in raking leaves. One special project was replacing the railing along the side of Krehbiel bridge, the foot bridge over Riley creek. The Board of Trustees met November 12. Steps were taken to liquidate entirely the college debt within the next few months. This debt has been of long standing, some of the bonds being of the 1917 issue, others 1926. Rev. Wilmer Shelly, pastor of the Mennonite church at Topeka, Indiana, was elected as a member of the board at large. Considerable time was spent in discussing the housing situation, especially as it concerned married service. The future program of the college was also discussed at considerable length. The Minister's Conference and Women's Conference, held in conjunction with Bible Lectures, were well attended and a fine interest was shown.



Tales from Mennonite History

Prof. B. Bargen says of this little ninety-six page book:

To parents with children from age up to fourteen or sixteen years—and even for themselves—Rev. Jacob H. Janzen's new little booklet entitled

"Tales from Mennonite History," will come like a breath of fresh, spring air after a long drought.

Here is delightful reading combined with historical insight in a most charming way. Reverend Janzen certainly has performed a real service in somehow making the link between early Christianity and

the Anabaptist movement so that it is not only understandable but enticing reading.

We venture to say that where parents will read this book with the children (not to them), they will have some very interesting evenings together as a family.

"Tales from Mennonite History" may be had for \$1.00 per copy from Jacob H. Janzen, 164 Erb Street West, Waterloo, Ontario, Canada. You may want to give it as a Christmas gift.

NEW SLIDES AVAILABLE

The Bethel College Slide Service has now some one thousand slides which are available for all Mennonite churches to be used as visual aids in their religious education. This collection of slides covers three main divisions: Stories of the Bible, The Story of Christianity, and The Story of the Mennonite Church. All these sets have either a description of the slides in connection with the picture or they have a printed lecture guide.

We are listing just a few sets that have been added recently and others which will be added within a week or two.

A. Stories of the Bible

1. **David, the Poet King**, 20 black and white slides, Rental, \$1.00.
2. **Stories from the Old Testament**, 25 black and white slides, Rental, \$1.00.
3. **Life of Christ**, 41 black and white slides, Rental, \$2.00.
4. **Parables of Jesus**, 65 black and white slides, Rental, \$2.00.
5. **Cities of the Bible**, 65 colored slides, (can be used for several evenings) Rental, \$3.00.
6. **Symbols of the Jewish religion**, 38 colored slides, Rental, \$2.00.
7. **The getting of our Bible**, black and white, Rental, \$2.00.

B. Story of Christianity

1. **The Early Church**, 30 colored slides, Rental \$3.00.
2. **The Medieval Church**, 30 colored slides, Rental, \$3.00.
3. **The Reformation**, 30 colored slides, Rental, \$3.00.
4. **American Christianity**, 30 colored slides, Rental, \$3.00.

C. The Story of the Mennonites

1. **Mennonites of Switzerland**, black and white, Rental, \$3.00.
2. **Mennonites of Holland**, black and white, Rental, \$3.00.
3. **The Amish Mennonites**, black and white, Rental, \$3.00.

And many others.

For your Christmas program we offer the following:

1. **Childhood of Jesus**, black and white, Rental, \$2.00.
2. **Nativity of Christ**, 42 black and white slides,

Rental, \$2.00.

3. **A Christmas Carol**, 22 black and white slides, Rental, \$2.00.

4. **The Christmas Story**, 28 colored slides, Rental, \$3.00.

For further information write to: Bethel College Slide Service, North Newton, Kansas.

JOTTINGS

—**Walton Church, Walton, Kansas:** The Ladies Mission Society sponsored their annual mission sale, November 9. Supper was served in the basement preceding the sale. A total of \$310 was taken in.—Corr.

—**Emmanuel Church, Pratum, Oregon:** The Harvest Home relief offering on October 28 amounted to \$363. The missionary women have canned 478 quarts of fruit and vegetables for C.P.S. We have several boxes of relief clothing ready for shipment.—Mrs. A. E. Dalke, Corr.

—**Inman Church, Inman, Kansas:** During the time our pastor, Rev. J. E. Kaufman, was visiting C.P.S. camps in Utah and California, the congregation was fortunate in securing the following speakers: Dr. H. A. Fast, Rev. J. H. Ediger, Dr. Melvin Gingrich, Rev. Victor Sawatzky and Dr. J. W. Fretz. The congregation invites everyone to attend the all-day mission festival, November 25.—Corr.

—**First Church of Christian Mennonite, Moundridge, Kansas:** The Lord willing, Rev. H. P. Fast will hold meetings in our church from December 9 to 14. Rev. Fast, evangelist and Bible teacher, is minister of the Saron Church, Orienta, Oklahoma.—Linda V. Kaufman, Corr.

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** The Men's Chorus, under the direction of P. D. Eitzen, gave a musical program over station KICD, Spencer, Iowa, on the afternoon of November 11.—Corr.

—**Woodland Church, Warroad, Minnesota:** Missionaries Marvin Dirks, P. A. Penner and H. J. Brown visited us. Our Ladies Aid filled a number of relief Christmas boxes. They also sewed relief clothing which was sent to the Arizona mission. A donation of \$50 was sent to C.P.S. to help with the canning. This fall Missionary J. P. Suderman visited us, showed pictures of his work, and told us about it.—Mrs. Otto Unruh

—**First Church, Philadelphia, Pa.,** celebrated its eightieth anniversary the week of October 21-28. Rev. Homer Leisy of Dallas, Oregon, brought a series of messages. Dorothy Leisy led the song service, and she and her mother favored us with special selections. During its existence, fifteen members of First Church have entered the ministry and one the foreign mission field. Our missionary, Wilhelmina Kuyf is at present doing relief work in India. As soon as the opportunity affords she will re-enter China to resume mission work under the General

Conference Foreign Mission Board.—Mrs. Howard S. Weiss, Corr.

—**Zion Church, Donnellson, Iowa:** Dr. and Mrs. C. E. Krehbiel spent the October 14th week-end visiting relatives and friends in this community. Dr. Krehbiel preached at the morning service and emphasized the grace of giving. Rev. Delbert Welty, former pastor, and Mrs. Welty also worshipped with us that day. The church was greatly strengthened by the Bible lectures given by Dr. Ed. G. Kaufman October 21-23. Dr. Kaufman presented deeply spiritual and challenging messages at each service. Waldo Harder, under appointment for missionary service in the Belgian Congo, brought an earnest message the evening of October 23. Rev. Nunemaker attended the College Board Meeting and the Ministers' Conference at Bluffton College, November 12-14. Rev. J. J. Enz, Nappanee, Indiana, is to be with us in the interest of Christian Education on the evening of November 28. Rev. Nunemaker will preach the sermon at the union Thanksgiving service. The chorus is to present the cantata, "The Chorus in the Skies," by Holton at Christmas time.—Corr.

—**With an attitude of adventure and service sixteen men** from churches in Oklahoma and Kansas left Newton, Kansas, on the streamliner, on November 14, for Baltimore, Maryland, where they were to disembark with a shipment of cattle destined for either Belgium or Poland. Included in the group were Earl Schmidt, Alvin Schmidt, and Edon Voth from the Tabor Church; Herman F. Schmidt, Edward Pankratz, J. H. Decker, Frank Schmidt, Alvin Suderman, Norman Wiens, and Ernest Bachman (unit leader) from the First Church, Newton; Walter E. Ratzlaff, Henry D. Unruh, and Arthur O. Decker, Meno, Oklahoma; and Willis Voran, Wayne Regier, and J. Jason Jantz from the Hesston-Moundridge community. The opportunity for relief service of this kind has come to the Mennonite churches through arrangement of the Brethren Service Committee which is working with the UNRRA in getting cattle to Europe. The men were to begin their voyage over the Atlantic on November 16.

—**First Church, Newton,** shipped a carload of thirty heifers for relief on November 14. The Men's Fellowship sponsored the project in which over \$2000 and thirteen heifers were donated. The group paid the freight from here to the coast.

—**Orie Miller reports** that there are about 125 Mennonites doing relief work outside of the United States at the present time and that possibly 125 C.P.S. men will be interested in going abroad to do relief work. According to Mr. Miller the M.C.C. relief organization license number in Washington is 269. Mr. Miller, who traveled about 27,000 miles in 114 days last summer visiting needy areas in Europe, the Near East, and Africa, reported that only thirty out of 242 Congregational churches in London missed being bombed.

—**Mrs. H. J. Andres, Newton, Kansas,** is the editor of the *Missionary News and Notes*, the official paper of the Women's Missionary Association. This

attractive little paper has a circulation of over seven thousand.

—**Temperatures at Didsbury, Alberta, Canada,** have already plunged to thirty to forty below and the people are driving with sleighs. So reports John Loewen, Bethel College student from Saskatchewan, who formerly lived at Didsbury. Brother Loewen is a ministerial student at Bethel.

—**Bethany Church, Quakertown, Pa.,** On September 16 the Sunday School was "manned" by women. That evening at our harvest home service the guests of the Frederick Home for the Aged were our invited guests. Church members furnished transportation. The foodstuffs and flowers were for the Home. On September 29 the Sunday School furnished a brass quartet and orchestra for the convention at Souderton. Rev. and Mrs. A. J. Neuenchwander recently went to Bluffton for the wedding of their daughter Ruth and to attend the Bible lectures and to participate in other activities.—Mrs. Ed. Stoneback, Corr.

—**Saron Church, Orienta, Oklahoma:** At our harvest Thanksgiving festival November 11, Rev. H. J. Dyck of Elbing, Kansas, and Rev. Arthur Friesen, missionary to the Indians, Canton, Oklahoma, were the guests speakers. A basket dinner was enjoyed at noon. In the evening Rev. Dyck gave the first of a series of revival messages. The Mennonite churches of Fairview and Orienta have contributed enough wheat for relief to make four carloads of flour. The inside of our church has been painted and the floor finished.—John J. Voth, Corr.

—**Second Church, Beatrice, Nebraska:** Prof. B. Bargaen of Bethel College spoke twice in our church on November 11. His morning subject was "Art Thou the Christ?" and his evening subject at a combined young people's meeting of the First and Second churches was "Perils of Peace." Calvin Wiebe has left the States for Europe with a shipment of cattle for relief.

—**First Church, Bluffton, Ohio:** The Ohio Council of Churches is sponsoring its twenty-first year of peace declamation contests. A group of seven gave their orations November 8. Mary Kathryn Bauman won first place and Alice Ruth Pannabecker second. Another group will give declamations on November 18.—Corr.

—**The Mennonite churches of the Mountain Lake, Minnesota, community** have slaughtered and processed: nine and one-half beefs, fifteen hogs, five lambs and 907 chickens. The meat together with fruits and vegetables of over 11,000 quarts were canned and taken to Kalona, Iowa, to be repacked and sent across to our relief centers. Thirteen hundred seven pounds of fat were also sent. We plan to do some more canning in the future.—P. P. Buhr.

—**First Church, Mountain Lake,** has collected nearly \$3,000 for flour for relief project. It has put in an order at the Buhler, Kansas, mill for two carloads of wheat which are to be ground into flour.

URGENT

Nebraska

To Leaders of General Conference Churches:

On November 8, Orrie Miller, Executive Secretary of the M.C.C., wrote to our General Conference Treasurer, Brother P. A. Penner as follows:

"I do not yet have the October 31 M.C.C. month-end operating statement at hand but was advised by our Controllars office yesterday that the CPS reserve will be at least \$15,000 lower than it was a month ago and that actually here at Akron we are now having to borrow from relief cash for CPS purposes. November 30 will be our fiscal year end. November is a five-week month as far as CPS operations are concerned, which means that the November program will cost us at least \$80,000.

Under these circumstances I was wondering what it might be possible for your group to do towards its back allocation prior to the end of this month. I am writing today to Elkhart and Lancaster particularly and am expecting both those groups to clean up their back quotas before November 25. Even if both these groups do this, it looks to me as though we will have to have at least \$20,000 from the General Conference Mennonites in addition to what we normally get from the smaller groups to enable our year-end report to show that we have not used relief cash for CPS purposes.

It seems to me too that if it is required to use relief funds temporarily for CPS purposes this decision should be made by the groups rather than by us here at Akron. I do hope, therefore, that you folks can find some way to take care of at least the above mentioned portion of your back allocation and have the remittances here at Akron by or before November 25."—Orrie Miller

The October 31st CPS Quota Control Record showed our Conference \$60,000 short in its CPS contributions.

Will you please call this matter to the attention of your church at once and if possible arrange for an immediate special offering to help raise at least \$20,000 before the end of the month. Send contributions promptly to Brother P. A. Penner, General Conference Headquarters, Newton, Kansas.

Our churches generally have supported the CPS program remarkably well. Some have faithfully and regularly sent their full share of contributions; others have come very nearly doing so, but some have not done nearly as well. Shall we not all respond this time in an out-pouring of generous Christian concern according as the Lord has prospered us?

Please remember that the discharge of men in CPS has just begun and that the CPS operating expense will not materially decrease before March or April. We should therefore continue to contribute faithfully to this cause at the old rate of about fifty cents per church member until the M.C.C. can notify us otherwise,

—Signed: H. T. Unruh, Chairman General Conference Peace Committee; Henry A. Fast, Representative on the M.C.C.

—**First Church, Newton, Kansas:** Bishop C. F. Derstine's recent series of evangelistic messages were based on the twenty-third Psalm and dealt with the following subjects: "The Amazing Discovery That God Can Be Known," "Incredible Wealth," "Rest and Refreshment," "A Tunnel Not a Terminus," "Black and Tragic Crisis," "The Invisible Presence," "The Radiant Certainty." The two Sunday morning messages centered around "The Mountain Men," and "A King's Counsel to Youth." Many decisions were made.—J. F. Sawatzky, Corr.

—**Rev. Walter Gering and Winton Stucky** recently visited the Deercreek, Meno, Enid, and Medford churches in Oklahoma and showed pictures of Puerto Rico and the Smoke Jumpers unit.

—**First Church, Nappanee, Indiana,** is making a systematic attempt to invite to church those people who do not attend and are not cared for by other churches.

—**Married November 11** at the close of the morning service: **Jacob Lingenfelder and Helen Penner** of the Bethel College Church.

Dr. Cornelius Krahn has been invited by the Mennonite churches at Beatrice, Nebraska, to give four illustrated messages on "The Early Christian Church," "The Mennonites of Prussia," "The Peace Teaching of Our Church," and "Our Relief Activities," during the Thanksgiving season.

—**Bethel Church, Mountain Lake, Minnesota:** Dr. John C. Wenger, Professor of Bible and Philosophy at Goshen College, conducted the recent Bible lectures. The Flour for Relief Fund now totals nearly six thousand dollars. It has been proposed that three carloads of flour be bought.

—**The Alberta Community Church, Portland, Oregon,** has voted unanimously to purchase property on which to build its future church home.

—**Dr. E. E. Leisy,** nationally known professor of English at Southern Methodist University, Dallas, Texas, is the author of a whimsical reminiscence, "Pioneer Life on a Kansas Farm," to appear in the new periodical—MENNONITE LIFE.

—**Rev. Walter J. Dick,** of Second Church, Philadelphia, conducted special services in the Saucon Church, Coopersburg, Pa. November 7th to 11. The attendance at the services averaged from forty-five to eighty-five. Quite a few local people were in the services. Rev. Dick's messages were very helpful. The Saucon congregation is starting to get a foothold with the special help of Brother Stauffer and Brother Alvin Mumbauer who were so kindly loaned to us by the West Swamp congregation and their pastor. We appreciate this home mission spirit. Rev. Dick will conduct services in the Perkasio Church, November 29th to December 2.—Ward Shelly, Pastor.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, NOVEMBER 27, 1945

NUMBER 47

The BEGINNING of ADVENT



Sunday, December 2, marks the beginning of Advent, which will reach its climax and end on Christmas Eve. Advent is a period of preparation for the coming of Christ.

In America this period will be, in general, one of increasing joy. Christmas shoppers will throng the stores. Christmas carols will fill the air. Christmas trees will shine forth in their decorations. Fruit cakes and candy—boys and girls practising for programs—adults speaking more gently and smiling more often—thoughtful Christians pondering the grace which gave us Christ. Then Christmas Eve, a happy family, and "Silent Night, Holy Night." Advent in America means increasing joy.

What will Advent be like in the rubble areas of Europe? What will its beginning there signify?

Herbert H. Lehman, head of UNRRA said on October 19, "In Europe alone 180 million people are on the borderline of starvation. . . It's a race against time to save hundreds of thousands from starvation and plague." With the coming of Advent millions upon millions in Europe face increasingly colder weather with less and less food to warm their bodies—and we find our resistance lowered when we miss one

meal on a cold day—with little or no shelter—and we get terribly cold in an unheated house although it is very well built and entirely intact—with greater and greater susceptibility to severe diseases—and a cold gets us down though we be well-fed, well-clothed, and well-housed.

Such the beginning of Advent. To end for hundreds and thousands upon Christmas Eve, perhaps, with the stern fact of being forsaken, of lapsing into an unconsciousness from which never to awaken. Death before the birthday of Him who came to bring life abundant and eternal to the whole world.

However, for some—thanks to relief given in the Spirit of Christ—Advent will mean increasing hope, courage, and faith. As their bodies are fed and clothed in the Spirit of Christ, there will come a new awareness of the coming of Christ. As they find Christ ministering to them through the hands and feet and lips of people who care, their hearts will be prepared for the glorious gospel of Christmas Day. They will feel sure that Christ came and is coming again.

The beginning of Advent! The beginning of certain death or of renewed life? We are part of the answer.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Marie J. Regier Writes from China

(The following letter from Missionary Marie J. Regier was received by Mrs. S. F. Pannabecker, Bluffton, Ohio, October 30, 1945. It had been written October 20 from the College of Chinese Studies, Peking, China, where Miss Regier and Miss Goertz are now staying.)

Here goes another letter to the States, though nothing comes back. We don't understand it. Of all the letters we have written since the war stopped, surely some should have gotten through, some should have been answered, but the fact is that we get no mail. Now if you get our mail, you should have received a letter from Miss Goertz, telling of our trip by plane. She and I did not come by the same plane, however. Her trip was more strenuous. Due to a fog the plane could not land and had to fly back to Tientsin from where the whole party came by train. That same morning a plane carrying Chungking troops and four Americans crashed, due to the fog, into a wireless and all were killed. People were worried at first lest it were the Weihsien group.

A group of men, among them Mr. Hubbard, were flown to Peking and Tientsin earlier in order to get things re-organized. Major David Dean who is always flying back and forth, Chungking, Peking, Weihsien, Tsingtao, etc., brought a letter from Mr. Hubbard telling us where we would all be located when we arrived in Peking. But Mr. Hubbard never had any definite word that we were coming. You see we were first supposed to all go to Tsingtao, then come from there to Tientsin by transport and then by train to Peking.

For some time the railroads between Weihsien and Tsingtao had been broken, but finally they were repaired and the first group of 500 internees left Weihsi. They were all people who were either going abroad, to Shanghai, or else lived in Tsingtao. It seemed that there had been a truce with the Pa Lu Chiün (Eighth Route Communist army) that for ten days they wouldn't blow up the rails. But the transports which were supposed to take away the first internees so that the rest of us would have room, delayed its coming, so that it was finally two weeks before the news came that the second five hundred could go. They were scheduled to leave Monday morning and the rest of us Wednesday morning. When the first group left, they were delayed a day because of rain. But when the second group was supposed to leave the morning dawned clear and beautiful. So everybody got packed up, the first trucks got loaded and were sent off to the stations, the second set was just in the process of being loaded when word came, "Unload." We didn't want

to believe our ears, but it was true. The lines were again broken. Then the Army men decided to take no more chances on the RR and they made arrangements to have us taken out by plane.

But taking us out by plane also had its drawbacks. Communications again were faulty and people were taken out to the aerodrome and then no plane arrived, or a refueling plane took off before the party got there. It became to be a regular joke and some wit wrote on the wall of a house, "Make up your own travel parties, free trips through the gates. Safe return guaranteed." But eventually they got us all out, at least all the Peking people are here. I hope the Tientsin people got home too.

Now we are here. We don't have any idea as to how long we'll have to stay. We don't know just what plans the Mission Board has for us, especially since we stayed in against orders. We suppose though that they will agree with us that since we are here, it would be a good thing if we could see how conditions are at the stations even if we should go home before long. As to the mission policies they are quite different as followed by different missions. Some of the missions ask all their people to return, but others stay on. The Chinese seem very glad to have the foreigners back. But they certainly seem to have carried on wonderfully. Mr. McDuell of the Anglican Mission said that he was touched to tears when he heard how the people had carried on. Transportation is so expensive, so people have small group meetings all over the city. Individual evangelists go from place to place and conduct small prayer meetings.

From the Presbyterian Mission I heard that there are many new problems in connection with the new government. When we were still at Weihsien, Huang Mu Shih of the Shantung Presbyterian Mission spoke to all of the missionaries and told how the Chinese had carried on. He had travelled all over as the evangelistic representative of the Union organization. From his talk we felt there was not much use for missionaries anymore. But in private conversation he denied that he had meant that. He thought missionaries were

(Continued on page 7)

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA
Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Address all contributions and communications for this paper, and exchanges to THE MENNONITE, North Newton, Kansas.

Mail all subscriptions and payments for this paper to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

EDITORIALS

THE POSITIVE is generally preferable to the negative. It is better to prevent than to cure. It is better to hope than to fear. It is better to emphasize construction rather than destruction or even such a negative matter as control of destruction. Yet the heavy emphasis in our international outlook today is negative. Nations must be kept from using the atomic bomb. A more positive approach would be that of tackling the factors which might make nations want to use the atomic bomb. One can try to keep a highly dangerous weapon from a man who may become murderous. But when it is practically impossible to keep the weapon from the man, then it is much better to keep him from developing a murderous feeling. The more secure and friendly he feels the better it is for everyone concerned. Charles Clayton Morrison brings a new point of view into the present negative discussion of atomic energy by insisting that the United States government cooperate with other governments to aid "science everywhere to speed the civilian applications of atomic energy, throwing all the resources of mankind into the effort to produce a world free from want in the interval before the accumulation of human privation, frustration, and desperation blows off the lid of another world war." He further says, "If properly developed, we may expect this new power to do marvelous things in making richly productive vast portions of the earth which have hitherto scarcely been able to support life, and in lifting the standards of living everywhere. It can so enrich life as to wipe out the distinctions between 'have' and 'have-not' nations. It can eliminate many of the causes of wars." This may be a very optimistic assertion, but it certainly seems more hopeful than the negative premise that is being entertained today. In support of his assertion Mr. Morrison quotes Britain's great authority in the field, who says, "It should be possible for us to develop the first of the practical peacetime aspects (of applied atomic energy) in five years, if we tackle the problems vigorously." While awaiting developments in the civilian use of atomic energy, the United States can emphasize other positive steps towards world friendship. By dropping the idea of peacetime military training it can save an estimated \$2,500,000,000 to \$3,000,000,000 a year. According to Herbert H. Lehman, this yearly saving alone would

amount to about as much as the United States spent for relief after World War I. It would be more than the two billion in cash and supplies that all contributing nations had allocated to the UNRRA by October 19, 1945. The UNRRA relieves suffering. A positive emphasis could expand its work to untold blessing. The emphasis must be positive if we would build for good will and life instead of ill will and death.

GOD'S KINDNESS is intended to lead to repentance those who have gone astray. Paul declares this in Romans 2:4 (Moffatt): "Do you not know that his kindness is meant to make you repent?" God's kindness is like the warmth of a hen sitting upon eggs. It gently brings into being new life and nurtures it. God way is effective. He depends upon it. However, the human being can complicate matters. He can insulate himself against the warmth of God's kindness. In fact, sins acts in just that way. Sin keeps the individual from experiencing the kindness that surrounds him. Yet it is that very kindness that God depends upon to lead the sinner to repentance. God stakes his chance on the fact that his kindness is immeasurably great. He hopes that sometime, somehow, it will warm the individual enough to get him to relax. Once off the defensive a bit, the sinner finds it just a bit easier to get still a little more off the defensive. And he is led to repentance. But how tragic it is when the individual fails to recognize the kindness of God. Paul was warning some Roman Christians of this very thing. These Christians were very critical of their fellow Christians. And while they were so, they failed to recognize God's kindness, forbearance, and patience towards them. Paul warns that continuance in such an attitude would lead to self-destruction. It is a terrible thing to fail to recognize kindness. And yet sinfulness makes for just that kind of blindness. Therefore, Paul's point is so vital. Assuming an awareness of the fact that "all have gone stray," it is of great importance ever to be on the lookout for God's kindness as revealed through fellow human beings. For though blinded by sin, it gives one a better chance to recognize that kindness which can lead one to repentance and thereby save one from destruction.

OUR MINISTRY OF EDUCATION

By J. H. Langewalter

B. THINGS ATTEMPTED

The Minister-at-large of the Board of Education started out with the conviction that all work was to be done in answer to invitations. There was no dearth of work and the opportunities for service increased so rapidly that there was scarcely time for the needed planning.

Among other things attempted there were visits to Freeman Junior College, Bluffton College, Bethel College, Mennonite Collegiate Institute, Gretna, Manitoba, and Rosthern Junior College, at Rosthern, Saskatchewan. At least five days were spent in the vicinity of each of these schools. Only one of them had closed, but there were still faculty members and students enough present to get some idea of what was being attempted and what had been achieved.

At all of the schools visited, the problem of buildings was very much in evidence. There is a definite need in this direction and if our people as a whole understood the full significance of the situation they would lend a helping hand far beyond present realizations. Those who have caught the vision are doing inspiring things with their hands, their tools, their money, their influence with others, as well as their prayers.

Men and women in all kinds of service brought on by the war were reached by visits in camps and units and through many letters to them and their parents or other relatives. Many churches supplied lists of both those in service and their relatives. Three editions of form letters were sent out. Some of these were accompanied by personal notes while others were supplemented by letters of comfort and encouragement. Many letters received by those needing help or information were answered or referred to someone who could answer them in a better or more helpful way.

The General Conference and four sessions of District or Provincial Conferences were attended, and services were rendered in answer to invitations. A number of Youth Conferences and Retreats were attended and served. One of the services was to dedicate the Elim Gospel Beech near Swift Current, Sask. This had been a place of perversion and was dedicated to be a place of "conversion." One marvels at the courage which was shown at this place and the former Experiment Station at Rosthern, Sask. In fact, the spirit of youth is on the march all over the territory of the General Conference. They are seeking their own camp grounds for meeting in order that they may have a better chance to learn to know each other, prepare themselves through study and for more definite Christian service—ministry. There is a very wholesome spirit of wanting to get together between Canada and the "States."

COLLEGE AND SEMINARY NEWS

BETHEL COLLEGE

The annual Thanksgiving dinner for students and faculty was held November 16. Amanda Ediger was toastmistress for the occasion, introducing a program of marimba music by Delsie Tieszen, a reading by Phyllis Gates, two numbers by a mixed quartet, and a closing hymn led by Rosella Reimer. This banquet was one of the regular monthly formal dinners, usually given the last Wednesday and honoring the birthdays of the month. The programs are in charge of the Student Council. Informal dinners are scheduled for other Wednesday evenings. Helen W. Penner (Beatrice, Nebraska) is in charge of the dining hall, with Mrs. Elizabeth Roupp, Elizabeth Pauls, and Mrs. P. J. Peters as her assistants. Examinations for the first quarter were given Tuesday and Wednesday. The second quarter, beginning the Monday after Thanksgiving recess, continues with but minor changes.

FREEMAN JUNIOR COLLEGE

Rev. Louis Linscheid spent several days at Butterfield, Minnesota, helping to work out the program for the next session of the Northern District Conference. Mr. Unruh and Mr. Gross attended the annual meeting of the Church Related Colleges of the West Central Area held at Omaha, Nebraska, November 14th. Rev. Howard Nyce, Allentown, Pa., spoke twice to students and faculty during the chapel hour in connection with the series of meetings sponsored by the Ministerial Conference of the Freeman vicinity. Venetian blinds have been ordered for the chapel windows. An order has also been placed for shadow-proof shades to be used in the chapel. This will make it possible to use the chapel for visual education purposes.

BLUFFTON COLLEGE

Rev. Marvin Dirks will be the speaker at a vesper service in the Ramseyer Chapel on Sunday afternoon, December 2. Dr. Albert W. Palmer will lecture at the college on December 11. His topic is "Wanted—A Code for Victors." On December 16 the College Choral Society, with the assistance of the orchestra, will present "The Messiah." Soloists for this concert are Eleanor Starkey, New York City, Soprano; Gayle Howey, Lima, Ohio, Contralto; Carlton Eldridge, Lansing, Michigan, Tenor; and Paul Fuller, Lansing, Michigan, Bass. Bluffton College faculty members held a week-end institute in the Bible Mission Chicago, November 24, 25. Those on the team were Rev. Paul Shelly, Miss Edna Ramseyer, and Prof. J. P. Klassen. Dean J. S. Schultz spent the week of November 18 in educational counseling in the CPS units located in Chicago and Wisconsin.



Dr. Thorfin Hogness, who was the chemical director of the atomic project at the University of Chicago lamented on November 8, that the American "people do not realize the full import of the bomb... how terribly devastating it is; that there is no counter measure; that the next war could be over in an hour's time; and that there is no secret that other countries cannot work out for themselves in a relatively few years."

The Protestant bodies of the United States have worked out a simultaneous program which calls for a special emphasis on lay evangelism in 1946. Jesse M. Bader says, "It is expected that during 1946, more unchurched persons will be visited and interviewed by more Christian lay men and women to talk about Christ and the Church, asking for a definite decision, than in any previous year in the history of the American churches."

When a deputation of English church representatives asked Prime Minister Attlee what Great Britain could do for the refugees "pouring into Germany" from the Sudetenland and Poland, Mr. Attlee's response was, that "the Churches could at least move public opinion so that there should be no impatient demand for larger rations at home while this tragic state of affairs prevails in Germany."

"...relatively few people have yet reached the stage where their pronoun 'we' includes all men and women of the world. The crucial question is whether it is psychologically possible for the rank and file of men to transcend tribal ethics."—From a review of "Bringing Our World Together."

The American Council of Christian Churches, "composed of twelve fundamentalist Protestant groups" has endorsed "the principle of universal peacetime military training," according to a report by "The Protestant Voice."

The report comes from Le Havre, France, that people with no other means of support get a pension of 200 francs a month. Yet it costs 350 francs to have a pair of shoes resoled. Fuel is so scarce that there is not enough to heat the maternity hospital. People live eight and ten in a room and sleep three and four in a bed.

Some 300,000 Germans need insulin, and two-fifths of them will die if they don't get it. So re-

ports a member of the World Council of Churches.

In at least two German towns—Eberswald and Neuruppin—the infant mortality rate is 100 per cent, while at Prenzlau four of five babies born this year and last are dead.

The Methodist Church has set itself the goal of winning one million souls for Christ during this "year of evangelism." Lay members are to participate very actively in this.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Locating Relatives. C. F. Klassen has already located many Mennonites from Russia who are now in danger of being sent back to Russia. They are very eager to hear from their relatives in Canada, whom they would like to join, so that they could finally find rest and peace.

Elder Bruno Ewert has just written from Denmark about his work among the displaced Mennonites from the Danzig area. Rev. Ewert was the last leader of the Heubuden Mennonite Church, whence Mennonites came to this country in large numbers during the seventies in order to maintain the principle of non-resistance.

Mental Hospital in the Chaco: The Mennonites in the Paraguayan Chaco have just completed the construction of a mental hospital for their patients. They have achieved what the Mennonites in the United States have not yet accomplished. There are various reasons for this. They had had their own mental hospital in Russia, and also in the Chaco they were too far away from any other such institution. No doubt, even though we in the United States have never had our own mental hospital, and in spite of the fact that we have access to state hospitals, there are many reasons why we should have our own institution.

Then and Now. Because of severe censorship it was always been next to impossible to correspond with people in Russia. Even now we are criticizing our Russian ally for rigid censorship in all countries which she occupies. Has not the U. S. been fighting among other things, our freedom of speech and press? Why then is all civilian mail service to and from Germany suspended?

Destroyed Churches in Holland. The pastor of the Mennonite Church of Vlissingen has given an eye-witness account of the flooding of Walcheren Island and the destruction of the city of Vlissingen. When the Mennonites of Vlissingen returned after the forced evacuation they found most of their homes, their property, and their church gone. With others who have lost their churches they appeal to their brethren in America to help them reconstruct their churches. The MCC, Akron, Pennsylvania, accepts contributions for this purpose.

Shipment of Clothing to Holland

Another shipment of new and used clothing from Mennonite collection centers has started on its way to Holland. On November 13, 456 bales, weighing 54,355 pounds and having a value of \$52,876.75, left the warehouses near Akron for overseas shipment. This shipment like previous ones will be received by Mennonite relief workers and will be distributed by them.

In regard to the distribution of clothing, Peter Dyck writes from Holland: "We have made quite extensive arrangements for clothing distribution and have already received back again mountains of forms filled out by applicants"

Shipment to Paraguay

Forty-two bales of used clothing, weighing 7,184 pounds and having a value of \$5,149.98, were also sent to Paraguay on November 13. Along with this clothing shipment, the Akron office also sent six cases of X-ray machinery and other equipment for the hospital in the Fernheim colony.

Rains Arrive in Paraguay

A. M. Lohrentz, Mennonite relief worker serving as a medical doctor among the colonists, writes in a letter dated October 6 concerning the coming of much-needed rains in Paraguay:

"Things begin to look a little better now than they did about a month ago. We had about four and one-half inches of rain since then, and the people are in better hopes. The corn, kaffir, peanuts, beans, and some cotton have been planted and we can begin to see the rows. At places it was very difficult to get enough water for the cattle, but now the low places are full of water."

Arrival of Relief Workers

A cable from Paris, dated November 8, brings the information that the party of eight relief workers, Welma Graber, Marie Ediger, Ruth Hilty, Mrs. M. C. Lehman, Charlotte Regier, Cleo Mann, and Delmar Wedel have arrived safely in France.

Food for Relief

A center for packing relief food donations has been opened at Kalona, Iowa. This center will serve the Mid-West congregations in somewhat the same manner as the center at East Petersburg, Pa., is serving the East. Two CPS men are transferring to this center and will take charge of the crating.

Two carloads of navy beans, consisting of 1,480 bags, have been sent from the Bayport, Michigan, community to New York for overseas shipment to Holland and France. Bills of lading have also been received from the Newton and Buhler, Kansas, communities indicating that two additional carloads of flour are en route to the East. At least one carload of raisins from the Reedley, California, community is also on its way.

C.O.'s in Canada

According to a report of the Military Problems Committee, a sub-committee of the Conference of the Historic Peace Churches in Canada, dated October 23, 1945, there were over 10,700 conscientious objectors drafted in Canada. The religious breakdown of this group is as follows: Mennonites, 63 percent; Dukhobors, 20 percent; Plymouth Brethren, Christadelphian, Pentecostal, 10 percent; other Protestant groups, 3 percent; Jehovah's Witnesses, 3 percent; Catholics, 1 percent.

At present there are six Alternative Service Work camps in operation and 196 persons in the camps. All other C.O.'s have been placed under special contract on farms, in public institutions, and in essential industry. All C.O.'s, however, are still under employment directions of ASW supervisors. Married men over thirty years of age have had their contracts cancelled. Many contracts have also been cancelled because of "compassionate and medical" reasons. Payments of stipulated sums to the Red Cross are still accrued out although they have been reduced. "Up to the present time the government, through the A.S.W., has deducted \$2,088,650.09 from the wages and income of C.O.s and turned it over to the Red Cross."

Discharges from C.P.S.

During the month of October sixty-six men were discharged from Mennonite camps. Releases were accelerated in November and by the tenth of the month sixty additional discharges were made. With these discharges practically all of the men in Mennonite C.P.S. over thirty-five years of age have been released. At the present time assignees who have been in camp for a period of four years or longer as of November 15, 1945, are being considered and are to be released before the end of the year. In this four-year group there are 406 men in Mennonite camps. In the meantime inductions continue; fifty-eight new men were assigned to Mennonite camps during the month of October.

THE STORY OF THE MENNONITES
by C. Henry Smith

A readable account by a trustworthy historian, of the origin, growth, principles, persecutions, divisions and migrations of our people. Of interest to all who wish to understand our individualism, our doctrines concerning church and state, and our continuing pacifist witness.—Rev. Lester Hostetler

Why not buy a copy of this book to give as a Christmas present to some friend? Price \$2.50. Order from Mennonite Publication Office, Newton, Kansas, or Mennonite Book Concern, Berne, Indiana.

QUOTE

Stanley Hamilton, American Quaker:

"In this country many overeat to the extent that they bring on illness while in Europe many barely sustain the flicker of life with the little they can garner—like the crumbs that fall from our tables."

Louise Ludlow, Representative from Indiana on the subject of military training:

"It is estimated by experts that the cost would be at least \$2,500,000,000 and perhaps as high as \$3,000,000,000 a year . . . The annual cost alone of the compulsory military-training program would equal the total wealth of four states Delaware, Wyoming, Nevada, and New Mexico."

"The World Alliance News Letter"

The task of the churches is clear: keep men's minds awake and aware of human suffering; open their hearts to a willingness to share; and support the agencies working in that direction.

Dr. Reinhold Niebuhr, seminary professor, who supported the war:

"Repentance is the inner death which alone guarantees a new life in the affairs of men and nations. Consider, for instance, the position of three great nations, whose common efforts were primarily responsible for our imminent victory. Suppose that each of these three nations should become more interested in preserving its power and prestige than in achieving a system of mutual security. There are, unfortunately, indications that, though all these nations do genuinely desire a mutual system of security, they are also so intent upon their own security and so suspicious of the virtues and good intentions of their partners that an adequate system of mutual security is imperiled. If each of us is primarily interested in gaining power for the event of another war, we will together ruin every possibility of security against war itself."

Rollin H. Walker in the "Christian Advocate:"

Jesus himself had said, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Or in other words, if I wish to receive the power and grace of God into my own life, I must by all means with passionate eagerness welcome to my friendship every child of God who comes my way. They are all imperfect, just as I am imperfect. But I cannot have the pulses of divine life throbbing vigorously and healthily through my soul so long as I refuse to learn everything that is to be learned from everybody with whom Providence brings me into contact.

Paul Erb, Editor of the "Gospel Herald"

"Every man, every woman has a past. There is no reason why any of us needs to be singled out with a wink and a shrug, and the whispered remark, He's a man with a past. For every Adam's son of

us, and every Eve's daughter, has a past of which he needs to be ashamed. The differences in the degree of our sin are not significant in comparison with the holiness of God and the requirements of His righteous law. All have sinned, and come short of the glory of God."

(Continued from page 2)

still needed as Bible teachers and as pioneer workers. That latter statement is interesting, isn't it?

I just finished a letter to the Mission Board and some of the things I just wrote to you I should perhaps have mentioned to them. But I hope to hear more concrete reports of what the Chinese have been doing, and I'll write to the Board later.

The YWCA had a reception in honor of Lelia Hinkley and invited all the Weihsienites to a marvelous tea of cake, doughnuts, Chinese delicacies, coffee and chocolate ice cream. It was a very lovely party. Almost everyone turned out. I heard then that the Salvation Army building had been used by the Japanese for all sorts of purposes, and the basement of the Training School as a torture chamber. So when people asked where they had been tortured, they would say "at the Salvation Army."

There is much ill feeling. One of boys who stays here saw a Japanese killed in one of the bicycle shops last night. If it were not for the American navy here there would probably be many more incidents.

When we came home tonight we had each one a large basket of fruit: fourteen persimmons, five pears, and two bunches of grapes, sent to us from the Chief of Police at the Japanese Liason Office.

It is a queer situation how the Japanese are still helping the Americans protect property. They salute very humbly when they see the American uniform. "They do work hard, you have to hand it to them," one of the Army men told me.

We Pacifists have never had so much to do with the army as we have had these last two months. We are being supported by army rations now to which the Red Cross adds vegetables, milk and flour. This morning we each got a lovely navy blanket. We have had ever so much food given to us by the army while we were still at Weihsien. It was a most thrilling sight to see those parachutes come down with supplies. One plane was rather reckless and dropped parachutes right into the camp. Some of them got caught in the trees. One little boy got enveloped by the parachute, but fortunately the parcels did not strike him.

We have had clothing given to us too, but of course, they are all men's clothing. So you see women running around in army breakers, trousers and shirts. Some of us have made skirts out of the trousers.

Well, tomorrow is our first Sunday in Peking. Dr. and Rev. Corkey are here too. I think Lloyd knows

them. Dr. Corkey, the wife, is certainly a fine doctor and an excellent surgeon. She was extremely well liked in Weihsien.

I do wish I had a typewriter, I am sure you wish it too. I had to leave it at Kai Chow when we came to Weihsien.

I really must stop. Perhaps you can pass this on to some of the other missionaries. I have lost Willa Kuyf's address.

Lots of love,

(Signed) Marie

Note: We have repeatedly written to Weihsien but in vain. Yesterday we sent a cable to the sisters in Peking, which they, no doubt, will receive.—P. H. Richert, Sec.

AN SOS

The India mission field from no Christians in 1900, excepting a few imported ones, the number has risen to nearly three thousand, the children and young people not yet communicants included, constitute a blooming Christian community of over five thousand five hundred. It is indeed wonderful what God has wrought!

This community has now fifteen regularly organized churches besides a large number of smaller unorganized groups scattered over the mission area. Mission work has certainly been in every phase worthwhile.

The epoch-making Church Conference of our area is going to convene early in Decemeber at Jagdeeshpur. The conference, since a good number of years, governs her own mission field with seven workers, now thinking of organizing shortly a church in that field. Then she since a year ago took over all the primary day schools, also the church management and property, cemeteries. Just these days her Governing Board with sixteen members besides the various sub-committees were sitting in Champa for three and one half days, laying hold anew how the present enterprises can be more efficiently managed, then most enrouraging were the discussions how the ropes can be lengthened, the stakes set out farther. This all indicates the shouldering of more responsibilities. Its work grows enormously.

The conference's very uplifting aspiration lies at hand visibly resting on the prophet's word, "*Not by might, nor by power, but by MY Spirit!*"

These lines convey the urgent necessity of ardent prayer these days in behalf of your fellow Christian churches on the other side of the globe, yearning for fellowship with uplifted hands and hearts at the throne of grace.

Immediately following the above conference the Missionary Conference shall convene at the same place. This session contemplates how to surrender more work and responsibilities to the Indian Church conference. These steps have to be most carefully guarded. Furthermore, another phase imposes on us not to let "*Evangelism*" suffer at this time while our

missionary and Indian staffs are "far" undermanned. The same plea for burdening is coveted. Yours in behalf of the conferences, P. W. Penner, Secretary-Treasurer, Champa, C. P., India, October 24, 1945.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Pioneering at Nipaiou

As it is a long time ago that I sent in a report of the work in Northern Saskatchewan I must take time and do so tonight.

Our little town of Nipaiou is growing rapidly it has a population of about three thousand, with six churches, that is as follows: United, Anglican, Luthern, Holiness Movement, Apostolic and Baptist. The next church to come in is the Evangelical, in fact their building has already been moved into town; but will not be complete for service until after threshing time, as there is so much work left in connection with it. The Mennonites so far have no place of worship, but the Evangelical people have consented to have their services only every third Sunday thus giving us the privilege of using it during the rest of the time. We feel that this work here is very important as we have nineteen German speaking families in town at present with a few more moving in for the winter. This, however, would not mean that they would all attend, as so far they have had no place of worship, and thus have a tendency to attend nowhere. This will all take time and talent to bring them in. Pray much for this special work.

I spent the last half of July in the far northern part, that is in and near Pierceland. Four souls were saved and four others restored. We praise the Lord for this, and trust that they will now grow in grace. During the communion service at least seventy souls took part. We must not forget that these people up there are far from other help. Brother Dyck is their minister, who was ordained sometime last fall.

There are a few young people in the north there that would attend Bible School somewhere this coming winter, but due to poverty they will be unable to attend. The Meadowlake Bible School I understand will be open again this winter and I take great pleasure in saying that it is strictly true to the Gospel, and non-sectarian, and then too, it is closer to the people of the north. The nearest place that the Mennonites have, would be Rosthern.

I would welcome any correspondence and would be glad to give any further information, however, only as time permitted, as I have much work to attend to, and quite a list of names that I should write to, I always try to answer the letters first that concern souls in need.

Your brother in Christ Jesus because of Calvary,
Charles B. Dirks and family

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Verney Unruh
Vice President
North Newton, Kan
Ruth Ewert
Secretary-Treasurer
North Newton, Kan

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
3605 Holdrege
Lincoln 3, Nebraska

How Can Youth Serve in My Church?

by Andrew Shelly

The point of this article is to present ways in which youth can serve the church from the Minister's point of view. While I will not confine the article to local activities, generally speaking they are those in which we have ventured.

One task of the Church is to lead each member into channels of useful service for the Kingdom. Indeed we are "saved to serve." Not only is this an asset to the Church as an organization committed to the spread of the Gospel, but it is a means of spiritual growth for the individual. Obviously, the two go hand-in-hand, for as individuals grow, the service is more devoted and meaningful.

General Means of Service

When we speak of possibilities of service for youth in the Church we cannot draw a sharp age line. Naturally many things would carry over to older groups. Especially is this true in this first area.

1. Intercessory Prayer. This is the greatest service challenge confronting the Christian. This includes youth. Especially do we think of daily habits, prayer within the organization, and prayer meetings. Young people should take an active interest in the Church through prayer.

2. Financial help. Money is power. It is needed in the extension of the kingdom. The Biblical minimum is one-tenth of the income—the tithe! For personal spiritual growth, joy in Christian service, and increased usefulness each young person ought to establish the habit of tithing

3. Attendance at Worship Services. Absolute regularity should be the rule of life.

4. Personal Example. "Be ye an example. . ."

5. Actively boost the Church. Talk about the services, special meetings, organizations etc. The influence of an enthusiastic booster is great.

Andrew Shelly is pastor of the Silver Street Mennonite Church, Kitchener, Ontario. He is young in age and spirit and deeply interested in the youth program of the Church. He was requested to tell us how youth can serve in his church.

6. Fit into the general organizations and functions of the Church. As Sunday School, choir, etc.

Service Through The Young People's Society

A goal for our Church this year is: "Every person fitting into every organization and service—and every organization and service fitting into the total work of the Church." The goal in terms of the three Y.P.S. groups in "my" Church is each person within the ages receiving the benefit and opportunities of service through the groups. The Y. P. S. groups have distinctive functions to perform. I mention three: fellowship, worship and discussion, and leadership training.

1. Fellowship. This is one of the cardinal tasks of the Church. It was so in the New Testament Church. We think of all members as a "spiritual family." More particularly, we regard all redeemed souls as members of the family of Christ. In some aspects of the work of our Church we think of everyone fellowshiping together. However, there is need for special areas of fellowship. The young people of the Church constitute one of these. The challenge is to bring every young person within the sphere of influence of the Church into this "fellowship." Through meetings, socials, service activities, personal associations, etc., the fellowship within the Church should be the "most looked-forward-to" experience in the life of every young person.

2. Worship and Discussion. Youth should worship together, individually and unitedly dedicating their energies to the service of the King. Worship experiences should be carefully planned, and provide a real spiritual thrill. Discussion includes the great doctrines of our Christian Faith, the distinctive doctrines of our Church, social living, vocations, personal Christian living, missions, relief. They should be thoughtful, frank, and lead to action.

3. Leadership Training. Through offices held, activities promoted, and participation in meetings, talents can be developed. The young person should feel free before the group. It should be a training ground. Naturally mistakes will be made, but that is to be expected. This is a very real service to the Church; for one of the great problems facing every

Church is the securing of enough consecrated, trained leaders to do all that should be done.

Distinctive Service Possibilities

The possibilities for interesting, useful, adventuresome projects are limitless. We mention only a few.

1. **Sponsor special services.** For example, a Sunday evening service. Perhaps it can be for a special purpose—as missions, building fund, etc. Or, a devotional emphasis. Or, a bright musical night.

2. **Clerical Work.** In our Church this includes the weekly bulletin, and the sending out of monthly "Messenger" to all members. Missionary reports are also sent to our worker's mailing list each month. This can also include posters, circulars. An evening of this sort can prove very interesting.

3. **Letters To Boys in C.P.S. and Service.** And otherwise remembering them.

4. **Visitations.** Programs and gifts for shut-ins, institutions, missions, etc.

5. **Beautify Church Grounds.** Depending upon the need, this could include the making of parking lots, planting and caring for shrubbery, making of lawns, etc.

6. **Relief Work.** The groups should first study about it—then get busy. What can be done? Cooperate in every way with the program of the Church. Groups can have special projects of their own. Even eight and ten-year-old boys and girls can make things. Odd moments can be used in knitting. Comforters can be knotted by the entire group. Old clothing can be collected. Cooperation can be given to the canning program.

7. **Work Projects.** Here are truly vast possibilities. Our people are ideally located in open country, small towns and city. Some interesting and productive areas we have discovered are: raising potatoes cooperatively by the acre, corn and other vegetables, poultry, livestock, individual gardens and odd jobs in the city. Young people in any community can find challenging things to do. Hundreds of dollars can be raised for relief, missions, etc.

8. **Special Work for Missionaries.** Many things that ordinarily are not used can be salvaged for missionaries: for example, the pictures of the old scripture-text calendars. Missionaries should feel free to request anything they can use which Church groups, especially Y.P.S., can give.

9. **Crusade On Social Issues.** The Bible speaks of orthodoxy of belief and also orthodoxy of conduct. Much is written about everyday living. Opportunities should arise to join others in a crusade on social issues in the Name of Christ! Smoking, drinking, Sabbath desecration, movies, etc., etc. Somehow we have become too complacent about the problems in our communities. Enthusiastic youth can do much in well-planned activity along

Result of Suffering in Europe

A pastoral letter issued by the Netherlands Reformed Church indicates some of the spiritual benefit that may have come to the Christians who have been so severely tried in occupied lands. We quote passages here and there from this letter: "We are first of all to abandon all spiritual pride and to turn to a simple faith in Jesus Christ . . . It is now all important that we should be living Christians, a fellowship of men who are constantly and with much self-denial helping neighbors . . . Precisely because we see in the horrible events of our time God's judgment coming to a world which has turned away from Him, we witness before the whole of the nation that salvation can only come from Him whose name is above all names . . . There is in our time a passionate seeking for new ways and new forms of organization and society. As members of the church of Christ we know, however, that even the best organization of society is of no avail if it is not borne by men who have found newness of life in Jesus Christ . . . We must therefore go out into the world in order to call to repentance; that more and more men may be brought to obedience of faith in Jesus Christ and that the name of our God and Father may be glorified in the world and His will be done on earth as it is in heaven."—Gospel Herald

these lines. Meetings can be promoted, literature given to personal friends and in wide distribution, etc.

10. **Promoting Inter-Mennonite Understanding** How much do we know of other Conference groups? We can study. Also, in many communities joint gatherings can be promoted. Careful, sympathetic, sacrificial effort can accomplish great things. The C.P.S. and A.S.W. boys have had the privilege of mingling closely with other groups, and have come to understand each other better. We have a rich, common heritage and we should feel an ever-growing spirit of love and unity among us.

11. **Promoting Inter-Denominational Effort.** We are Mennonites. But the Kingdom of God is broader than our denomination. We need to be rooted and grounded in our precious heritage, but we also need to join hands with Christian young people of other Churches in cooperative effort. We need a united witness. We need not compromise to do this. Indeed, we dare not compromise!

Mennonite Youth arise! The frontiers of service are before you. Go forth in the name of Christ, and in His strength "Be ye steadfast, unmovable, always abounding in the work of the Lord," realizing that "we are labourers together with God." May the Lord Jesus Christ, your Saviour and Lord, so fill you with His love that you will be "constrained" to give Him your best in service.

Line Fence Religion

by Ford Berg

"This evening we want to repair Jay's fence back along the hayfield, Ford. Will you get the nippers, the staples, the hammer, and the wire stretcher and take them there? I'll be coming soon," concluded my stepfather, as he placed the washed milk buckets upon the rack.

I knew what lay ahead. Again our neighbor's fence needed repairing. My stepfather always kept our half, our share of the fence, in an excellent state of repair. Furthermore, he saw to it that his neigh-

bor's share withstood the caperings of both his and our cattle.

Slowly I trudged to our hayfield, the field then being used for pasture, with the wire stretcher rubbing its rough edges into my aching shoulder as each step was taken. "Why do we need to repair Jay's fence?" I murmured disgustedly to myself. We repair our fence and why cannot he repair his?"

My stepfather soon appeared, hastily surveyed the situation, and soon we were busily stretching a new line of barbed wire. He worked at his customary pace, saying nothing, whereas I labored feverishly, straining to complete the task in order that I might have the remainder of the evening for recreation, for playing ball, for riding my bicycle.

The concept of repairing another man's fence was not in my repertoire of mental adaptations. It did not seem reasonable and moreover, necessary.

Strangely, as we were repairing our neighbor's fence, the man calmly walked out to help us, to assist us in repairing HIS fence! My stepfather talked with him about the weather, the corn, the cows, and of subjects that farmers talk about. Nothing was said as to whose responsibility it might be to reinforce the fence, or in regard to reparations; each man knew his obligations.

Years passed. An interest in Christianity and its everyday involvements and applications was aroused. I began to understand that in order to have proper faith one must be in harmony with God and man. Faith is more than being repentant only; in its program of doing the will of God it includes loving "thy neighbour as thyself."

As my Christian experience grew, I began to comprehend what Christ had said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." (Matt. 5:38-41).

My stepfather knew more about the teachings of Jesus than I had supposed. It was Mark Twain's irony which amply demonstrates my discovery: "When I was fourteen I thought my father did not know anything, but when I became twenty-one I was amazed how much he had learned in seven years."

These verses were not foreign to my parent. His "line fence" religion was not bad, after all; it was a part of Christian living. For ten extra dollars he had maintained friendly relations with his neighbor, had pleased Christ, and had exemplified a scriptural truth to an immature and inexperienced youth.

Dalton, Ohio.—*Gospel Herald*

Complacency

By Grace Helen Davis

Dear God, guard me from complacency, for it is a rust that would encumber me in mind and spirit, and dull and blunt me.

If I have achieved a little, may I be eager to achieve greatly, to achieve to the uttermost of the abilities that you have given me.

If I have learned in part, may I strive toward deeper, more far-reaching knowledge and understanding.

If I have served, may I search for completer service, till I have given of my very self.

If I have found communion with you and enlargement of vision, may I seek to know you ever more closely, as my spirit seeks radiant fulfillment.

Dear God, grant this prayer. May I never be satisfied with what I am and am doing. Give me the onward look and will. Amen.

To Make Rough Edges Smooth

*This small gray stone
I found upon the beach;
The waves have washed its sides
And thrown it upon the rocky shore,
The storms have tossed it to and fro
And all its edges smoothed;
Its sharp rough corners, all
Are rounded off, until
It lies within my hand
A shapely thing and beautiful.
Is this the reason then, that storms are sent?
To make rough edges smooth
And take away the corners sharp,
And shape our lives through storm and stress?
And though we may be tossed on lonely shores
We may find voice to speak His praise,
And resting safe within God's hand
The marvel is, He finds us beautiful.*

—Anonymous

Clippings For and About Youth

Traditional Hallowe'en parties were observed by many youth groups in the churches. Notes from Halstead, Kansas, tell of a masquerade party with all races represented and all classes of people. The haunted walk through dark halls and over rough paths started a gay party.

Doubtless many other church youth groups also observed this traditional event. Such events planned and presented by the participants are the most satisfying recreation. Much needs to be done to encourage self-created entertainment

We all eat Hershey bars. Milton S. Hershey, founder of the chocolate firm which made his name famous, died recently, at the age of eighty-eight, in Hershey, Pennsylvania. Mr. Hershey spent his later years in developing the Hershey Industrial School for orphan boys. The fund he made available for this purpose reached eighty-eight millions of dollars in 1944.

The fabulous Hershey empire is located in and around Hershey, Pennsylvania which is near Harrisburg. It includes farms, the school for eight hundred, the factory, a hotel, recreation and entertainment, housing for workers and much more. Mr. Hershey's parents were Mennonites—plain people. Many of his relatives are Mennonites.

The International Correspondence Schools have made their courses available to men in Civilian Public Service Camps at approximately half the standard rate.

It has been pointed out that the incidence of war-induced insanity from the first World War has only now twenty-seven years after the end of the war, reached its peak. This indicates something of the cost that we will be paying for this second World War many years from now.—*Gospel Herald*

Marble Collegiate Church, New York City, which lists recommended books, reported that of thirty-four current "best-sellers" only twelve could be recommended. Criteria for listing are "readability, general interest, and, above all, Christian decency."—Onward

One hundred and twenty-five Negro children from Harlem spent their vacation this past summer in homes of white church folk in the hills of Vermont."

The total planned cost of the post-war programs of Protestant denominations (about \$112,000,000) is equal to the cost of only one battleship of the 42,000 ton class.

FELLOWSHIP ECHOES is the name of the monthly paper published by the Youth Fellowship

of the Beatrice churches. The two churches in and near Beatrice have organized a Youth Fellowship of the combined churches. This group has carried on projects mutually such as a garden project and meetings. Good idea to broaden the contacts beyond one's own church group!

A banquet was held at the Wayland, Iowa, church for the forty-two young people in October. C.E. officers newly elected are: Virginia Myers, President; Audrey Roth, Vice President; Vernon Nebel, Secretary; Bonnie Elder, Treasurer.

"The most dangerous thing in the world today," says Dr. Frank Laubach, "lies in the whites' trying to keep the colored people of the world from equality with them. . . The next war will be a colored war if it comes in Asia. It is so easy to change the world if we go out humbly and lovingly and ask "What can I do for you?"

Music Master

I was complimenting our church organist on his phenomenal memory for church music, which enabled him, for instance to play practically any hymn that was asked for without reference to a hymnbook.

"Oh, that's nothing," he replied. "Think of the musical memory of a man like Toscanini, who can remember every note of complicated orchestra scores that he has not seen for many years!"

Then he told me an anecdote of Toscanini. A bassoon player came to the great conductor during a rehearsal to say that his instrument was broken and he could not sound E-flat. Toscanini thought a moment, and then said, "That's all right. You can rehearse with us. The note of E-flat does not appear in your music today."—Clark J. Feiler

Church Bulletins

In order to keep in contact with the activities of the local churches and the youth programs being carried on in them, it would be sincerely appreciated if you would send your Church Bulletins to the Editor of the Youth pages, Esko Loewen, R.F.D. No. 2, Newton, Kansas.

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but, if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on these tablets something which will brighten all Eternity."—Webster.

Report of Money Received during the Third Quarter, 1945

Church	Foreign Missions	Home Missions	Relief	Peace	Gen. Conf.	Education	Publication	Total	Mem. Per ship	Per Mem.
Alberta Community Church, Portland, Oregon										
Alexanderwohl Church, Goessel, Kansas	443.13	7.50	1020.78	2506.17	88.72	88.70		4155.00		
Apostolic Church, Trenton, Ohio										
Arlington Church, Arlington, Kansas		88.00						88.00		
Bell Church, Fredonia, Kansas	18.22	20.18		12.00	33.00	5.00	12.00	301.75		
Bergthal Church, Corn, Oklahoma	88.30	35.00	57.00	71.45				50.40		
Bergtal Church, Pawnee Rock, Kansas	329.73	60.50	189.85	437.52				1017.60		
Bethany Church, Freeman, South Dakota	89.00	80.00						169.00		
Bethany Church, Kingman, Kansas	182.16	74.50		280.54				537.20		
Bethany Church, Quakerton, Pennsylvania										
Bethel Church, Dolton, South Dakota	300.67			100.00				400.67		
Bethel Church (Non-Conf.) Enid, Oklahoma	50.00		25.00	50.00				125.00		
Bethel Church, Fortuna, Missouri	79.04	10.11	53.97	97.91				241.03		
Bethel Church, Hydro, Oklahoma										
Bethel Church, Inman, Kansas	288.29		30.00	637.80				956.09		
Bethel Church, Lustre, Montana	478.45	54.36	277.37	82.50	11.07			28.66		
Bethel Church, Langdon, North Dakota				17.59				892.68		
Bethel Church, Mountain Lake, Minnesota	1600.26	437.64	1164.45	836.06		50.00		4088.41		
Bethel Church, Perkasio, Pennsylvania										
Bethel Church, Perryton, Texas										
Bethel Church, Winton, California	10.17	10.17		65.00				85.34		
Bethel Church, Wolf Point, Montana	185.84			54.01				239.85		
Bethel College Church, North Newton, Kansas	58.12		50.00	381.40	42.88	42.10	38.05	612.55		
Bethesda Church, Henderson, Nebraska	1317.42	454.38	728.49	1597.22				4097.51		
Bethesda Church, Marion, South Dakota	160.85	80.00		351.00				591.85		
Bethlehem Church, Bloomfield, Montana	811.08	390.75		159.40				1361.23		
Brudertal Church, Hillsboro, Kansas	148.44	55.13	266.72	549.17	51.10			1070.56		
Buhler Church, Buhler, Kansas	185.37	78.39	75.00	1084.36	25.00			1448.12		
Burrton Church, Burrton, Kansas	100.78	64.25		92.75				257.78		
Butterfield Church, Butterfield, Minnesota										
Calvary Church, Mechanics Grove, Pennsylvania	9.00	7.00						198.95		
Calvary Church, Barlow, Oregon	99.21		56.50	43.24				16.00		
Deep Run Church, Deep Run, Pennsylvania										
Deer Creek Church, Deer Creek, Oklahoma	142.97		203.16	202.00	33.06			581.19		
East Swamp Church, Quakertown, Pa.	100.00	25.00						125.00		
Ebenezer Church, Bluffton, Ohio		400.00	140.57					540.57		
Ebenezer Church, Gotebo, Oklahoma	80.00							80.00		
Ebenfeld Church, Montezuma, Kansas										
Eden Church, Inola, Oklahoma			61.68					61.68		
Eden Church, Moundridge, Kansas	287.26	627.31	8787.32	514.64				10216.53		
Eden Church, Schwenksville, Pennsylvania										
Eicher Emmanuel Church, Noble, Kansas	184.35	52.82	52.47	237.00		7.15		533.79		
Einsiedel Church, Hanston, Kansas	37.60			39.65				77.25		
Emmanuel Church, Denver, Pennsylvania										
Emmanuel Church, Doland, South Dakota	1179.98	9.60		54.68				1244.26		
Emmanuel Church, Galva, Kansas	240.74		70.78	28.39		5.00		344.91		
Emmanuel Church, Pratum, Oregon	1006.97	497.26	423.38	26.00				1953.61		
Emmaus Church, Whitewater, Kansas	48.40	351.07	1117.94	8.00	101.50	43.00		1669.91		
Fairfield Church, Fairfield, Pennsylvania										
Fairfield-Bethel Church, Huron, South Dakota										
First Church, Aberdeen, Idaho	1020.57	10.00	228.71	457.88				1717.16		
First Church, Allentown, Pennsylvania	198.62	49.31						247.93		
First Church, Beatrice, Nebraska			200.00	500.00	92.68	92.69		885.37		
First Church, Berne, Indiana	4838.23	815.52	10.00	100.00		100.00		5863.75		
First Church, Bluffton, Ohio	220.52	120.00	400.00	500.00				1240.52		
First Church, Burns, Kansas				83.80		8.65		92.45		
First Church, Butterfield, Minnesota	181.39	193.97	65.52	30.00				470.88		
First Church, Chicago, Illinois	8.51	33.02	10.00	10.00				61.53		
First Church, Colfax, Washington	398.40							398.40		
First Church, Geary, Oklahoma	25.00		47.55	15.00	10.00	10.00	10.00	117.55		
First Church, Halstead, Kansas	172.94	156.14		227.47				556.55		
First Church, Hillsboro, Kansas	230.26	75.01		415.32				720.59		
First Church, Hutchinson, Kansas	21.80							21.80		
First Church, Lima, Ohio	53.22		12.51	10.00				75.73		
First Church, McPherson, Kansas			75.26	29.90				665.80		
First Church, Madrid, Nebraska	387.51	89.55	188.74					105.16		
First Church, Monroe, Washington	175.15		143.71	47.62				366.48		
First Church, Mountain Lake, Minnesota	716.59	116.42	180.23	392.31				1405.55		

First Church, Nappanee, Indiana	98.80	56.24	6.24	47.37					208.65
First Church, Newport, Washington	827.	45.58		33.43					87.28
First Church, Newton, Kansas		146.97		1155.09					1302.06
First Church, Paso Robles, California	23.35	18.14							41.49
First Church, Philadelphia, Pennsylvania									
First Church, Pretty Prairie, Kansas	808.37	300.00	570.00	1090.00					2768.37
First Church, Ransom, Kansas	57.40			161.14					218.54
First Church, Reedley, California	639.90	213.08	958.72	783.50	25.00	35.84	34.38		2690.87
First Church, Shafter, California	87.00	32.80	20.57	13.45		5.30			159.12
First Church, Sugar Creek, Ohio	105.00	105.00		100.00					310.00
First Church, Summerfield, Illinois	30.00	12.00	20.00	46.25	10.00				118.25
First Church, Upland, California	179.77	124.51	685.78	180.80					
First Wadsworth, Ohio	56.55				15.00				71.55
First Church Christian, Moundridge, Kansas	376.00	76.00	206.00	510.01					1168.01
First Church of Garden Twp., Halstead, Kansas	257.31	88.02	155.00	434.18		9.04	30.00		973.55
First Federated New Stark, Ohio									
Flatland, Quakertown, Pa.		65.00							
Friedensberg, Avon, S. D.	250.00		200.00	61.16					511.16
Friedensfeld, Turpin, Okla				38.50					38.50
Friedenstal Church, Tampa, Kans.	93.75			107.03					200.78
Germantown Church, Germantown, Pa.									
Glendale Church, Lynden, Washington			48.37						48.37
Gnadenberg Church, Whitewater, Kans.	99.18	44.09		324.90	63.94				532.11
Goessel Church, Goessel, Kans.	60.00		92.80	415.70					568.50
Gospel Church, Mountain Lake, Minn.	311.74			312.50					624.24
Grace Church, Albany, Oreg.	324.70								324.70
Grace Church, Dallas, Oreg.	83.65	75.57							159.22
Grace Church, Enid, Okla.	13.63			45.97					59.50
Grace Church, Lansdale, Pa.		41.50			10.00	10.00			61.50
*Grace Church, Pandora, Ohio	185.35	92.77	185.76	236.48					700.36
Greenfield Church, Carnegie, Okla.	91.43		49.83	26.92				168.18	
Hebron Church, Buhler, Kans.	220.35	113.91		716.67	45.11				1096.04
Hereford Church, Bally, Pa.	156.65					25.36			156.65
Herold, Bessie, Okla.	445.91	95.30	131.48						698.05
Hoffnungsaus Church, Inman, Kans.	96.64	53.24	228.25	874.78					
Hoffnungsaus Church, Cuauthemoc, Clih. (Mexico)						4.75	9.56	19.99	1272.90
Hutterdorf Church, Freeman, S. D.	20.42								272.40
Huttertal Church, Freeman, S. D.	34.91			173.00					20.42
Huttertal Church, Hitchcock, S. D.				76.15					207.91
Immanuel Church, Delft, Minn.	310.63	149.73	49.28	87.19					595.83
Immanuel Church, Los Angeles, Calif.	127.48	59.58	52.90	334.50					76.15
Inman Church, Inman, Kans.	12.47	29.28		168.07					574.46
Johannestal Church, Hillsboro, Kans.	125.71	62.61	45.00	40.00	12.00	8.00	8.00		209.82
Kidron Church, Taloga, Okla.				51.75					300.78
Lehigh Church, Lehigh, Kans.									15.75
Lorraine Avenue Church, Wichita, Kans.						27.50			
Meadow Church, Colby, Kans.	98.36		109.55	231.22					27.50
Medford Church, Medford, Okla.	136.50	68.25	170.49						439.13
Memorial Church, Altoona, Pa.		70.00							375.24
Menno Church, Lind, Wash.	601.45	220.58	514.11						70.00
Mennonite Bible Mission, Chicago, Ill.	14.83		28.44	55.02					1346.14
Mennonite Country Church, Monroe, Wash. (Non-Conf.)	77.79	38.90							98.29
Mennoville Church, (Non-Conf.) El Reno, Okla.									116.69
Mount Olivet Church, Huron, S. D.	18.78								18.78
Napier Church, Bedford, Pa.									
Neu Friedensberg Church, Pona, Colo.									
Neu Huttertal Church, Bridgewater, S. D.	28.00			180.00					208.00
New Home Church, Westbrook, Minn.									
New Hopedale Church, Meno, Okla.	180.38		10.00	276.74					467.12
Pine Grove Church, Bowmansville, Pa.									
Pleasant uilley Church, Kismet, Kans.	11.37		69.94	20.50	4.00				105.61
Pulaski Church, Pulaski, Iowa	77.70	36.38		80.46					194.54
Richfield Church, Richfield, Pa.	12.50	12.50							25.00
Roaring Springs Church, Roaring Springs, Pa.									
St. John Church, Pandora, Ohio	339.57	152.85	239.82						732.24
Salem Church, Dalton, Ohio	151.38	26.69	46.45	139.80		38.00			405.32
Salem Church, Freeman, S. D.	352.00	281.00	656.00	620.00					1909.00
Salem Church, Munich, N. D.	227.30		116.34						398.93
Salem Church, Wisner, Nebr.			116.34						116.34
Salem-Zion, Freeman, S. D.	561.69	157.22	889.43	1230.53		10.00	10.00		2858.87
Saron Church, Orienta, Okla.	195.09	234.64	32.12		40.37				502.22
Saucon Church, Saucon, Pa.	45.00		7.58	7.59	5.00				65.17
Second Church, Beatrice, Nebr.	405.00		7.58	7.59					820.00
Second Church, Paso Robles, Calif.	264.72	61.17	245.93	64.12	15.92				651.86
Second Church, Philadelphia, Pa.	29.00								29.00

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Sichar Church, Cordell, Okla.	24.44			65.78				
Smith Corner Church, East Freedom, Pa.								
Springfield Church, Coopersburg, Pa.								
Swiss Church, Alsen, North Dakota	109.81	102.30	160.77	58.01				430.89
Swiss Church, Whitewater, Kans.	444.26							444.26
Upper Milford Church, Zionsville, P.	50.00	25.00				10.00		856.67
Walton Church, Walton, Kans							29.32	75.00
Tabor Church, Newton, Kans.	210.81		232.22	403.64				29.32
Wayland Church, Waqland, Iowa	15.00							15.00
West New Hopedale, Ringwood, Okla.	102.31							102.31
West Swamp Church, Quakertown, Pa.	192.87	120.54	48.21			12.29	38.57	38.57
West Zion Church, Moundridge, Kans.	234.50	140.65	234.15	430.95		25.00		1065.25
Woodland Church, Warrado, Minn.	293.02		104.10	131.00		22.27		550.39
Zlon Church, Arena, N. D.	8.25			22.50				30.75
Zion Church, Bridgewater, S. D.	32.20			100.00				132.20
Zion Church, Donnellson, Iowa	15.00	10.00	61.58	13.25			20.00	119.83
Zion Church, Elbing, Kans.	243.65	142.95	50.00	704.16			17.75	1158.51
Zion Church, Kingman, Kans.								
Zion Church, Souderton, Pa.	150.00							150.00
Zoar Church, Goltry, Okla.	732.00		10.00	45.00				787.00
Totals	3149.94	9714.40	24348.53	27450.38	811.91	702.40	234.26	94755.91

GENERAL CONFERENCE CENTRAL TREASURY, THIRD QUARTER, 1945, REPORT
Receipts from Sources Other than Churches

Foreign Missions

No. 5—\$30; 19—1; 23—2; 32—15.72; 48—10; 62—10; 71—72.93; 80—1; 82—5; 83—10; 87—25; 88—2; 92—20; 97—15; 99—7.50 110—20; 113—20; 114—30; 116—1; 139—50; 141—35.40; 142—20; 145—25; 152—60; 161—5; 164—30; 165—9; 170—100; 173—50; 198—10; 200—75; 201—25; 203—5; 209—282; 216—10; 221—22.23; 224—25; 230—10; 236—1231.91; 237—200; 238—8.75; 239—218.75; 247—100; 248—20; 263—9; 269—35; 270—35; 286—100; 301—25; 302—100; 312—40; 314—25; 316—5; 317—1091.65; 318—250; 334—25; 347—200; 354—25; 355—20; 356—5; 376—9.56; 395—684.13; 401—45.52; 415—106; 420—10.50; 425—10; 433—75; 445—100; 446—33.50; 447—1000 (Refund) 458—25; 459—10; 460—5; 465—10; 469—500; 470—714.94; 472—250; 480—100; 484—75; 493—28.91; 496—50; 497—5; 511—400; 512—1.75; 529—30; 537—185; 553—25; 554—33; 568—20; 588—4.50; 589—2.25; 596—25; 600—10; 605—250; 606—77.03; 609—20; 612—1000 (Refund); 613—187.50; 621—20; 632—20; 634—100; 638—4.50 639—21; 640—8; 654—35.13; 658—25; 659—10; 666—9; 675—150; 680—25; 692—400; 695—14; 714—7.50; 716—886.35; **Total—\$13,084.81.**

Home Missions

4—187.50; 99—7.50; 152—20; 205—5; 236—157.18; 286—400; 317—10; 318—200; 395—59.20; 479—37.16; 484—25; 497—5; 640—4; 665—120; 666—9; 716—82.56; **Total—\$1,329.10.**

Board of Education

21 7—2.75; 286—40; 289—53.33; 641—75; 666—9; **Total—\$105.83.**

Relief

3—12.50; 21—100; 22—100; 53—12.50; 63—20; 78—5; 110—10; 112—10; 118—1; 119—25; 135—10; 136—10; 144—10; 150—20; 160—15; 176—6; 180—1071.21; 196—100; 205—5; 211—5; 213—50; 224—25; 227—2.50; 120—2; 236—685.35; 239—324.81; 240—25.84 248—20; 249—15; 251—50; 257—10; 276—100; 286—200; 288—10; 328—13.35; 331—2; 338—15; 350—150; 423—28; 434—50; 440—289—53.33; 297—65; 312—100; 317—495.13; 318—200; 320—18.75; 51; 449—10; 462—2; 469—500; 470—549.81; 474—10; 475—6; 483—30; 486—20; 490—20; 494—300; 496—45; 525—10; 526—10; 547—20; 548—100; 549—100; 550—45; 559—20; 565—5; 568—20; 573—5; 574—100; 590—10; 594—50; 595—50; 600—10; 607—100; 613—100; 623—225; 627—10; 628—10; 631—50; 635—40; 659—20; 663—5; 666—9; 671—100; 686—2382; 694—20; 716—297.20; **Total—\$7,565.60.**

C. P. S.

21—100; 78—7; 180—1637.57; 194—100; 195—2; 205—2.50; 236—183.31; 289—150; 317—162.77; 328—13.34; 331—1; 338—15; 422—13; 470—107.15; 475—4; 624—50; 666—9; 716—72.03; **Total—\$2,629.67.**

Board of Publication

24—100; * 205—2.05; 208—100; * 413—100; * 666—9; *Represents income from other sources. **Total—\$311.05.**

General Conference

1—95.06; 228—131.25; 414—47*; 318—100; 388—3.05; 455—5; 456—7.50; 450—11.83*; 666—8; 666—10*; **Total—\$192.38.** *Represents contributions for Christian Workers Institute
 Y. P. U.

Y. P. U. 317—42.

CONTRIBUTIONS FOR HOME MISSIONS OF THE W. D. CONFERENCE, JULY-AUGUST-SEPTEMBER

Bergtal, Pawnee Rock, \$68.18; Bergtal, Corn, Okla., 35.00; Bethel College, North Newton, 56.65; Buhler, Buhler, 78.39; Deer Creek, Deer Creek, Okla., 49.92; Ebenezer, Gotebo, Okla., 30.00; Eden, Inola, Okla., 29.70; Einsiedel, Hanston, 41.30; Emmanuel, Moundridge, 18.62; Emmaus, Whitewater, 99.60; First, Burns, 33.81; First Ch. of Christian, Moundridge, 106.50; First, Geary, Okla., 25.00; First, Hillsboro, 72.80; First, McPherson, 143.01; First, Newton, 139.00; First, Hillsboro, S.S., 37.27; Garden, Moundridge, 88.03; Gen. Conf. Home Mission, 96.00; Goessel, Goessel, 32.45; Grace, Enid, Okla., 60.00; Greenfield, Carnegie, Okla., 55.59; Hebron, Buhler, 60.30; Herold, Bessie, Okla., 81.62; Hoffnungsau, Inman, 61.04; Hoffnungsfield, oundridge, 44.43; Hutchinson S.S., Hutchinson, 25.32; Johannestal, Hillsboro, 35.00; Meadow, Colby, 99.27; Medford, Medford, Okla., 68.25; Mennoville, El Reno, Okla., 100.00; Neu Friedenberg, Vona, Colo., 18.80 New Hopedale, eno, Okla., 89.69; Pretty Prairie, Prett yPrairie, 145.00; Ransom, Ransom, 250.00; Turplin, Turplin, Okla., 54.14; West New Hopedale, Ringwood, Okla., 51.6\$; West Zion, Moundridge, 73.70. **Total, \$2657.29.**—H. J. Dyck, Treasurer, Elbing, Kansas.

JOTTINGS

—Margarete Horn of the Herold Church, Bessie Oklahoma, 'ast summer wrote thirty-one scriptural, evangelistic and challenging" Christmas poems, which she has published in a booklet entitled "The Saviour Came!" A copy of the booklet may be obtained for thirty-five cents a copy, or three for one dollar by addressing Mrs. Herman Horn, Route 1, Corn, Oklahoma. Rev. C. B. Friesen, Pastor of the Herold Church, reports that Mrs. Horn is a daughter of the late Rev. Michael Klassen, who was the first pastor of the Herold Church.

—Pastors and Other Church Leaders: Copies of the **Week of Prayer** booklets may be obtained from the Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y., for a very reasonable sum. You may want to write for your copies immediately, for

this year we do not intend to carry the week of prayer outline in Indiana. We feel that such an outline is in Washington that since the booklets are so low we may prefer to order enough booklets to meet all the needs of their church program.

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

—**Burrton Church, Burton, Kansas:** A Thanksgiving service and mission rally were held on November 25, with outside speakers and a fellowship dinner at noon. The Ladies Mission Society gave a mission play in the evening.—Mrs. Dan Penner, Corr.

—**First Church, Beatrice, Nebraska:** Rev. Ronald von Riesen brought the morning message on November 18. In the evening the staff members of the local Mennonite hospital gave a program the theme of which was "The Art of Christian Living."—Margaret Albrecht, Corr.

—**First Church, Halstead, Kansas:** On November 18 the C. E. Society gave a program at the Bethel Home for the Aged in Newton. A 7 o'clock supper of pie and "borscht" preceded the annual church business meeting which was held November 14.—R.M., Corr.

—**Herold Church, Bessie, Oklahoma:** November 12: Elected Rev. C. B. Friesen for another three years at our annual meeting. November 13: Rev. Sol. Mouttet spoke and showed pictures of the Ozark mission work. November 22: Had our Harvest Thanksgiving and Mission Festival on this day. The women have canned 171 quarts of chicken for relief. They intend to can a beef in the near future. The church is also participating in flour and heifer for relief projects.—Mrs. Jacob Penner, Corr.

—**Johannestal Church, Hillsboro, Kansas:** The recent special services by Rev. Phil A. Wedel were very helpful and inspiring. On Sunday the special music was by the men's chorus of the Alexanderwohl Church. The past five Sundays Rev. J. M. Regier has preached very effectively on Paul's letter to the Ephesians. A mission sale of sewed articles and food is to be held the first week in December. Sunday School problems were discussed at a workers' conference on the evening of November 11.—Corr.

—**Grace Church, Padora, Ohio:** Rev. Forrest Musser has tendered his resignation to this congregation. It is to become effective January 1, 1946. Rev. Musser leaves here to become the pastor of the Union Congregational Church of Christ at Rockville, Connecticut. Rev. Musser with his family came to Pandora in June, 1941, and for four and a half years he has faithfully and efficiently served the congregation as its pastor. Miss Prudence Gerber of Africa spoke at the annual banquet held by the women and girls. Rev. Michael Ringenberg of the Methodist Church spoke at the fall supper of the Men's Fellowship.—Mrs. S. W. Steiner, Corr.

—**First Church, McPherson, Kansas:** October 23 we

enjoyed a talk and some pictures on the mission work in India. An offering for relief will be held at the Thanksgiving dinner to be held November 25. The C. E. will give a program in the afternoon. Sealed bids were submitted for a chapel at Camp Phillips, but no definite results have been received. At a special business meeting the church decided to conform to the rules of the General Conference in regard to the lodge question.—Mrs. J. W. G., Corr.

—**Two hundred sixty eight women** registered for the Ninth Annual Meeting of the Indiana All-Mennonite Missionary Union, October 25. Talks were given on: "Relief in Action," "The Debt I Owe," "Indian women I Have Known," and "Glimpses into the Life in Africa." The representatives from eleven Indiana churches, three Ohio churches, and a group from Illinois went on record as opposed to peacetime conscription and recommended that individuals write their congressmen. The body also pledged its support to the M.C.C. relief program. Another resolution called for renewing of zeal in church and missionary work. The final one emphasized a warm welcome to returning service men and encouragement to return to the fellowship of their home congregation. Mrs. Wilmer Shelly of Topeka, Indiana, is chairman for the coming year, and Miss Elva Schrock, Nappanee, is Corresponding Secretary.

—**"Mutual Aid in Pioneer Days,"** is the title of an interesting article being prepared by Melvin E. Gingerich to appear in an early issue of the new, illustrated periodical—**Mennonite Life**, scheduled to appear about December 1.

—**Lorraine Avenue Church, Wichita, Kansas:** Dr. J. H. Langenwaller spoke at the young people's Thanksgiving banquet held November 17. His sermon subject for November 25 was "And the People Had a Mind To Build." For the conclusion of the service the congregation proceeded to the site of the proposed new church to break the sod for this new structure.

—**Dr. J. H. Langenwaller** has accepted the call to the pastorate of the Lorraine Avenue Mennonite Church in Wichita, Kansas. The installation service is to be held Sunday, December 2, at 8: p.m. Rev. D. C. Wedel, pastor of the First Mennonite Church of Halstead, Kansas, and President of the Western District Conference is to bring the message and conduct the installation service. All are heartily invited to both the morning service when Dr. Langenwaller will bring the message, as well as to the evening service.—Clinton Kaufman, Secretary, Board of Deacons.

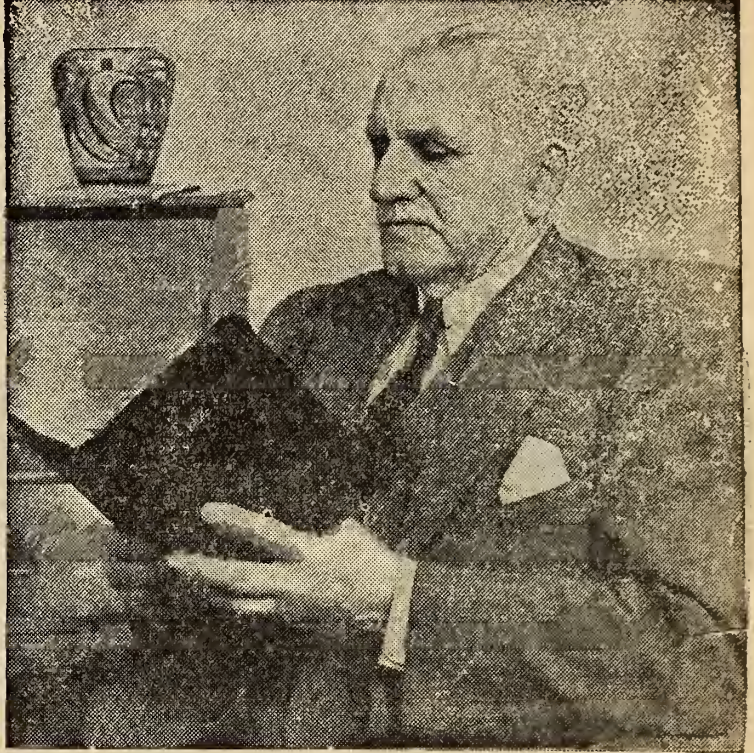
The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, DECEMBER 4, 1945

NUMBER 48

GOD PUT IT "IN WRITING"



Bible Sunday, which falls on December 9 this year, might well remind us of the history of the Bible and thereby fill us with renewed appreciation and thankfulness for it.

In the beginning there was human life but there were no Scriptures. Later the Hebrews accumulated sacred writings. But the law and the prophets did not have the deep, effective saving power of Him, who was to come.

Then the Word was made flesh. Sinful men and women found their salvation in Christ. At first there was no written New Testament, but the finger of God wrote deeply in the lives of the early witnesses and men and women read what was written there and were saved. God be praised that that writing never entirely disappeared in the history of the Christian Church!

But God did more than that! He put at least part of His revelation "in writing." Oh how much more we would like to know, for instance, about the childhood of Jesus and about the saving power of His ministry and crucifixion. But what a blessing it is to have the records, which we now call the Bible.

As much as we know, at least several decades passed after the ascension of the Christ before

there began to be written records centering around the One and Only Way. The records grew. They were collected. They were not in English, but the Word of God was breaking forth through human tongue.

Centuries passed and the common people had little opportunity to read the Bible. Then came the Reformation and a growing number of Bibles from the newly invented printing press. Since then, millions have become Bible-filled. Today we tend to take the Bible for granted, forgetting the tremendous history it has had in coming to be what it is.

The Bible is precious. However, it can be neglected as it is by many. It can be misused as the Scriptures were misused by the Pharisees. Jesus used them aright. Filled with His spirit, we too will use the Scriptures rightly. Filled with His spirit we will ever yearn to know God more fully.

Below we present the Bible readings which have been suggested for the use of Christians everywhere between now, (December 4) and Christmas: (Heb. 11 and 12:1,2) (Matt. 6) (Rom. 8) (Matt. 7) (Psalm 91) (Gal. 6) (Col. 3) (Eph. 4) (Phil. 3) (I Cor. 3) (Phil. 4) (John 15) (Psalm 1) (Psalm 27) (I Cor. 15) (Psalm 46) (Matt. 28) (II Tim. 2) (John 17) (Rev. 22) (Luke 2).

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Three Missionaries Leave for India

Today, November 28, three missionaries leave for India, namely Bro. and Sister Curt Claassen and Eva Pauls. The former are new workers.

In view of the fact that four missionaries in India are due to come home within about three months, it



Brother and Sister Curt Claassen, new missionaries, who left on November 28 for their first term of service in India.

was doubly necessary that new recruits should go to fill their places. Dr. and Sister H. E. Dester hope to leave India about March 1, 1946, and Bro. and Sister J. R. Duerksen will very likely come on the same ship.

India calls for another doctor and for two evangelistic couples. We can send them now only one evangelistic couple and no doctor. The need in the Leper Asylum for a doctor is so great, that Bro. Waltner, who has charge of the leper work, has seriously asked himself, whether he should not come home and prepare as a doctor. But who would then fill his place? We are in contact with some doctors, but so far have no definite promise. Let us pray that the Lord may make some of them willing to go to India, at least one of them.—P. H. Richert

IS GOD INTERESTED?

Is God interested in the everyday happenings of our life? Now and then we have such clear evidence that He is.

The Mid-India Representative Council was meeting in Nagpur and I was to go there. At the same

time the Yeotmal Convention was to convene and Yeotmal was beyond Nagpur. Mrs. Isaac was going there. Could we perhaps travel together? We had had only one visit since she came back from U. S. A. We agreed to meet in Raipur—that is, I would get on her train there and we could be together.

I went the five miles to Basna by bullock cart to get the bus. It was a charcoal burner, so it took its time making the journey. Sometimes before the temporary bridge is put in across the Mahanadi River, a bus waits on the other side to take the passengers that cross by ferry. If I could take that then I would be in time to take the train on which Mrs. Isaac was to travel.

We reached the river. No coolies to carry the baggage. This meant that there was no bus on the other side. So there was nothing for us to do but to go on to another village on the railroad and take the train the next morning. I would be late to the meetings and would miss my visit with Mrs. Isaac. But what cannot be changed should be cheerfully endured. I had headquarters at a nice Christian home and had a pleasant visit there. Early, at five the next morning, I was called to go to the train.

When I reached the junction I had just time to walk from my train to the next one. I couldn't get into the ladies apartment because the door was bolted from the inside. A Chinese woman, with a very limited use of Hindi, was trying to open it. Then a "foreign" person bent down to slip the bolt. When she raised up you can imagine my surprise and joy to see Mrs. Isaac. She had had to change her plans and had been so sorry she could not send me word. And the Lord had held me back so that we could be together. We embraced, much to the delight of our fellow passengers who wanted to know what relation we were. We told them we were sisters of one faith, which satisfied them. And we had our desired visit.—Christena Duerksen

THE MENNONITE

OF THE MENNONITE CHURCH OF NORTH AMERICA

Weekly religious journal of the GENERAL CONFERENCE
Devoted to the interest of the MENNONITE CHURCH and
THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth
and Christmas, by the Board of Publication of the General
Conference.

Entered at the post office at North Newton, Kansas, as
second-class matter. Acceptance for mailing at special rate
of postage provided for in Section 1103. Act of October 3,
1917. Authorized Jan. 22, 1919

MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS
Business Office: Mennonite Publication Office, Newton, Kan.
Editor: Rev. Reymond Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Kansas,
paper, and exchanges to THE MENNONITE, North Newton,
Address all contributions and communications for this
Mail all subscriptions and payments for this paper to

EDITORIALS

THE CHRISTIAN CHURCH ought to be concerned about the starving millions in Europe. This is the plea of a recent *Christian Century* editorial, part of which we here reprint:

"Silent concurrence by the churches in murder by starvation makes the church an accessory to the crime. As a result of the Potsdam decisions, millions of Germans are starving now. Before the winter is over, five times as many Germans will die as died in the recent war, according to Bishop Dibelius of Berlin. By no stretch of the imagination can these doomed babies, their mothers and the aged be called war criminals. They have had no trial. What is happening to them is therefore not retributive justice, but murder.

"Is the church to remain silent while wholesale murder by starvation is committed? An individual who knows that a crime is being committed and who does not communicate that knowledge or go to the aid of the person in peril is held legally responsible for his silence. He is held to be an accessory to the crime. Will history try and condemn the Christian church as an accessory to the infamy of Potsdam? It will and should do so unless the churches cry out in the name of the compassionate Christ against this high crime against humanity. It will and should do so unless the churches immediately mobilize all their resources to aid this part of the world Christian community.

"This aid can be given. It can be given by telling as much of the truth as the churches have been permitted to learn. It can be given by immediate, concerted and large scale efforts to breach the wall of silence which is raised by Potsdam around the millions of dead and dying in central Europe. Public opinion in Great Britain has swung in the last three weeks against the Potsdam policy of mass starvation. The bishops of the Roman Catholic Church, meeting in Washington in their annual conference, have just denounced our treatment of the people of Germany, Austria and Hungary 'in a spirit of vengeance.' They declare that 'every report indicates that unless heroic measures are taken at once, millions will die from starvation and exposure during the coming winter. The feeding and clothing and sheltering of these suffering people is not a work which can be left to some future convenient date.' They hold that Congress must promptly appropriate funds for this purpose and that private relief agencies must be freed to do their part. In this category they of course include church relief agencies.

"We rejoice to hear Catholic leadership in Amer-

ica speaking to the government in this unequivocal tone. How long will it be before Protestant leadership summons equal courage?

"Opinion will change here if the people are given the truth. The church dare not withhold what it already knows. Its mission is to speak for humanity. It is commanded to work for forgiveness and reconciliation. If it fails in this crisis, it has not only missed an opportunity to set its record straight before history. It has also betrayed its mandate from Christ who is its Head.

"If every person in America should immediately start doing everything in his power to save the helpless victims of Potsdam, great numbers would die in spite of all that could be done. But the fate of even greater numbers depends upon the American people, and particularly upon the American churches. The churches are the conscience of the nation. That conscience must now speak to President Truman. It must thunder through the quiet corridors of the department of state. It must demand that the United States government order the release of the 200,000 tons of army rations which were sent to Europe for the use of soldiers who have now returned. It must demand that the ban which prevents all private agencies, including the churches, from sending food or other material relief into Germany, be immediately lifted.

"In addition, the churches must use their own facilities with far greater intelligence and devotion than they have yet displayed. Nothing that is being done to aid the people in other countries of Europe should be stopped or diminished in volume. But the same Church Relief Warehouse in New Windsor, Maryland, to which shoes, clothing and blankets are being sent for France and other countries can also take care of shipments for use in Germany when the way opens. So rapidly is public opinion changing even here that it is not impossible that Washington may relent before the churches are ready to act. On the other hand, the most convincing argument that could be used to change official attitudes would be the accumulation in New Windsor of a great stockpile of life-saving supplies ready for shipment. Every church in the country could and should take steps without delay to collect and ship to this warehouse its own sacrificial share of what is so desperately needed."

As much as we know the Mennonite Central Committee stands ready to begin relief work in Germany as soon as permission is given. Surely, the Mennonite Church should make the most of the opportunity when it comes.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Mission in Java and the Dutch East Indies. The Mennonites of Holland did extensive mission work in Java and Sumatra in which they were supported by the Mennonites of Russia and Germany. Even though detailed reports about the mission work during the Japanese occupation are still lacking, the mission work must have suffered very severely. The fate of the mission stations of the Dutch people on these islands will have become even more hazardous now that the natives have arisen to fight for their independence.

A Message from the Pulpits. Holland, too, has its "war criminals," big and small. There was a National Socialist Movement long before Hitler entered the country. After the invasion many Dutch people collaborated. Therefore the prisons are filled, the courts are busy, and the people are avenging collaboration. Nine churches, among them the Mennonites, appealed to the nation to practice justice and mercy. They state, "The churches appeal to the Dutch people concerning the political prisoners and their children, that strict application of justice must be accompanied by the mercy of Christ."

Peter Dyck Lecturing in Dutch. Peter Dyck has begun speaking at meetings of the Mennonites in Holland in their language. He finds some opposition to the "ascetic" and nonresistant American point-of-view. The Mennonites in the Province of Friesland are, however, more receptive. Five young people are said to be considering going to Canada to join the Mennonites there.

"A Christian Anti-militarist without any Mental Reservations" was recently elected as a second minister by the Mennonite Church in the city of Groningen (The Netherlands). The reporter makes the following interesting statement, "We are seeking more than ever before a positive Christian confession and practice and are longing for international contact in these matters that we may rebuild our Mennonite peace organization standing on a firm historical basis and reaching out for world wide activity."

In the Shadow of Death. M. C. Lehman writes from Switzerland: "The Don Suisse (Swiss Relief Organization) are caring for suffering German war prisoners at St. Louis. . . . I have made several visits to the camp at St. Louis and found deplorable conditions. I saw hundreds of men so weak from the lack of nourishment that they could not get up from their straw beds. The International Red Cross and Don Suisse asked me if I would join them in giving money to get milk for these soldiers. It was life and death for the poor fellows, so I made a donation, and the pleasure of helping feed the milk to the men, many of whom are now again in a good condition to digest solid food."



**ONE
WORLD**

**"For God so
loved
the world."**

Bishop G. Bromley Oxnam and Henry Knox Sherrill, American church leaders, left November 22 for a two-week visit to Germany, where they were to confer with such men as Niemoller, Bishop Theophilus Wurm of Wurtemberg, and Dr. Otto Dibelius of Berlin. Upon their return they are to report on how the American churches can help those of Germany.

Bishop Wurm, in describing the spiritual conflict of the German nation, has suggested that there is a willingness to repent, but that willingness was increasingly counteracted by the impression that in many ways the actions of the Allied Nations did not correspond to their proclaimed ideals.

Four American church leaders, who have returned from a visit to Japan, state that they were very cordially received and that on the whole the Christian Church in Japan weathered the war. The deputation is recommending "that a small initial group of missionaries be sent to Japan as quickly as possible." The visiting churchmen were also received in audience by the Emperor, who asked them about "the possible significance of Christianity in the reconstruction of Japan." The influential *Nippon Times* commented: "The work of this deputation is bound to mark a significant first milestone on the road of Japan's return to the international fellowship of peace-minded peoples."

The Evangelical Church of Germany has organized itself for such "breadcrust" relief as it can do. The director of Evangelical Church relief work for the British zone writes from Bielefeld that "the population in Bielefeld has no fuel at all." Evangelical Relief is building there and elsewhere sheds 'where the frozen population will be able to get warm.' The town is overrun with refugees from the east. 'In our railway shelter, where we have every night 700 refugees and returned soldiers, we have a terrible picture of the dying of a whole nation. There is hardly a complete family. As a result of an appeal made from the pulpit we have received for these refugees and ex-prisoners of war from Russia bread and other food-stuffs, so that we have been able to give each a piece of bread and butter. It is for us a wonderful thing to see how people who themselves have insufficient food can still give from their poverty for those who are even worse off. If only we could see that the Christian churches of the world have not forgotten us.'—Facts and quotations from the "Christian Century"

"SOUTH OF THE BORDER"

By Mary Becker

Whether the song-writer had plane travel in mind when he wrote the words:

"Over mountain, plain, and sea,
Here am I, O Lord, send me,"

I very much doubt; but these words are a literal expression of the way in which one who travels by air goes forth for the Lord. Since I had never been "up in the air" before, naturally it was with a feeling of joyous anticipation, but also with a little trepidation, that I ascended the steps to the PAA four-motored plane at the airport in New Orleans on October 27, at 2:00 p.m. *en punto* (just one of the Spanish expressions I have learned). The joy and peace, of course, far outweighed the other feeling, since I knew that the Lord was sending me forth.

The trip was enjoyable from A to Z (I began to wonder why each seat had to be supplied with a heavy paper sack, for it hardly seemed possible that there would ever be occasion for its use.) The travel companions were excellent—seven missionaries in one plane is not the usual thing, I am sure; but that was part of the "cargo" this particular plane carried. I had the pleasure of traveling with five new missionaries, sent out under the Evangelical Union of South America, also to Colombia, as far as Balboa, C.Z., from where they went to Santa Marta, while I continued to Medellin. Among them were Rev. and Mrs. Leonard Hanes of the Immanuel Mennonite Church of Los Angeles and of the First Mennonite Church of Newton, respectively. Miss Frame, a missionary from China, who was sent out by the Presbyterian Board to visit their Latin-American missions, was with us as far as Guatemala City.

It hardly seemed conceivable that we could have made such a radical change as far as environment, climate, people, etc., were concerned within the space of a few hours when at 5:45 we stopped at Merida, Mexico. At Guatemala City we stopped overnight—if one can refer to two hours of sleep as a night! Personally, I would rather have made a tour of the city since it was well lit up and is supposed to be the "garden spot of the world." Since PAA sees to it that all passengers get to the plane at least one hour

ahead of the scheduled time for leaving and apparently instructs the hotels to awaken their charges one hour before that, we were called at 3:15 in the morning, in order to be ready for the PAA taxi at 4:15, in order to be ready to get into the plane at 5:30.

Sunday morning dawned beautifully upon us while we were winging our way southward over jungly mountains, tilled plains, winding rivers, peaceful mountain lakes, serpentine roads, doll-sized cities, and often above thick, billowy clouds that looked like oceans of whipped cream (yum-yum!).

I opened my Bible to Psalm 139 and felt that I could not have chosen a more appropriate passage, for the words: "If I ascend up into heaven, thou art there. . . If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. . . Marvelous are thy works, and that my soul knoweth right well," seemed to be written specifically for me.

Sunday noon, October 28, we arrived in the Canal Zone. Here I had to wait till early Tuesday morning before there was another plane to Medellin. It was very warm and damp in Panama. Most of us were wearing our heaviest suits (in order to get as much as possible into our baggage which is limited to fifty-five pounds) and were sweltering in the heat when we arrived at the hotel; so it seemed exceedingly ironic when the maid told us that the light in the closet was always on to keep our clothes warm! (Of course, we deduced that it was rather to keep them dry.) The stay in Panama was a good introduction to Latin America, and Colombia, in particular.

Early Tuesday morning both the plane and I were ready to make the last lap of about three hours between Panama and Medellin. The terrain was beautiful! For quite a while we followed the Pacific coast and saw mostly thickly wooded land below. Then the view changed; and for some time I had followed with my eyes a winding highway with its hairpin curves up and down the mountains, noticing with interest the farms along the highway, the burros with huge packs on their backs vying with modern trucks and cars on the highway, little realizing how near to Medellin I was. Upon the suggestion of the stewardess I took a seat on the other side of the plane, and there below in a beautiful valley entirely surrounded by mountains lay the city. You cannot imagine the variegated feelings that swept over me when I got my first view of this city after waiting for over a year for the door to open.

(In compliance with the request of the editor of "The Mennonite," I have tried to write an account of my trip to, and first impressions of, the country "south of the border" to which the Lord has brought me.—Mary Becker)

Rev. Gerald Stucky met me at the airport; and after going through customs, I was taken to my present home. Besides the Stuckys, Miss Janet Soldner, and the folks in charge of the language school, there were a few others who were much interested in my arrival—so I paid friendly visits to the Departamento de la Policia and the United States consulate that same afternoon.

And what shall I say about my first impressions of Medellin without tiring you with many little details? I could tell you about the city with its narrow streets, its *very* narrow sidewalks with the front doors of the houses opening directly upon the sidewalk; the brightly painted wooden (?) busses designed in pre-streamlined days; the avenues of palm trees; the beautiful mansions of the rich; the refreshing little plazas at frequent intervals; the massive churches, elaborate and ornate, but many of them unfinished; and the shining Buicks, Chevrolets, V-8's, etc.

I could tell you about the people on the streets who represent all classes of society—the well-dressed lady who wears either a black hat, dress, shoes, stockings, and gloves or the newest Parisian fashion; the school girls who look neat and trim in their uniform dresses, each school having a particular kind of dress; the university students who sit on the park benches apparently very studious; the farmers who traverse the streets in their bare feet, blankets with a slit opening for the head serving them as overcoat, and “fancy” bags hung around their necks containing the precious “diner” which they have gained from the heavy loads of products which their backs transported to the market in the morning; the barefoot women walking straight and tall with huge loads of fruit, vegetables, or other things on their heads; and *ad infinitum*.

I could tell you about the large open market where you can buy anything from big bouquets of flowers for nominal prices, candies, bread (not wrapped in waxed paper or sliced), all sorts of fruits and vegetables, shoes, dresses, and dime-store notions to chunks of meat cut as large as you like from the animals suspended from the ceiling.

I could tell you about the food we eat and the care we take in cooking all the vegetables and fruits except those that have good protective coverings and, therefore, are not contaminated from the sewage disposals; about how carefully we use only boiled water; about the fabulous prices they ask for many things—butter, 1.50 pesos (One American dollar equals 1.70 pesos); flour, 30 centavos a pound or 21 pesos for 100 pounds; vegetable shortening (substitute for lard) 24 pesos for 37 pounds; to say nothing of the prices they charge for American products—Rice Krispies, 90; Shredded Wheat, 1.20.

I could tell you about the work in the language school where about twenty of us young people are putting forth noble efforts to learn to wiggle our tongues the Spanish way in order to serve acceptably the people to whom the Lord will send us. After two weeks in language school I, of course, still find it quite frustrating when clerks in the stores or others cannot understand me or else go into long explanations in which they are not careful to use only the words I have learned.

There are many things I could tell you; but it would be more effective if I could show you; therefore, I would extend an invitation to any and all of you to come over for a week's vacation when you get your private planes. In the meantime, will you continue to pray for us that the Lord will anoint our ears to hear exactly the sounds of the language and help our tongues to reproduce that which we hear as we spend our first year here in language study? The Lord bless you all.

A SERMON

*I'd rather see a sermon
Than hear one any day.
I'd rather one would walk with me
Than merely point the way.*

*The eye's a better pupil
And more willing than the ear:
Fine counsel is confusing
But example's very clear.*

*The best of all the preachers
Are the men who live their creeds,
For to see good in action
Is what everybody needs.*

*I'll soon learn to do it,
If you'll let me see it done,
I can watch your hands in action,
But your tongue too fast may run.*

*While the lectures you deliver
May be wise and true,
Yet I'd rather learn my lesson
By observing what you do.*

*For I may understand you
And the advice you give,
But there's no misunderstanding
How you act and how you live.*

—Unknown.

OUR MINISTRY OF EDUCATION

By J. H. Langenwalter

Opportunities

Our experiment and the things attempted throughout fifteen months have led to many valuable and encouraging, as well as challenging revelations. Perhaps the best expression regarding this fact came from a member of the new Young People's Committee at the end of three rather long sessions of planning: "Nothing has ever gripped me before like the possibilities of this work."

One of the most hopeful signs is the definite desire for service more than for control. Young people who have had to give much time are willing to give more time to help rebuild a world which has become the victim of too much control, to serve those who are too often called "unfortunates" and to devote more time and real effort for the good of all mankind.

Another hopeful sign is that there are so many of our youth who feel that the best is none too good for the work of a real Christian. They want more training in order that they might make helpful contributions in meeting the needs of the world today.

Our schools are putting forth strong efforts to serve to the best of their abilities. They are offering free tuition to our returning men and are working earnestly and cooperatively in order to be as helpful as possible to their students who face the tasks of the coming generations. These schools need to be understood, appreciated and supported more fully. They are serving our children faithfully. What we do for them, we do for our own children.

The desire for better understanding and for closer cooperation between our people in Canada and the United States is a source of deep gratitude and a challenge to make the most of it for the good of our work—our opportunity to render service for which men may some day thank God sincerely.

These months of service among young and old over large areas of our widely extended field have made one thing clear. We have waited too long and have done too little where the needs are greatest—at home. We need to come to grips with the fact that we owe our own children at least as much as we think we are doing for the children in far off lands. That does not mean that we do less for those afar off but that we do enough for those at our very doors. The story of the doctor who had time for all other patients but had too little time for the members of his own household is not a mere figment of the imagination. It also applies to the work of the churches.

We have ten provincial and district conferences. Each one of them should have a minister-at-large in addition to one for the General Conference as a whole. These should meet at least three weeks each

year for fellowship, for definite study and for necessary planning for a growing work. Cost? Yes, it would cost something, but not as much as it costs now because uninformed members of our group are deprived of their possessions by individuals and groups, who are in no way concerned about the welfare of our work.

QUOTE

Errol T. Elliott, Editor of "The American Friend": Jesus' picture of the last judgement brings a severe measurement to our lives. If we really know the meaning of our present days, we know that we are standing at the judgment bar of God. The old patterns of economics, race, class and nationalism are being given a test which they cannot pass. The convulsions of war, riots, strikes etc. etc. are the symbols of an age that is dying. In a new and better age we shall not ask about the rights of Americans, Japanese, Negroes, labor capital but about human rights in the "one world" that has moved nearer to one humanity"

Henry Smith Leiper, Secretary to the American Committee of the World Council of Churches:

"I have a deep concern over the challenge which the dawning of the Atomic Age creates for Christians everywhere. We are in a split or 'atomized' Church. It is an anomaly in the world of atomic energy. Just as national sovereignty and separatism spell ruin politically in this new age, so denominational sovereignty and separatism spell impotence in the spiritual warfare of the Christians. Christ's followers, now divided into three times as many denominations, are hardly in a position to inspire the politicians to seek unity!"

Five hundred professors and other scientific experts, who recently met in Cambridge, Massachusetts, said:

"The only defense against atomic explosives is the prevention of war itself. Mankind cannot afford a war with atomic weapons. The traditional methods of internal policy have not been able to prevent war. Now national sovereignty in its traditional form will have to be sacrificed."

James E. Kwegyir Aggrey, who has been called the Booker T. Washington of Africa, once said:

"You can play a tune of sorts on the white keys, you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white."

Charles De Visscher, former Minister, judge at the International Law Court at the Hague and member of the Belgian delegation at San Francisco:

"To be honest, we all have an almost irrepressible tendency to confound justice with the interests of the state to which we belong: loyalty to our national group seems to us a cardinal virtue. Let us take care: this is a dangerous phenomenon; it shows the union or the fusion of morality and power, of ethics and politics."

John Foster Dulles of the Commission on a Just and Durable Peace in a letter to President Truman:

"You speak of fellowship with other peoples. That, we agree, is the central problem of our time. There are no purely mechanistic solutions of the grave international problems which we face. Adequate international machinery can be developed only under conditions of fellowship."

MENNONITE FELLOWSHIP IN NEW YORK IS ACTIVE

Rev. A. H. Schultz, of the East Swamp Mennonite Church, Quakertown, Pa., was the speaker at the first meeting of the Mennonite Fellowship at the Biblical Seminary, 235 E. 49th St., New York City,

Paul F. Barkman, was chosen as president of the organization, Herman Niebhur as vice-president, Harold Buller as field-secretary, and Melva Lehman as Secretary-Treasurer.

The speaker for the second meeting was Miss Helen Nickel, returned missionary from India, who plans to return to India in December. Paul Barkman showed some films of the Grace Children's Home. A letter from Paraguay, in appreciation for the 110 Bibles sent by the Fellowship this summer, was read.

The Mennonite students at Biblical are: Robert Bontrager and William Sictbery, Elkhart, Indiana; Orlando Schmidt, Buhler, Kansas; Verney Unruh, Ritchie, Montana; Harold Buller, Erna Fast, Mr. and Mrs. Jacob Friesen, Mt. Lake, Minnesota; Helen Nickel, India; Mr. and Mrs. Paul Barkman, Henderson, Nebraska; and Mrs. Gerald Fisher, Ohio.

Others who have attended the Fellowship meetings are: Miss Louise Sommers and Robert Neuenschwander, students at Columbia University, Mr. and Mrs. Herman Niebhur, Mr. and Mrs. Gerhart Epp, and Rev. J. Irvin Gnagey of the city.

THE READER SAYS

Editor **The Mennonite**:

In order that God's Church composed of Christ as Head and we as body members be edified; I would like to see an answer to the recent letter in "The Reader Says" concerning certain faults worthy of rebuke, counsel, and advice.

I have heard good sermons on the subject of being "Overtaken in a Fault" and know they are profitable.

So to edify God's Church I believe that those irresponsible for these "sins of omission" as cited by this Brother, will surely explain or admit the fault and all of us will be "restored" in God's sight.

It is being said that there is such a notable "lack for perfection" among present day church members but I trust that Mennonites are still quite free of this fault.

A Reader,

Mrs. H. W. Vickers

HOME MISSIONS

A. J. Neuenschwander, Secretary

Toward a Bright Future

Calgary, Alberta

Dear Brethren in Christ:

We are pleased to send in a report of the Calgary Mission Station. Feeling weak toward the work that the Lord wanted us to do, we depended on Him for strength to carry on. All praises to Him for what has been accomplished!

Since we have our own church, attendance has been very good; with the exception of rainy days, there are usually from thirty-five to forty grown-ups and thirty children.

The end of the war has brought changes. Some have left Calgary and others are still leaving, there are some of our best singers and Sunday-School teachers among them, so the work is quite hard at times.

We had summer vacation Bible school with the children for ten days in the month of July. Four ladies (students of the Alberta Conf. Bible school) taught the children hymns, Bible verses, and other interesting facts about the Bible. About forty-five pupils were present.

During the month of July we also had the pleasure of having Bro. Neuenschwander in our midst. He preached at the Mission Church one evening, while he was here, I think it would be of great importance if Members of the Mission Board would make occasional visits to this city. It would give the people here an idea of how far-spread the work of the General Conf. is. We would appreciate having Bro. Neuenschwander in our midst for a longer period than just a couple of days.

We are looking forward to having Missionary Brown with us on the eleventh of October. We intend to have our Thanksgiving services on October 7 in the morning and the Lord's supper in the afternoon. We have invited Bro. W. Martens from Grautham to serve for the occasion.

Our Ladies' aid has also been busy, serving, knitting, making quilts, etc. These articles will be sold on Monday evening Oct. 8.

Although we have some benches, we are still in need of more—and also a piano. We would appreciate some Christian literature for the church library.

We have choir practice every Thursday night. Although we are not many who take part, we enjoy singing songs unto the Lord.

I feel if the Lord will be with us and we all try to do our best, Calgary should have a bright future.

Faithfully, your co-worker in Christ,

J. J. Sawatzky

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
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Nature Makes the Commonplace Beautiful

By Roy Henry

Many of us, as rural young people, often show a feeling of inferiority when we admit that we are engaged in the farming industry. We seem to feel that such a vocation is a bit inferior and rather below the dignity of a truly "respectable" individual. Fortunately, however, many are beginning to see that this occupation has many advantages. One of the many unique contributions of rural life is the blessing which we can enjoy from nature as we live from day to day. Let us consider a few of these gifts from nature.

Here in Kansas, we have the splendor of sunrises and sunsets which most people of the urban districts seldom have opportunity to enjoy. The months of October and November have furnished us with colorful displays which somehow pervade and give color to our very existence. Who of us would trade the dingy haze of the city for the glamor of our own out-of-doors? Our night-skies are also a source of never-ending inspiration to those who take time to "consider" their beauty and meaning. What an opportunity there is for farm young people to study astronomy in their spare time!

The Birds About Us

Another gift which is ours is that of our feathered friends, the birds. Urbanites often travel several miles by trolley in order to enjoy the sight of a few of these wonderful creatures in the parks or to view their mounted bodies in a museum. Others who are more ambitious must hike long distances if they wish to observe them in their natural haunts. It is our privilege to have them at our very doorsteps, in our gardens, and in the fields where we may listen to their songs and calls and observe them at will. Here is another opportunity to develop our interest in bird-study; learning their names, their migratory habits, their songs, etc. With the fields and streams for laboratories, what youth could not benefit from such a readily-available leisure-time activity? A couple of books which will help the beginner to appreciate and identify the birds are: *Birds of America*, and Roger Tory Peterson's, *A Field Guide to Western (or eastern) Birds*.

Wild Plants and Flowers

The field of botany is another area which rural

young people can explore. Where could one find a better place to start and extend a collection of various flowering plants, "weeds," grasses, etc., than on the farm? Various projects such as a wild-flowering plant garden, tree-planting, exhibits, and others would not only be enjoyable for the hobbyist but would also prove stimulating for the community. Various books and pamphlets can be obtained which will help in such endeavors.

Beauties on the Farm

Some complain that the farm is a drab place to spend one's life. They long for the "color" and excitement of the gay whiteway. Here, too, there are those who appreciate the drama being enacted on the farm far more than the canned "glamour" of the cinema. Surely the struggle which the farmer must carry on to produce crops and livestock can be one of real interest to one who is devoted to his lifework. The variety of the changing seasons with their unforgettable scenes is another part of our legacy as agriculturists. For who can forget the pictures presented by a field of blossoming clover, a herd of dairy cows grazing on a hillside pasture, a flock of wild geese winging its way through the dusk? These and myriads of other scenes not only furnish us with

ONE OF THE GREAT THRILLS IN LIFE is to discover that you do not have to go beyond your own home and community to find riches and beauty in life. The old tale of the stores of riches lying at our own doorstep is eternally true. It is there and no amount of seeking it elsewhere will find it for us. For it is within us. Our lives are made whole only when we find that the power for completeness comes not from outward conditions or outward things, but from our inner spiritual nature. We need only to surrender ourselves to the life of the Spirit and we discover treasures of great riches.

The accompanying article, *NATURE MAKES COMMONPLACE THINGS BEAUTIFUL*, points out how simple it is for us to find great joy in God's bounteous nature which lies all about us. Indeed, great riches do lie at our doorstep! We need only open our eyes!

fond memories, but can provide the amateur painter with inspiring material for his canvas. We need more young people who are aware of the many opportunities afforded by farming. Too long we have apologized for our rural background and vocation and have envied the city-dweller who has access to the parks and museums. We have been all too prone to place a lot of value on things which are surrounded by costly buildings, forgetting that the greatest pieces of creation are not enclosed by such artificial barriers. For what art gallery can enclose a Kansas sunset? Or what taxidermist can duplicate the order and beauty of a bird or animal in its natural habitat? It is time that we get over our inferiority complex and face our lifework more realistically. We should use our talents to make the rural community the blessing to mankind which it is destined to be.

A Cowboy's Definition

A Christian cowboy out in the West had been trying to define the phrase "serving the Lord;" the result was as follows: "Lots o' folks that would really like to do something think that servin' the Lord means shoutin' themselves hoarse praisin' His Name. Now, I'll tell you how I look at that. I'm working here for Jim. Now if I'd sit around the house tellin' what a good fellow Jim is, and singin' songs to him and gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, not sufferin' for water and feed, or bein' off the range and branded by the cattle thieves, then I'm servin' Jim as he wants to be served." It must be confessed that, barring certain idiosyncrasies of thought and phrase he seems to have come pretty near the root of the matter.

The Dove Tale—Sept. '45

Would You Be Beautiful?

*Beautiful eyes are those that see
Godlike qualities in humanity.*

*Beautiful lips are those that speak
Words of kindness to all they meet.*

*Beautiful faces are those that wear
Whole-souled honesty written there.*

*Beautiful hands are those that labor
In deeds of mercy to their neighbor.*

*Beautiful persons are those who care
And humbly serve him in faith and prayer.*

*Beautiful souls are those who give
Cheer and comfort while they live.*

—"Gospel Messenger"

"It Is Better To Light a Candle"

We are living in an age of darkness. Future generations will likely read their history books and look upon this period as we do when we look back upon the French Revolution of 1790 to 1815. This era will read as being one of unusual destructiveness, cruelty, suffering, force and might. Stories of amazing forces hurled against each other will undoubtedly be told. During such an upheaval or revolution as this, almost all people become involved one way or another. The influences of it reach out into all of life's activity, thinking, and even into one's spiritual life. The darkness of violence, bitterness, and hate is abroad during these days of grief and suffering.

Sometimes we like to point at the darkness about us. We like to point at it explaining what is wrong, who made it wrong, how it should have been done and assuming, of course, we are the ones who could make it right. Such, at times, is our spirit whether the darkness be the darkness of a war weary and war torn world, the darkness of an erring leadership, or the darkness of misunderstanding, blindness, and dissension within our own group.

An ancient Chinese proverb says, "It is better to light a candle than to curse the darkness." Indeed, we could spend all our lives pointing to and condemning the darkness about us. Anyone can, and with little effort, find darkness nearby. In a world of groping, sinful, puzzled people reaching out for one popular idea or machine after another in order to save themselves, it is easy to find darkness. It is all about us and in our lives as well.

It is not so easy to light a candle in the darkness. Lighting a candle takes energy and effort on our part—pointing to darkness is a lazier, much easier thing to do. It is much easier to say, "That's the wrong way to do it" than to say "What would you think of doing it this way?" One way we curse the darkness of error, the other way we light the candle leading to a new and better way.

The problem we face has not changed, but, instead, we have changed our attitude from one that is negative and 'tearing down' to a positive, upbuilding spirit. Thus we can grapple with darkness and drive it away with light!

Such a spirit of facing darkness with a light and not with a curse is sorely needed by us in all we do. Thus we can show the way to lost, seeking souls. We can, regardless of our circumstance, show our faith to be a real upbuilding and living one. We can face the complex problems of life in a way that Christ's love shines forth wherever we go, for it was He who said, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Matt. 5:15.

We the Mennonite Youth

By Elmer Ediger

Perhaps your experience has been similar to mine. Naturally we think of ourselves as youth in the Mennonite church. But do we think of ourselves as a *group* who, by being Christian youth and by being in the Mennonite church, might be a *vital force* in the work of God's kingdom? I had thought of this in general, but had never stopped until recently to analyze how this might come to be. Certainly we can make a worthwhile contribution as individuals of the local church, but actually the church does not have the opportunity to use us as a vital force unless we are organized to work as a group of our age level. In most churches we do have organizations of which youth is a part—usually the Christian Endeavor. We hear complaints that interest is low, that it needs to be revived. What is it that we lack, that we are not as yet what might be called a vital force? How do we make our organization in the local church, in the district, in the General Conference become a live channel for the vital force that Mennonite youth can be?

Our Young People's Union, of which you as a local group are the foundation, is planning a series of YPU Leaders' Institutes, one or more to every district. In the Eastern District two of the approximately four or five half day sessions have already been held on different Saturday afternoons. Arrangements are just being started in some of the other districts. At these institutes we gather as youth and adult advisors for workshop discussions to answer some of the questions I am suggesting below. (Questions were suggested by another denominational youth handbook.)

(1) **Why?** Why am I in this organization? Have we merely taken for granted that we must do this because it is expected of us? What do we expect to happen as a result of our meetings, activities? Is our program "making a difference in the lives" of those in our meetings? What are we hoping to accomplish not only in our own lives but in the work of God's Kingdom? We must work together to help each other grow so that we may better serve our Leader, Jesus Christ, in bringing God's kingdom on earth as it is in heaven. We want to carry out Christ's challenge "Seek ye first the Kingdom and his righteousness."

(2) **Who?** Who are we, the Mennonite youth? Earlier some of us thought that the Christian Endeavor in our church is the Mennonite youth. We thought in terms of the Sunday evening meeting group as being the organization with whom we work. It is somewhat frustrating however to do thus because often the local C. E. does not have a youth section. Often it has youth leadership, but the C. E. is for everyone in the church. It is becoming more and more clear when we say we are work-

—"*NEITHER DO MEN .LIGHT A CANDLE, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*" How can you and I put our candles, the vision we see, on a candlestick? How can we feel that the light and hope that is ours can be given to others? How can we share the joy, love and faith in Christ which it is our privilege to have? Perhaps you have felt need for an adequate answer to that question?

Certainly if we are the light about which Christ is speaking, then the Church is the candlestick from which our light can shine. For by each of us working together, we can make the message of love and peace through Christ shine forth. The article Elmer has written suggests some ways of our organization achieving this purpose. It is a challenge to the youth of the church to express themselves actively.

ing with the YPU that we must not confine ourselves to thinking of the C. E. organization. Instead we must think of youth, those between the ages of approximately fourteen and twenty-five, not only when they are in our Sunday evening meeting but wherever they are.

(3) **What?** What are we trying to do? In our Eastern District Institute we came to the conclusion that youth needs guidance in five vital areas of experience: 1. worship, 2. study, and learning, 3. play, 4. mission and service, and 5. personal Christian habits, life.

(3) **When?** When do we have time to guide youth in all of these areas of experience? Again we ask, can all of this be accomplished in the time that we are using at present? If the Christ and the Church are to be the center of the lives of our Mennonite youth then we must take the necessary time. What possibilities are there?

(5) **How?** After asking four questions concerning ourselves as a youth organization in the local church—Why? Who? When?—then we come to the one we often try to answer first. How can we give youth guidance in the five areas we suggest as being necessary in order to make Christ the Lord of all of our life? Briefly we can list about four aspects that need to be examined carefully in our own local organization: (1) Leaders, (2) Places, (3) Materials, (4) Organization.

If we want to be a vital force as a Mennonite youth we will need to decide whether we want to take the time to consider the above, and then whether we will have youth leaders, and adults who will devote themselves to the cause. We pray that the Holy Spirit quicken you.

Letter from Rosthern

By Helene Peters

Greetings in the matchless name of Jesus Christ! To our friends everywhere, from the Bible School in Rosthern, Saskatchewan, Canada.

"Apply thine heart unto instruction and thine ears to the words of knowledge." Prov. 23:12.

On October 31, 1945, a gathering of some forty young people, as well as a few older ones, met in the main classroom of the Rosthern Bible School to open the 1945-46 winter term. After a warm welcome from the three full-time teachers, Rev. John G. Rempel, Rev. J. G. Schmidt, and Rev. Menno Toews, we heard several other inspiring addresses from Rev. Jacob Gerbrandt, secretary-treasurer for the Bible School and Rosthern Academy, Rev. Jacob Nickel, Rev. J. H. Peters and Rev. H. T. Klassen, President of the Board of Directors. What a blessed privilege it is to be back again, studying the wonderful Word.

Some day I hope we will have our own building and dormitory. At present, however, we will try to be satisfied with this one, which was formerly a hospital and later on was purchased by the Colonization board for a tentative immigrant home.

Since the school was once a hospital, there are a number of bedrooms which have not been changed, so about 22 of the girls live here. There are also two classrooms, a kitchen and dining room. The latter is also used as a classroom for the third and fourth year students. The boys live on the Mennonite Youth Farm, about one mile south of Rosthern.

Classes begin with Morning Devotion at 8:45. Classes start at 9 and close at 4 with an intermission of one and a half hours at noon. Some of the subjects are: Synthetic Study of the Old Testament, Life of Christ, Missions, Hymnology, Sunday School, Bible Exegesis, Theology, Spiritual Life, Eomiletics, Catechism, Bible Geography, singing and Mennonite History. These subjects are taught by the teachers mentioned above and the two part-time teachers Rev. C. Boldt, and Rev. J. Penner.

We have singing twice a week, and these are, perhaps, the best times of the week for most of the students. How we love to sing praises to our Lord in the grand old hymns of faith.

Every Saturday evening at 7:30, the Bible School students and usually a number of visitors, gather in the main classroom for Prayer meeting. This, as a rule, is led by Rev. Schmidt, though the opening is quite frequently made by a student. After we have sung a few hymns and heard the message, we go to prayer. Oh, what a blessed time we have then in fellowship with our Lord, and with each other, far, far closer than we have in our ordinary every-day contacts. Sometimes, too, we have a testimony meeting and what a wonderful joy it is to hear

of the answers to prayer a number have had, and, especially, when one or more of the students tell of having found their Saviour. That, to us, is joy in its fullest measure.

That is all for this time. Good-bye, and may God bless you, one and all.

"ENGLISH NO SPIK!"

by Jay Hostetler

Since we have grown up in America, we do not find it very difficult to speak correct English. But there are many people in other countries who find that English is one of the most difficult languages to master.

For instance, the majority of foreign languages do not have two or more pronunciations for the same letter or group of letters, as we do in English. "Gh" in "tough" is quite different form "gh" in "through." That is the reason they sometimes stumble over a word like "sow." Is it a pig or what the farmer does with his wheat in the spring?

Students in India especially find English hard to learn, and although they often laugh at our mistakes in Hinde, I think we have the last laugh when they try our tongue. The following way is typical of the Indian High School student.

The Cow

The cow is a wonderful animal, also he is qudruped, a because he is a female he gives milk, but he will only do so when he has got child.

He has four legs altogether, two are forwards and two are afterwards.

His whole body can be utilized for use, more so the milk, what it cannot do? Various ghue, butter, cream, curds, whey, khoa and condensed milk, and so forth.

Also he is useful to cobbler, water mans and mand-kind generally. His motion is slow only that is because he is of amplitudinous species.

He is the only animal that extracts his feeding, after eating, then afterwards he eats by his teeth who is situated inside of his mouth.

He is incessantly grazing on the meadow, in grass his only attacking and defending weapons are his horns, especially so when he is with child.

This is done by lowering his head, whereby he causes the weapons to be paralled to the ground of the earth, and instantly proceeds with great velocity forwards.

He has got tail also, it has hair on the end of the other side, this is done to frighten the flies, which alights on his whole body and chastizes him unceasingly whereupon he gives hit with it.

At night times he reposes by going down on the ground, and then he shuts his eyes, not like his relative the horse, which does not do so.

This is the cow.

"English No Spik!" is by Jay Hostetler of Powellsville Camp Maryland.

RELIEF

Door Opening in China

S. F. Pannbecker and P. P. Baltzer are in Chungking and have negotiated for the opening of a relief project in the province of Honan. A cable requests that workers, funds, and equipment be sent immediately. Several of the China appointees now waiting in India, Lawrence Burkholder, Clayton Beyler, Wilhelmina Kuyf, and Titus Lehman, will be sent as soon as their passports are validated and transportation is available. Additional workers will also be appointed and sent from America. As the groundwork is laid let us continue to pray for the Lord's direction that an effectual witness may be established in this needy country.

Clothing Shipments to France

During the past month shipping space has been allotted for the sending of a large amount of clothing, shoes, and soap to Western Europe from M.C.C. warehouses in United States and Canada. These materials should arrive at Mennonite centers in Holland and France and be distributed before the colder winter months arrive.

A large shipment of clothing, weighing 35,784 pounds and valued at \$42,556.44, left the warehouse at Akron for France on November 21. A shipment of soap, weighing 861 pounds and valued at \$372.20 was also sent to France on November 20. Both of these shipments are designated for distribution from the Mennonite center at Chalon.

Health of Europe Director Improved

Samuel Goering, director of the Mennonite relief program in Northwest Europe, who was stricken with arthritis in Paris while on his way to Switzerland, reports that his condition has improved although he has not fully recovered. He is proceeding to Basel where he will reside for some time.

Assisting Stateless People

Marie Brunk, one of the four remaining Mennonite relief workers in the Middle East with UNRRA, serves in Cairo in the section for displaced peoples. In a letter, dated November 1, she describes her present service:

"Our section handles the problems of potentially stateless people who hope to find a country which will admit them and allow them to become citizens. Each case must be dealt with individually because there are no two cases alike. We first have the person desiring to emigrate interviewed so that we can see if there really is any hope for their migration to the country they desire to become permanent citizens of, such as the U.S.A., South Africa, or Australia. Then we give them technical advice on what they must do and which documents they will need to enter that country. After all the documents are completed and visas and passports are procured, then we must find shipping for these people. We appeal to priority boards to be lenient with the poor refugees. Occasionally we get a family off to South Africa, such as I did last week. It really

is a most exciting moment when you manage to arrange a passage for someone."

French Center Gets Under Way

Henry Buller, in charge of Mennonite relief in France, writes in a recent letter concerning the activity at the Chalon Center:

"Counting John Fretz, there are now ten members in the French unit, a very nice increase since last March. The extra work and noise around the center are certainly welcome—especially the noise of B. F. Hartzler getting the place organized and fixed up with hammer and saw. The trucks from England arrived here at Chalon on Monday evening, October 29. Since that time John Fretz and Robert Goering have been putting motorbikes and bicycles together."

C. P. S.

C.P.S. Releases

The systematic release of C.P.S. men continues and is now affecting assignees with four years of camp experience. As of November 21, the number of men discharged from Mennonite camps by this method, including both the over-age and the four-year men, stood at 175. Fifty-three of these men were assignees with four years experience.

An additional 111 men in Mennonite camps will be eligible for release before the end of the year as the result of a recent decision by Selective Service to discharge assignees thirty-eight years old, those thirty-five to thirty-seven with two years of service, and those with four years of service as of December 31, 1945.

Smoke Jumper Camp to Close

The rumors that C.P.S. 103, Huson, Montana, the Forest Service camp of parachute firefighters, is to close have now been officially verified. According to recent word from Selective Service this camp will close on December 15. There is likelihood, however, that C.P.S. assignees with three and four years of camp experience will remain until they are discharged. Smoke jumping as a means of fighting forest fires, however, will not be discontinued, but discharged service men are becoming available for the continuance of this project.

Correspondence

BETHANY MENNONITE CHURCH

We have been very fortunate to have had a minister to break to us the bread of life from Sunday to Sunday, as we are still without a regular pastor.

Our Christian workers programs, are held once a month. A monthly mission program is sponsored by the ladies' mission society. On November 4 the children's project is to be terminated. The half dollar invested during the summer is to be brought in and sent to some mission enterprise.

Our delegate to the Western District Conference gave us his report the following Sunday morning.

The weather has been rainy, making it very difficult for the farmers to sow wheat. Some fields are still to be plowed and further prepared for seeding. (October 28)—Joe P. Krehbiel, Corr.

FIRST MENNONITE CHURCH SUMMERFIELD, ILLINOIS

August 26th we observed Mennonite Education Sunday. Rev. Carlus C. Basinger, son of our pastor, brought the message. He emphasized the fact that our Christian colleges have a great responsibility in stressing the importance of the spiritual development of life. Carlus is at present working on his Doctor of Philosophy degree at Chicago University, and at the same time he is pastor of a congregation at Malta, Illinois. Rev. Basinger's son Laverne of Quincy, Illinois, also brought us a helpful message, while here on a visit. During the absence of our pastor, two Sundays, the Christian Endeavor Society and the Young Ladies' Bible Class had charge of morning services.

Our church has been taking a special quarterly offering for our C.P.S. camps and also a quarterly offering for Bluffton College. A teachers' training class is being conducted by the pastor. The Missionary Society Ladies did some canning for the C.P.S. camps, also prepared Christmas boxes for relief, and collected clothing for the M.C.C.

The Young Ladies' Bible Class has been getting out a small paper which is sent to all our young men in the camps.—Corr.

COLLEGE AND SEMINARY NEWS

BLUFFTON COLLEGE

Suggestions are being made to the churches that Christian Education be remembered in making White Gifts at Christmas time. If definite projects are desired, suggestions will be made upon request. Individuals, too, are reminded that the dead line for making gifts, which will be counted as deductions from income tax for the current year, is approaching. Prayers of friends of Christian education are particularly requested that capable and consecrated individuals may be found to add to the staff. A number of such are needed within the next year. There is an immediate need for a field secretary, to represent the cause of the college before the people, and particularly for student solicitation work.

BETHEL COLLEGE

The fifty-eighth meeting of the Bethel College Corporation, an exclusively Mennonite organization, was held on November 23, with a good representation of votes. Rev. J. M. Regier conducted devotionals and Rev. D. C. Wedel, chairman, gave a short address on Hos. 4:6—"My people are destroyed by lack of knowledge." The business session was devoted chiefly to the report of the President of Bethel College and its six supplementary reports on such items as religious life, core curriculum, and housing. P. K. Regier was elected to the Board of Directors from the Pacific Conference, P. H. Richert from Western District Conference, and J. M. Regier from the

Corporation. Immediately after adjournment the Board met for reorganization. D. C. Wedel, Arnold Funk, and J. M. Regier serve on the Committee on Teachers; and the Committee on Finances is made up of C. H. Goering, Gerhard Zerger, and P. F. Quiring. From this Executive Committee D. C. Wedel was re-elected president of the Board.

JOTTINGS

Reverend Gerhard Friesen, who was with the group of seventeen men who left Newton on November 14 to serve as attendants for the shipment of livestock to Europe, reports that after their arrival at New Windsor, Maryland, the group was divided into two sections. Included in his section were W. E. Ratzlaff, H. D. Unruh, and A. O. Decker, all of Meno, Oklahoma, and J. H. Decker, Newton, Kansas. This group left November 21, from Brooklyn, New York, with a shipment of 790 horses bound for Danzig. The remainder of the group, under the direction of Ernest Bachman, sailed for Yugoslavia with the shipment of cattle November 23.

—**First Church Wadsworth, Ohio**, has a pipe organ fund that has passed the \$1,500 mark.

—**East Swamp Church, Quakertown, Pa.**, The average attendance out of a Sunday School enrollment of two hundred is 160 to 170. Children with no other church connection attend the school. The Senior Intermediate and Junior C.E.'s promote mission projects. They meet on the first and third Sundays of the month, leaving the other two to preaching services. The church gives for relief. It has purchased two large lots for a parsonage site. It is also considering a new heating unit and a public address system with hearing aids for the somewhat deaf. Of twenty men in service none has been a casualty.—Facts reported by Rev. A. H. Schultz, Pastor.

—**Deep Run Church, Bedminster, Pa.**, "Our new pastor, J. Herbert Fretz preached his first sermon for us on November 18. He called it "Christian Preaching" and based it on II Cor. 4:5, "For we preach not ourselves but Christ Jesus our Lord, and ourselves your servants for Jesus sake."—Corr.

—**First Church, Berne, Indiana**: On November 18 the church gave a formal welcome to the new pastor, Olin A. Krehbiel, and family. One of the deacons, E. W. Baumgartner, made some welcoming remarks. Two telegrams from the former pastor, Dr. C. H. Suckau, were read, one addressed to the congregation and the other to the pastor. Various organizations rendered special musical numbers. Speakers at the evening service were Rev. and Mrs. Andrew Losier from Africa. Mrs. Losier is a member of this church.—Martha Gilliom, Corr.

—**Rev. George Kopper** has resigned as pastor of the Mennonite church at Arlington, Kansas, and has accepted a call from the church at Monroe, Washington. The Koppers planned to leave Kansas November 26. Rev. Kopper served at Arlington for a little over ten years.

—**Winnipeg, Manitoba:** The newly purchased Bethel Mission Church was dedicated November 11. The following Sunday Rev. Isaac I. Friesen was ordained as elder of the congregation.

—**The churches in the Pandora-Bluffton area** have worked together on European relief. The Amstutz cannery donated its equipment and about forty volunteer workers canned 175 chickens, six hogs, five beefs, fruits, and vegetables—a total of 6,403 large cans. Together with individual donations, over eight thousand cans were transported by trucks to Akron, Pa. Wheat donations and money to buy wheat have been collected for two car loads. A generous amount of cash has also been sent to headquarters with which to buy other foods. A carload of heifers will be sent to Europe, in early December, in cooperation with the Church of the Brethren.—L. I. S. Corr.

—**Immanuel Church, Minnesota:** Rev. Paul Kuhlman of Omaha, Nebraska, conducted special meetings from November 29 to December 2, the day of our mission festival. Galatians was the subject for study.

—Martha Baerg, Corr.

—**Gospel Mennonite Church, Mountain Lake, Minn.:** At our harvest mission festival, held Thanksgiving Day, Rev. Elmer Dick spoke on "Giving Thanks for Religious Freedoms" and Rev. and Mrs. H. J. Brown stressed thankfulness, praying, giving, and going in their talks. The congregation enjoyed a fellowship dinner at noon.—Elizabeth Lohrentz, Corr.

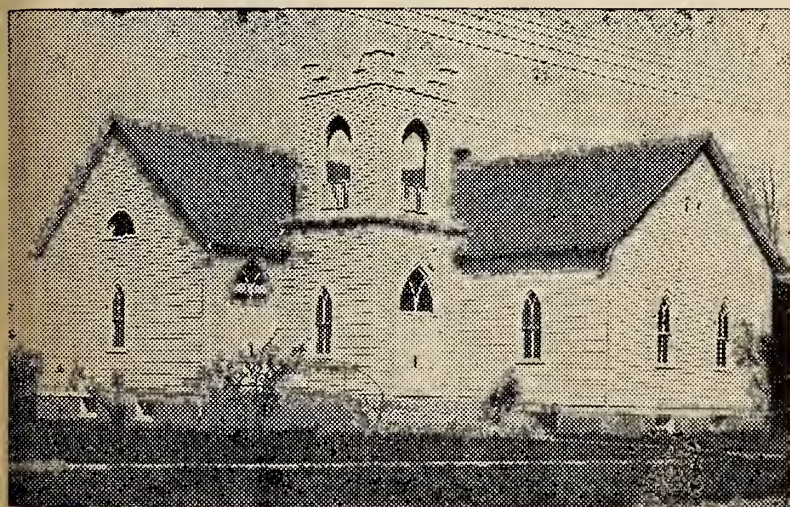
—**The Second Church, Beatrice, Nebraska,** recently contributed sixteen hogs and a quarter of beef for European relief. The hogs weighed from three hundred to five hundred pounds and resulted in over six hundred quarts of canned meat and some ninety gallons of lard. The facilities of the Lincoln, Nebraska, Community Cannery were used. Cash contributions for the purchase of hogs were made by those who had none to offer. Prof. B. Bargen of Bethel College recently brought us several inspiring messages, and Dr. Cornelius Krahn of Bethel is giving us a series of illustrated lectures on Mennonite history at the present time (November 24).—W. C. A., Corr.

—**Grace Church, Enid, Oklahoma:** Our mission Society gave a program on the evening of Thanksgiving Day with Rev. Henry Hege of Corn, Oklahoma, as guest speaker. Our pastor, Rev. Ben Rahn, was called to preach at the Ebenezer Church at Bluffton, Ohio, for one Sunday several weeks ago. On November 25 our C.E. gave a program at the Saron Church, Orienta. December 2nd they go to the New Hopedale Church, Meno. Two new church members bring our membership up to sixty-two. This is an increase of twenty-four during the last year or an increase of 60 per cent.—Corr.

—**Zoar Church, Goltry, Oklahoma:** Our meetings, conducted by Rev. P. J. Boehr, closed with a mission festival on the evening of Thanksgiving Day. In previous years the mission society had mission sales. This year they adopted a different project instead. Children under ten years were given banks for their savings. Those above ten were given fifty cents to increase in some way. Some raised chickens, one tomatoes and some calves which fathers sold to them, etc. On Thanksgiving night their gifts added to those of the adults totalled eight hundred dollars, more than double the income of the mission sales. Our church canned over four hundred quarts of fruit and sent 155 pounds of new and used clothing for relief.—Mrs. J. W. Bargen, Corr.

—**Hanston Mennonite Church, Hanston, Kansas:** November 1: Visit by Miss Martha Burkhalter. November 3-8: Dr. J. H. Langenwalter gave us very interesting and most helpful talks on the first six chapters of Acts. The Ladies Aid Society has sent large amounts of clothing and shoes for relief. We made money contributions towards the C.P.S. canning project. At present we are gathering clothing, kitchen utensils, canned vegetables and fruit for a local family of eight, who lost all when their house burned. A relief offering on November 25 amounted to \$267. On the same day we took a special offering during the Sunday School hour for our Western District retreat grounds. This amounted to \$26.46.—Mrs. A. S. Bechtel, Corr.

—**The Bethany Church, Freeman, South Dakota,** lost their church building by fire on November 4, due to an overheated furnace pipe. For the present services are being conducted in the college gymnasium. Plans for a new church building are under way. The building and contents were covered by four thousand dollars insurance. This will pay but a small part of the loss. Dr. J. E. Hartzler was guest speaker at the harvest festival. The mission offering totalled \$428. A clothing collection for children in devastated Europe, valued at nearly four hundred dollars, was the Thanksgiving Day project of the mission society.—J. M. Hofer, Corr.



—**Week of Prayer booklet** (thirty-two pages) may be ordered for four cents per copy in any quantity from the Department of Evangelism, 297, Fourth Avenue, New York 10, N.Y. As stated before we do not intend to run the outline of this booklet this year, for we feel that ministers will prefer to get sufficient copies for use in their churches.

—**Dr. A. Warkentin**, who was operated recently, is doing very well and is receiving visitors. So reports Willard Wiebe, student at the Mennonite Biblical Seminary, Chicago.

—**The Eastern District Brotherhood** is collecting \$2000 to purchase food, etc., for Holland.

—**A church architect** warns against getting contracts at the present time because of excessive costs of labor and material. He suggests that construction should proceed only when it can be done at the approximate cost of thirty cents per cubic foot.

—**Rev. E. J. Miller** was the main speaker at the Idaho C.E. Convention, which recently met at Aberdeen. Mrs. Miller gave religious art interpretations.

—**First Church, Hillsboro, Kansas**, cleared \$1258.09 by serving food at the county fair held in October.

—**The Stirling Avenue Church, Kitchener, Ontario**, had a missionary convention from November 11-18. Miss Martha Burkhalter was one of the speakers. Seventy-five children and young people of this church engaged in special mission projects this summer.

—**Walton Church, Walton, Kansas:** Miss Martha Burkhalter spoke twice to us on November 25. Rev. Ronald von Riesen has enrolled for the winter quarter at the Central Baptist Theological Seminary, Kansas City, Kansas.

—**Bethel Church, Winton, California:** Rev. J. M. Franz brought the messages at our harvest and mission festival. One hundred sixty dollars was given for relief and sixty for missions. Union Thanksgiving services were held in our church. Rev. and Mrs. J. P. Glanzer are looking for new living quarters. The house in which they lived has been sold. The Andrew J. Wedels, formerly of Fairview, Oklahoma, and Ernie Smiths formerly from Dallas Oregon, have joined our church.—N. A. Koehn, Corr.

—**The Bethel Church and the First Church, Mountain Lake, Minnesota**, have raised \$3,385 for five carloads of flour, which are to be sent to Holland.

—**Miss Helen Nickel** is planning to sail for India during the first week in December. At present she is at Biblical Seminary, New York.

—**The Mountain Lake Ministerial Association** is planning a religious census on Sunday School and church attendance and church membership or preference.

—**An average of \$52.56 per member** is the giving record for the past year of the Bethel Church, Mountain Lake.

—**First Church, Aberdeen, Idaho:** Rev. H. N. Harder is spending this weekend (25th) at Caldwell, Idaho, visiting a group of Mennonites who have settled in that thriving and fruitful area. It is

hoped that a new Mennonite congregation may be formed in this community. The C. P. S. boys from Downey, Idaho, rendered a fine sacred concert in our church this Sunday evening. This is probably the last time this group will appear here as the Downey camp is to be closed in December.—J. E. Toevs, Corr.

—**The Fairfield, Pa., Church** has had the first of a series of "missionary and educational film evenings."

—**Bethany Church, Quakertown:** The Union Thanksgiving service of the Swamp charge was held in our church. On November 25 Miss Helen Nickel spoke at the thank-offering service arranged by the mission society.—Mrs. Ed. K. Stoneback, Corr.

—**Johannesthal Church, Hillsboro, Kansas**, enjoyed a very challenging Thanksgiving message brought by Dr. L. C. Kreider of Bethel College. The church is participating in the community flour for relief project. Two carloads have been sent, and two more are to be sent.—Corr.

—**The Buhler, Kansas, community** is sending seven carloads of flour for relief.

—**Elbing, Kansas:** The Missionary Church, the Gnadensburg Church, and the Zion Church have contributed enough wheat to make two carloads of flour for relief.

—**Hebron Church, Buhler, Kansas:** Dr. E. G. Kaufman, Dr. H. A. Fast, and Rev. J. M. Regier will be the speakers at the speakers at the mission festival to be held December 2.

BULLETIN SERVICE BEGINS NEW SERIES

The Church Bulletin Service is beginning a new series of the popular "Beacon lights on Mennonite History" feature. The new series is entitled "Menno Simons and The Scriptures." Each Sunday a brief paragraph appears on such a topic as: "The Scriptures," "Sin," "Repentance," "The New Birth," "Faith and Works," "The Church," "Brotherhood," "Faith," "Church Discipline," "Missions," "Human Warfare," "Non-resistance and Peace," "Religious Liberty," and "Education."

This series of brief "Spotlights" is one of the most cherished features of the Church Bulletin Service in the opinions of churches now using this service. The series is prepared by Cornelius Krahn expressly for the Church Bulletin Service and appears in no other church publication.

The Church Bulletin Service is put out by the Secretarial Bureau, North Newton, Kansas. The art work for these bulletins is done by Mrs. Ed. Miller of Lind, Washington. The new 1946 series of write-ups is now in process of preparation.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS, DECEMBER 11, 1945

NUMBER 49



ONE FELLOWSHIP

We have read Wilkie's idea of "One World." Another book has been written called "One Nation." It is good to have the concept of oneness stressed. There have been too many divisions and local jealousies in our world. But the world may be held together, at least temporarily, by fear, political pressure, armed force, or economic need. There is a higher goal, it is the goal of ONE FELLOWSHIP.

One fellowship is not a superficial oneness, it involves common feeling, common concern, common love, a realization of common need and destiny. It includes what one veteran expresses as the conviction that men everywhere are the same, whether enemy or friend, with the same general needs, desires, ambitions, and patterns of reaction.

Until this concept of one fellowship becomes active, we will not have real and enduring peace. The greatest single force in bringing about this spiritual unity is Christianity. The realization that we are potentially equal, children of a common creator, who remains the sovereign God of all, is a unifying factor which demands attention. When a German woman heard American soldiers singing the doxology, she remarked, "We sing that too." That unifies the spirit.

If we would unify the spirit of the world through Christ, we must not only talk but act Christian. We cannot do that by granting our former enemies only a starvation diet of 1,200 calories when 2,000 are

needed to sustain life, while we fatten and have as one of our greatest concerns the quickest possible end of food rationing. We must show Christian love. Love means action. It implies help to those in distress, friend or foe. "If thine enemy hunger, feed him" (Romans 12:20). "Whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." (1 John 3:17).

Christianity is global. It recognizes neither race, nationality, nor enemy. It is a universal fellowship.

In Christ there is no East or West
In Him no North or South
But one great fellowship of love
Throughout the whole wide earth.

To help to bring about this Christian fellowship of love is one of our major concerns. We have an opportunity to do this through the influence which we have upon government as citizens of a democracy, in giving for relief, in teaching the universal character of Christianity, in conducting our business affairs with genuine concern for the welfare of others, and in the promotion of Christian missions. The real solution to the unrest in the world is a Christian fellowship of love. We must teach and practice Christianity if that is to be brought about.—Reprinted from the "Bluffton College Bulletin."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Finally Contact China Missionaries

Yesterday (November 27) two letters arrived from the sisters in China, Goertz and Regier, saying that they finally had received the first word from our Board, namely a short cablegram sent November 5. It made them very happy, because it was the first word they had received from the Board in three years. All other efforts by the Board to send them word by letter and by cable had failed so far. They are both well and anxious to go to the stations from Peking, but transportation is blocked. We have cabled them some money, and hope they will get it. So far they have not suffered any want. The Lord has provided for them in different ways. May he soon open the way to the field. If not, and conditions get worse, they may come home, but only if they see no other way out. But we publish their letters, and let them speak for themselves, thank the Lord.—P. H. Richert

(The following letter by Miss Regier was written from Yenching University, Peiping, on November 10.)

This morning we received your cable and were happy for this message from you. I hope that you have received my letters which will answer the cable at least in part.

We have no desire to go home at present, but neither can we go back to Kai Chow. Things may clear up all of a sudden, however. Today's newspaper sounds more hopeful. We had a letter from Mr. Pannabecker last week. It may be possible to get to the field more easily from where he is than from here.

I have been at Yenching for a week now. It is a very delightful place to be and there is certainly a great field for work. There are about three hundred students and only a small number of Christians. Moreover Chinese students are so responsive and so easily made contacts with. Anything I learn here will be valuable for work with students at Kai Chow. We still have no news so we do not know whether the school is open or not. I do so hope that I may be able to be in student work. It is the type of work I have always longed for.

However, we want to follow whichever way God leads. As far as our health is concerned, it is excellent and we do not feel the need of a furlough.

Our greetings to the home churches. "The Lord watch between thee and me while we are absent one from the other."—Sincerely, Marie J. Regier

(The following letter by Miss Goertz was written from the College of Chinese Studies, Peiping, China, on November 12, 1945.)

It was a joy to receive your cable message yesterday! Our first good home-contact with you since the end of hostilities.

In answer to your inquiry we would like to say that we have two alternatives as we see it:

1. Remain in China (at least for the present)

(1) We are near the field—about 375 miles away. If return to U.S.A. might be many delays and difficulties and expenses.

(2) Living expenses here in Peiping are figured at US\$\$.50 (fifty cents) per day. We have sufficient funds at hand to keep us until Christmas of the New Year. We are given allowances for three tons of coal now. We will draw this in money and pay our expenses for the next weeks. We cannot see what all is ahead of us, but "one step enough for me" holds for us. God has wonderfully undertaken for us these years and He will not forsake us. Rev. Hubbard of the Am. Board Mission here in the city says he can give us recommendations to local Chinese banks for loans from them at 2½ %, until funds can come from home.

(3) We have openings offered to us here in work among young people and the church. There will be some remuneration to help cover small expenses. The world is the field and the young people want us.

(4) We hope to contact Mr. S. F. Pannabecker, have had one letter from him and will see how conditions will shape themselves. He expects to come from Honan province (his appointed section) to our field. In case of the railroads opening up we much desire to go to the mission field, even if it is still restless. We pray for an open door and are unafraid to go as soon as there is a possibility. Some localities are quite tolerable, we hear, and others are not. Please continue to pray, and we will keep on the alert for any kind of service for the Lord of the harvest.

(Continued on page 14)

THE MENNONITE

OF THE MENNONITE CHURCH OF NORTH AMERICA

Weekly religious journal of the GENERAL CONFERENCE Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS
Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Kansas.
paper, and exchanges to THE MENNONITE, North Newton,
Address all contributions and communications for this
Mail all subscriptions and payments for this paper to

EDITORIALS

DR. E. STANLEY JONES tried to serve as a "go-between" for the United States and Japan in the summer and fall of 1941 so that war might be averted. He now describes this story, which could not be told before, in an article entitled "An Adventure in Failure." This article appears in the December issue of *Asia and the Americas*. Dr. Jones makes clear that it was not a united Japan that entered upon a program of military conquest. "The American citizen is supposed to believe that a united Japan undertook world conquest, with no inhibitions and no internal opposition. But the idea is disastrously false. From the time of attack upon China, the Japanese nation went through a deep struggle of mind and soul." "People burst into tears on the streets of Tokyo, we are told, when the news of war came through." In a well-built case he shows how the Japanese envoys sincerely sought a peaceful solution. The article reveals some of the shortsightedness of international politics. An off-the-record interview with Roosevelt is described. Under nine points Dr. Jones discusses the responsibility for the war. Although the article speaks of failure, it leaves one breathing the high hope of heaven, for it suggests how much could be accomplished in international relations by a stronger Christian approach. Dr. Jones himself says, "It was all an adventure in failure. But if I had it to do over again I would do it again, even if I knew it would end in failure, for it is not our business to succeed or fail, but to be true to the highest we know." Reprints of this article may be had by addressing Dr. Jones at S. Parkes Cadman Memorial Center, Cadman Plaza, Brooklyn 1, N.Y.

TO ACCEPT ONESELF as one really is, without being thrown into panic by the thought of what one ought to be, is a most helpful spiritual experience. It makes for growth. To hold in mind what one ought to be and then to "fight" one's "shortcomings" leads to further discouragement and continued shortcomings. In this realm too, it is unwise to resist evil. It is better to overcome evil with good in the sense of not becoming excited about the evil but rather centering one's attention on the good. The whole matter is not one either of condemning or of condoning. It is a matter of truly understanding. ". . . and the truth shall make you free." It is impossible by sheer power of will to add a single cubit to one's stature, that is, to one's maturity. One must grow in stature. That takes insight and will, and not will alone. To comprehend intellectually through the mind of Christ that which one at first vaguely desired and to be deeply aware of the grace of God promotes growth.

In "fighting" one's sins, one is bound to be somewhat dishonest by acting on the assumption that one does not want to commit the particular sin or what-

ever goes with it. To accept the fact that one wanted to sin but at the same time also wanted to some degree the opposite is perhaps a closer approximation of the facts. The refusal to accept one's sins as really a part of oneself keeps one from "confessing" them. Yet we are taught that confession must precede salvation from sin.

Mr. X is a man whom one might describe as being overly kind at times. His oral and written expressions ooze with piety. Yet he loses control of "himself" to the extent that he will hurl some inanimate object to the ground in a terrible fit of rage, only to burst out with tears of remorse shortly thereafter. The difference between what he is and what he wants to be is evident, as is also his refusal to accept himself as he really is. With Paul he (and not only he) might lament, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Could Mr. X accept himself as he really is, then his emotional congestion might tend to dissolve and he might find himself freer to grow than now in all his struggles to save his life.

AMICABLE RELATIONS between employer and employee are possible. One wonders whether more "share the profit" arrangements would not eliminate much of the "can—can not" argument of the present strike situation. The following report from *Between the Lines* shows how mutual consideration was developed in at least one case:

"Many big business leaders didn't like the ideas of Eric Johnston who recently resigned from the presidency of the National Chamber of Commerce. This gives you an idea why some personages in Wall Street didn't like him:

Mr. Johnston, himself an important manufacturer, planned for the employees in his electrical concerns to share in the profits, setting aside 25 per cent of the net profits after taxes to be distributed to the employees on the basis of seniority and wages. Strangely enough, a group of the employees protested this arrangement. They said the stockholders weren't being adequately protected. They suggested that six per cent of the net profits be set aside for the stockholders first, before any division of profits was made among the employees.

Mr. Johnston was reasonable with his workers and wanted to share the profits from their labors with them. In turn his workers were reasonable with their boss and were concerned to keep the company on firm ground for the future. Mr. Johnston's company has had no labor trouble and his business prospers. Why can't other business leaders learn?"

When the Boys Come Home

As Seen by P. K. Regier, Pastor of First Church, Reedley, California

For every home, every church, every community the return of a son or husband or father is a most significant event. Nor is it an event that can be allowed to "shift" for itself without making some definite plans and provisions. Briefly, what is the significance of this event?

We all know that these boys have been uprooted from their normal mode of life. They were taken out of their home environment and placed in an environment that was strange and foreign to them. Consciously or unconsciously our environment has a definite influence upon us. We react to our surroundings. They affect our thinking. To a degree, they determine the trend of our character. Our environment colors our attitude on a good many things. Our concept of religion becomes in a large measure the result of our contacts with life and the experiences which life brings us.

Perhaps the deepest concern of many a wife, as she anticipates the return of her husband, are the questions: "What will he be like? Will he have changed? What will be his outlook on life after the things through which he has gone in these years?"

The church, too, needs to face these questions. Not only the boys, but we all have gone through strenuous times. We have seen civilization at its worst. War reverses many of the ideals of peace-time. Many of the things that were considered good in peace-time are counted bad in times of war, and many of the things that were evil before were justified in times of war. It is facts like these that have caused confusion in the minds of youth.

I

My plea is that we meet these boys with an intelligent, understanding sympathy. We need to remember the circumstances under which they left their homes and under which they labored these years. We need to remember that it was not the result of their own free choice, at least not in the majority of cases.

I want to quote in this connection from a statement made by Chas. S. Tippetts, headmaster, Mercersburg Academy: "You hear persons say, 'These boys are going to be such a problem when they come home.' My feeling is that those of us who stayed at home will be the big problem, not these boys. We shall have to be careful or some of them will wish they had never come home."

My own conviction in this matter is that whether we are the problem or the boys, we need to understand each other. We have looked at world events

from different viewpoints. Now the time has come when we again are to see eye to eye and face to face.

II

My second plea is for a spirit of Christian tolerance. We need to recognize that there will be tremendous differences, and sometimes on points that are extremely sensitive. Times the like of which we have just gone through are always times of high tension, when feelings run high and it is so easy to become impatient of the other person's views if they are different from our own. The most beautiful plea for unity and the recognition of each other's capacities in spite of differences is given by the Apostle Paul writing to the Corinthians: "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? . . . But now hath God set the members everyone of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many yet but one body?"

And so the Church, being made up of many individuals with different gifts and viewpoints, capacities and convictions, must work together in unity and harmony. If you in this crisis, because of the deepest convictions of your enlightened conscience, have taken position and said, "I can do this for my government, but I cannot do that," what right do I as a Christian have to despise you for your convictions?

If on the other hand, you have performed services which my conscience would not allow me to do, what right have I to pass judgment on you? The only question that counts is this, "*Have You Lived Up To The Highest Light As Reflected In The Holy Scriptures And In The Implicit Teachings Of Jesus?*"

In Romans 14:13 we find this earnest exhortation: "Let us not therefore judge one another anymore; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."

When the boys come home, nothing will be easier than to put a stumbling block in their way by a word thoughtlessly spoken, and unkind remarks that sting and wound the feelings of others. My plea, therefore, is for a spirit of Christian tolerance, of

(Continued on page 14)

The Returning CPS Man

As Seen by Carl M. Lehman, Business Manager of CPS Unit, Aibonito, Puerto Rico

It would be foolish to think that two to four years in a CPS camp or special project would not leave its mark on the CPS man coming back to his home church. There have been too many intimate contacts with other men from all branches of the Mennonite Church and other churches besides; too much experience in doing all kinds of jobs and seeing all kinds of needs met, from fighting forest fires in the west to lessening the tragedies of the mentally ill in the east, and from conserving the natural resources of the country to controlling hookworm disease in the south, and bringing not only medical care into neglected rural areas of Puerto Rico but also a new concept of supplemental missionary work which shows promise of making a strong influence on Protestant missionary work on the island.

Obviously the effect of this transplantation from home communities, in which the average CPS man had found himself deeply entrenched before the war, into an entirely different and new environment, would have a different effect upon different men. To evaluate this effect in each case would be difficult, for there are both positive and negative factors; there are the inevitable tolls of the frustration and crushing of the human spirit inherent in the evil of conscription, which may leave disillusionment and the shattering of ideals in its wake; and there is the sublimation which has taken advantage of the difficulties in CPS to strengthen the will and the spirit to live above the confining limitations of conscription and to make full use of every opportunity, be they few or many. Between these two extremes all returning CPS men will fit. To tell exactly where a given man belongs would be difficult, but one thing is certain, none of them are going to be exactly like they were when they left home, and the home and church to which they return might as well be prepared for this change.

Granted then that the returning man will have changed, and that the change will not have been the same in all cases, what, in a general way, can the church expect? The following are a number of points to be considered:

First, the returning CPS man is likely to separate chaff from religion. The expression of a sincere and heartfelt faith, tested by the tangibles of everyday living will appeal to him. He has lived too closely with too many kinds of men (including directors) not to have learned something about detecting and detesting sham when he sees it. The minister and his program will have to be a little more real and a little more

devoted than it sometimes has been in order to appeal to him.

Second, he will be a more mature man, not only in years but also in experience. He is likely to have a clearer idea of what he wants his life work to be, and should make fewer mistakes in choosing it. He is not going to make a career out of fire fighting and forestry; or soil conservation unless he continues to have a mature interest in it. He is not going to volunteer for foreign mission fields without a clearer understanding of what it means to be separated for a long time from old associations and families, and if he gets on the field he will be prepared for the hazards of group living and of disillusionment. He will have acquired many new skills which should make it easier to adapt himself into new situations. The church should understand all this and be prepared to make use of this more mature judgment.

Third, in most instances he will be interested in cooperating more closely with other Mennonite groups. He will have formed acquaintances among them which he will not forget, and he may not always sympathize too much with old prejudices. He will know other Mennonites as they are, not as he used to be told they were. At least he will not be ignorant of their existence as so often he was before, and the church can expect more inter-relations in the future.

Fourth, he will be interested in an expression of religion in everyday life and projects. In many cases he will have had to take sneers and taunts for the sake of what he believed, and so his faith will have undergone some refining fires. He will want the church to translate Christianity a little more into Christian living and if need be a little less into mere creed, dogma and lip service. He will want some of the better CPS projects continued by the church, for he does not see how the church can preach the Gospel of Jesus Christ without living it as well, and to him living the gospel includes giving a cup of cold water where needed. He is not likely to be less interested in evangelism, but to him evangelism will include more than it used to, and to attempt evangelism without a complete and thorough expression of a genuine Christian life will seem like a shallow thing indeed.

Fifth, more men than formerly will be interested in one form or another of real Christian service. Their CPS experience has taught them new basic values, so that living for making money and accumulating material goods no longer holds the fascination it once did.

(Continued on page 15)

Conference To Have Executive Secretary

After careful consideration at the meeting of the General Conference Executive Committee, held in Chicago, October 5, a call was extended to Rev. Walter H. Dyck to devote his full time to the work of the Conference, taking on the duties of an Executive Secretary in addition to his regular work as secretary of General Conference. After prayerful thought, Brother Dyck has decided to accept this new opportunity, and has consequently tendered his resignation as pastor of his church at Beatrice, Nebraska.

In his letter of acceptance, Brother Dyck writes, "If the Lord has plans for the future of the General Conference of the Mennonite Church of North America, which we are convinced He does, we are willing to do whatever we can, under His guidance and blessing, to ascertain His will and encourage His direction."

Among the duties of the office of Executive Secretary would be the task of coordinating and promoting all phases of General Conference work. For some time the various boards and Committees of the Conference have felt a need for having some such coordinating office to help integrate all the various phases of General Conference work. The combination of the office of such an Executive Secretary with the regular Secretary of the Conference seemed to the Executive Committee to be the best solution to this need, and we are happy to be able to announce this arrangement.

Brother Dyck expects to be able to take up his

Walter H. Dyck, who is to assume secretaryship in April, 1946.



new duties by April 1, 1946, the office to be established in the General Conference Headquarters building at Newton, Kansas.

The Executive Committee, as well as Brother Dyck, earnestly desire the prayers of our churches for him in this enlarged field of work. For the executive committee, J. N. Smucker, President

It Is Advent Again!

By Joanna S. Andres

The choir of "The Hymns of All Churches" has just sent its voice into our home. They left the long known song ringing in the heart:

"Tell me the old, old story
Of unseen things above;
Of Jesus and His glory,
Of Jesus and His love."

Never does this story of the evidence of God's love in the sending of the Son grow old, nor the evidence of the Son's love in His coming to become the sin-offering for all mankind. This marvel of divine compassion for the need of man will ever stir our hearts with praise and adoration—even through eternal days.

Sad is the thought and sadder still the stern reality that only a percentage of the human race is stirred in heart with overwhelming story of God's expressed love on that first Christmas day. Even to ponder only on this revelation, through Advent days, gives birth to

the joys of Christmas, joys that are lost to the many who know neither the Giver nor the Gift of love itself.

Burdened should we be these Advent days with the pressure of "the wondrous story," How can we lock it within ourselves! How dare we keep it! How can we hold it back in a time like this when the cry of millions comes as a loud knock of alarm on the door of the Christian Church, "Where is love?"—"Where is hope?" To us within the Church the answer is very clear: It came wrapped in the Gift of that first Christmas day. To those, without, it too must become clear.

How much time there is left to the Christian Church to proclaim the story of Bethlehem with its triumph at Golgotha, is known only to the heart of God. Obedient to read the signs of the times as the Son has bid us do, we are assured that the years shall not be many

and because in the "latter days" the cry of man shall grow still louder, "Where is love?"—"Where is hope?" the answer must be theirs before the "day" is gone and the "shadows of night" fall upon us.

In the book *The Good Shepherd* by Gunnar Gunnarson, the author makes the opening statement. "When a holy season approaches men make ready for it, each after his own manner and kind. There are many ways." Upon this brief introduction follows the story of Benedict who in Advent days chose to seek the lost sheep in the snows of Island's mountains from where—for some reason or another—the sheep had failed to return with the flocks in warmer autumn days. Lest these sheep remain lost and find their death in the cruel winter storms prevalent in those desolate regions, Benedict went forth each year when Advent came to spend the weeks before Christmas in search of the lost sheep of the village folds and this at any cost of effort or time—even life itself!

Having so dared so spend his Advent days, Benedict returned victorious in spirit with the light of joy in his eyes—the saved sheep by his side! Advent to him became a word rich and full in meaning—as rich and full as giving of oneself to a need.

If we should so dare to spend our Advent days . . . aside these pre-Christmas weeks to seek "in winter's chill" the sheep that have strayed from the Father's fold or impart strength to the weak of heart and faith to the faint; should we deal bread to the hungry, comfort to sorrowing, warmth to the friendless and visit the sick, be companion to the lonely, yearn in prayer for the salvation of all—if we should so dare to spend our Advent days, we too would return with the light of Christmas joy in our eyes and perhaps—if we dare lose ourselves completely—we too would return with a lost lamb to lay as a trophy at His feet! What greater gift could we bring the Christ on Christmas day.

No one need say today "Where are the lost? Where are the needy?" We need not go far to find them and yet so far—so far from our selfish, material living—until we have lost our life to the need of another!

Christmas was born when the Son left the mansions above to go forth to seek and to save the lost sheep of the Father's fold. For their sake He emptied himself. This is the meaning of Christmas!

"It must be told, it must be told,
The story must be told!"

Advent will become full of meaning and Christmas rich with joy if following the Christ we, too, go forth to seek the lost of the Father's fold; if we, too, go emptying ourselves to the need of men and spread abroad the unquenchable story of Love which is the hope of man.

MENNONITES THE WORLD OVER

By Cornelius Krahn

The Mission of the Amish. Recently in a sermon an Amish minister stated, "We are frequently asked why we do not do mission work." Our answer is "As for me and my house we will serve the Lord." What he meant to say was that they do not delegate missionary activity to an organization or a person. Rather each church member and his family is a living testimony to what they consider to be essential in Christian witness.

Mennonite Literature in Public Libraries. The Mennonite Publication House at Scottdale, Pennsylvania, announces a project of placing Mennonite publications into seminary, college and public libraries. It requests suggestions and recommendations in this matter. Wouldn't it be ideal if all Mennonite branches would promote a worthwhile project like this?

A Mennonite Philanthropist. Milton S. Hershey who recently passed away started his work from scratch and developed one of the greatest manufacturing enterprises of America. At his death he left eighty-four million dollars for the "Orphan Boys of America." Hershey's parents were Mennonites living in the heart of Pennsylvania.

Tragedy of the Mennonite Missions in the Dutch East Indies. Never in its history has the Mennonite mission in the Dutch East Indies suffered as severely as during these last years. This we conclude from the report given by the Mennonite Mission Society at Amsterdam October 8, 1945. The hatred of the native population, especially of the Mohammedans, caused losses of lives and property. A hospital was burned, the manager of the leper colony was stoned, etc. The widow of a pioneer missionary, Mrs. Johann Fast, died in an internment camp at Batavia at the age of seventy-nine. The son of this family, a medical doctor, J. Fast, has also passed away.

Boniface as an Ideal. The heathen Frisian people once killed Boniface, one of the great missionaries. Other missionaries followed to convert the Frisians. Now the descendants of these Frisians (the Dutch) are not discouraged because their missionaries are being treated similarly. They are going on with their work.

What is Man? The chairman of the A.D.S. (General Conference of Holland) asks this question in an editorial of the *de Noodbrug*. He says that before the last war praise of man was heard in many tunes. Now it is evident that many of those who were considered the bearers of the high cultural values have stooped down. Therefore, the writer calls attention to an old word: "Man in himself is unable to do any good and inclined to all evil." Rev. Nijdam concludes: "Except the Lord build the house, they labour in vain that build it."

HOME MISSIONS

A. J. Neuenschwander, Secretary

REV. ALFRED REGIER RESIGNS

Rev. Alfred Regier, Quarryville, Pa., pastor of Calvary Mennonite Church, Mechanics Grove, Pa., since September 1, 1944, has resigned, the resignation to take effect at the end of this year. The Regiers, although not very long on the field, have still made their interest and influence felt in the Calvary Church Attendance in Sunday School increased and it became necessary to start new classes. The board and the congregation are sorry to lose such an energetic worker for Christ so soon after the work was started. Rev. Regier stated in his resignation that it was his purpose to go to college for more training.

REV. ERWIN A. ALBRECHT, CHICAGO, RESIGNS

After serving First Mennonite Church, 73rd and Laflin Streets, Chicago, as pastor for almost five years, Rev. Erwin A. Albrecht has resigned to the Board of Home Missions, also read the resignation to his congregation.

Rev. and Mrs. Albrecht have rendered good and faithful service to the Lord and have built up First Church during a period that was full of problems and uncertainties because of the war. They lived and preached the gospel and their message took root.

The Albrechts have accepted a call to the Bethel Church, Fortuna, Missouri. We pray for them the Lord's abundant blessing as they begin their labors there early in 1946.

We ask all friends to be much in prayer that the Lord might indicate His choice for the future leader of First Church, Chicago.

NEW YORK MENNONITE FELLOWSHIP SENDS BIBLES

About a year ago the New York Mennonite Fellowship decided that they would like to carry on a mission project. In casting about for some phase of work that would appeal to the group, they decided to collect sufficient money to send two hundred German Bibles to the Mennonite settlement in Fernheim, Grand Chaco, Paraguay, South America. A substantial sum of the amount needed was contributed by the C.P.S. Unit at Greystone Park, New York. Frequently some of the men from that unit attend the monthly meetings. The Bibles were bought through the American Bible Society, and they also shipped them. Since the freight was less than anticipated 110 German Bibles could be bought and sent.

Recently a letter of appreciation and sincere thanks was received from brethren in South America. It encouraged them greatly, they said, to know that there is a group of Mennonites in the large city far to the north that is sufficiently interested to send them these

much appreciated Bibles. Paul F. Barkman, 235 E. 49th St., New York, 17, N. Y. This is the address of the Biblical Seminary, where the regular meetings of the Fellowship are being held.

MISSION CHURCH BLESSED BY COOPERATION

We have just finished a series of meetings here at the Mission that proved a blessing to our church and were an inspiration in Christian cooperation.

The meetings started with a week-end institute conducted by three members of the Bluffton College faculty. They came here for this institute Saturday afternoon and stayed until Sunday evening. Professor Klassen gave an illustrated lecture on Christian art, Saturday evening. He really has a history of the Mennonite Church in sculpture and carvings and showed these with slides. A very inspiring service. Sunday morning Rev. Shelly spoke on "The Christian Armor," both the offensive and the defensive. A very challenging sermon. The three members of the group then each took one department of the Sunday School. In the afternoon Miss Ramseyer spoke on the relief work of the Mennonite Church. Our people of the church here were greatly blessed with the services and had a good opportunity to get better acquainted with Bluffton College.

Following this week-end institute we had a week of meetings conducted by Rev. Plenert of Philadelphia, member of the Home Mission Board. Here too we felt the Spirit of God moving. Rev. Plenert brought us strengthening messages. Students of the Mennonite Seminary helped in these meetings. Mr. Willard Wiebe led the singing for the week. A men's quartet brought some special music and a number of the students led in devotions. Cooperation was also given by several members of the C.P.S. Unit, among them Albert Buckwalter, Virgil Flickinger, Arnold Claassen. Rev. Marvin Dirks brought special music on one night.

We feel most grateful to all who took part, thus bringing together into one effort, the following: Bluffton College, The Seminary, The C.P.S. Unit, several missionaries and our own Church people here: also the Home Mission Board. All seemed to be of one mind in Christ Jesus. The Girls' Choir of our church and the Youth Chorus also took part in the service. The *Mennonite Hymnary* was used for the song services, and the leader Mr. Wiebe made us more appreciative of this splendid collection of hymns.

Rev. Plenert, coming from a city church, was well adapted to our needs.

We wish herewith to express our thanks to God for His blessing and to all those who cooperated in this effort. We all have become better acquainted.—John T. Neufeld, Mennonite Bible Mission, 4221 South Rockwell, Chicago 32.

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"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
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Crusaders Dedicate Year's Work At Missionary Service

Crusaders Missionary Sunday, November 18, 1945, was a day long to be remembered in the Stirling Avenue Mennonite Church! It provided a great climax to the Missionary Convention extending throughout the week. Miss Martha Burkhalter, missionary to Jangjir, India brought challenging messages to large congregations.

The special feature of the day was the dedication of the proceeds of the Stirling Crusader summer relief and missionary projects. The dedication service was held in the afternoon at 2:45 o'clock when the children and young people presented the results of their labors for dedication. In spite of a rather difficult year on account of weather conditions, the results were good. The final figures were as follows:

I. Individual Projects.

A. Busy Bees. This consisted of all sorts of odd jobs; such as giving part of allowances, carrying papers, running errands, minding babies, clerking in stores part time, etc. Twenty-nine Crusaders contributed \$109.75.

B. Gardeners. Fifteen had various types of vegetable and flower gardens, proceeds amounting to \$38.75.

C. Livestock. Five boys raised a calf and a number of pigs. Their efforts brought in \$89.15.

D. Poultry. Good poultry prices enabled five boys to turn in \$91.50 as a result of the chickens they raised.

II. Group Project.

Approximately 35 young people cooperatively took care of an acre of potatoes and one-third acre of mixed vegetables. Groups cut the potatoes, weeded and hoed them, and then picked, sorted, bagged and sold the spuds. At the conclusion of the "work parties" a worship and social time was enjoyed.

The total realized in this effort was \$255.88.

The total of the Crusader Projects was \$635.03 This was presented in a special ceremony. The chairman, Mr. Earle S. Snyder, chairman of the Missionary Committee of the Church, called each leader who in turn read the names in the group and presented the total proceeds. The total was then presented to the pastor for dedication. One half was designated for the "flour project" of the Mennonite

Central Committee. The other half was dedicated to be used to help build the new Bible Training Institute at Jangjir, India.

During the ceremony a large banner was displayed.

STIRLING CRUSADERS
1945

WE SERVE BY SHARING

Mr. C. J. Rempel, Chairman of the Canadian M.C.C., in responding for his organization referred to the great needs existing in Europe. He outlined some plans of the M.C.C. to alleviate as much suffering as possible, and thanked the Crusaders for their gift.

Miss Martha Burkhalter spoke in behalf of the Bible Training Institute, expressing her appreciation of the interest of her children and young people in the school. She outlined very graphically the possibilities of the school.

Other offerings during the day increased the amount for the Bible Training Institute to \$550.00.

Crusader Worship Service

A group of young people took charge of the first part of the evening service which was in the form of a pictorial-musical service. In addition to reproductions of famous paintings, specially made slides of local groups and crusaders projects were featured. The service opened with the singing of the theme hymn and chorus: "Jesus Saves," and "We Will Give, and Pray." Thorwalsen's Christ was then shown while a vocal solo "Jesus, Wonderful Name" was heard. During the showing of "The Open Bible" the Scripture Lesson was read. Illustrated hymn slides "From Greenlands Icy Mountains" were used for the singing of that hymn.

To illustrate the truth that Christian Missions is the business of everyone, pictures of children, young people and older people of the church were shown. A reproduction of an Indian Congregation in the Central Provinces served to present the challenge. Slides showing Crusaders and projects were next shown. A Girl's octette sang "To The Regions Beyond" as this part of the service came to a close.

By Andrew Shelly

EVENTS AROUND US

1350 CALORIES FOR GERMANY

Reports from the U.S. Occupation Zone of Germany state that German citizens will receive a diet of 1350 calories this winter. This is below the lowest diet received by the C.O.s last summer who participated in the starvation experiment. Scientists who administered this guinea pig experiment state that distinct psychologic effects resulted from the experiment. The starved C.O.s lost all interest and concern for others and were driven only by the passion for food. Doubtless, this will be Germany this winter. A partial reason for their starvation this winter is punishment being administered by the victorious nations, it is alleged. From such conditions permanent peace is to come!

BICYCLES FOR EUROPE

Transportation for relief workers in Europe is extremely difficult. In certain areas, no public transportation is available. Bicycles are even precious and scarce. There is a move afoot that relief workers be sent bicycles by youth in our churches so that they can do their vital work.

YOUTH IN EUROPE

Pastor Traar of Austria, head of the Evangelical church's youth program, said that wartime suffering and the shallowness of Nazi teaching had combined to create a positive attitude toward the church work on the part of Austrian youth.

Doubtless the trials of Europe these days will bring forth the true saints. In the face of trial and tribulation your true nature shows forth. Out of the blackness that is Europe, we trust God will bring forth beacon lights of faith. We pray for those Austrian youth.

CHALLENGE OF MISSIONS

Dr. Frank Laubach, noted missionary and linguist who is responsible for making millions literate in Asia, South America and Africa, stated that America is the most hated of nations. Why? Because of her great wealth and power. In the filth, poverty, and disease of the backward nations, some of the natives know of our wealth and their poverty, our power and their weakness.

Dr. Laubach stated that in India, natives were asked to list the most loved white men they knew in India. In the first one hundred listed not a single statesman, or businessman appeared. The first one hundred most loved white men were missionaries. They were loved because they came to share and to help, not to dominate or exploit. Christ came to serve and when we go forth to serve in a like spirit, we are received gladly and joyfully.

"We have learned to fly through the air like birds, and to swim under the sea like fish (in a submarine). All that remains is to learn to walk the earth like men."—Halford Luccock, in *The Chaplain*

Two Evangelistic Youth Movements

Two modern evangelistic movements have become very prominent and demand one's attention. One is the child evangelism campaign. Thousands of children as a result of this movement have accepted Christ as Saviour. We do not doubt the possibility of child conversion and we rejoice in whatever good is being accomplished. There is some evidence, however, that the once-in-grace-always-in-grace philosophy is implicit in the movement. If these children once accept Christ, it is held, they will always be Christians. There is accordingly little emphasis on the proper teaching program to follow up the evangelization.

The other movement which is rising to enormous proportions is the Youth for Christ campaign with its center in Chicago but operating also in many other large cities. On Memorial Day of 1945 more than 50,000 persons, mostly young people, attended a rally of this movement in the stadium of Soldier Field in Chicago. Thousands of young people are accepting Christ. Again we rejoice in whatever good this movement is accomplishing. Youth is the time for decision and we trust that many of these young people have really accepted Christ and that they will live truly Christian lives. But again one has some mental reserves. According to one observer repentance is not mentioned in these meetings. The thing of sole importance is "to give your heart to Christ." There is little attention given to the subsequent and necessary growth in grace and Christian living. Another thing that causes misgivings is the way in which patriotism, particularly support of the country's military program, is linked up with the evangelistic appeal. War bonds are sold during meetings and people in military service are singled out for special honor. One newspaper writer called the Chicago meeting a "smooth blend of religion and patriotism." But the movement does show that young people are hungry for things that belong to the spirit and are ready to respond to a leadership which appeals to them.—*Gospel Herald*

Eleven Hundred Experiments

It is said that the great inventor Edison performed about 1,100 separate experiments before he found the exact material to use in his incandescent lamps. A friend, congratulating him on his success at last, remarked, "But think of all the time you wasted in those 1,100 other experiments!" "No," said the inventor candidly, "for I learned then 1,100 ways not to proceed!" No apparent failure is ever wasted—we can learn a worth-while lesson from every experience, whether "successful" or not in the conventional sense. It might be added, too, that if the inventor had not had the patience and teachability evidenced in the 1,100 "unsuccessful" experiments, he might never have hit upon the one "successful" one, leading to the great invention of the incandescent bulb. No matter how you look at it, the 1,100 experiments were by no means wasted time.

—*Church Advocate.*

Differences Between Argument And Discussion

By Munro

Arguments and discussions are often confused. They are not the same...in fact they work quite differently. But it is so easy for discussion to lapse into argument that the confusion between them readily occurs.

Argument and discussion have this much in common: both are forms of conversation. Both arise out of differences of opinion about an issue which is of such vital importance to participants that they

have feelings about it. Both are prompted by the belief that opinion can be changed through conversation.

Argument is divisive, negative, competitive, often destructive, and usually fruitless. Discussion is unifying, positive, cooperative, constructive, creative and usually fruitful in discovering larger truth and unifying group thinking.

PURPOSE

My purpose is, in

Argument

To prove the correctness of my opinion or position

To discredit opposing opinions or positions and silence opponents.

To win over those who are neutral or uncertain.

To come out with my opinion or position accepted by the group.

Discussion

To get others clearly to understand my opinion or position.

To seek out and to understand opposing opinions or positions in order to use their contribution toward the search for truth.

To get the frank, objective judgment of those who are neutral or uncertain.

To come out with a group opinion or position, cooperatively achieved and based on broader experience and wider judgment than any individual opinion with which the discussion started.

ATTITUDES

My attitude toward my own opinion is, in

Argument

Certainty that it is the right position and the only right one.

Cocksurenness or dogmatism is expressing it.

The position that everyone else should accept.

To defend it against all critics.

To change it is to compromise.

Discussion

Conviction that it is the best I have been able to achieve so far, and I'll hold it until I can improve it.

Humility and reverence in expressing it.

A position which others should understand and consider as possibly modifying their own.

Less concern to defend it than to understand and profit by criticisms of it.

My attitude toward the differing opinion of others is, in

Argument

To refute and discredit them.

To insist upon my own definition of the opposing opinion.

To magnify the contrast between opposing views.

To use their weak points to strengthen my position by contrast.

To oppose them as endangering or misleading to group opinion.

Discussion

To understand and evaluate them.

To insist upon a definition of all opinions or views in terms satisfactory to the respective advocates of such views.

To search for common ground in apparently opposing views.

To use their strong points to improve my position by modifying it to take account of them.

To appropriate what is valid in them as a source of group opinion.

My attitude toward other persons is, in

Argument

To regard persons as means to be used in winning my points.

To appreciate and rate highly those who agree with me.

To suspect either the intelligence or sincerity of those who disagree with me.

To concentrate attention on the contest between opponents, leaving neutrals inactive.

To appeal to the prejudices of those who are neutral or uncertain in the hope of enlisting their feelings if not their reason in support of my position.

Discussion

To regard all persons as ends to be served by a clearer understanding and application of truth by all concerned.

To evaluate carefully the competence of those who agree with me.

To respect the initiative and originality of those who disagree with me and try to put myself in their place, at the same time seeking a fair evaluation of their competence.

To draw into the conversation all views especially alternatives to or modifications of the most sharply opposed views.

To keep feelings, both my own and those of others, thoroughly subordinate to reason; to avoid supporting faculty reasoning by appeal to prejudice or emotion.

My attitude toward facts is, in

Argument

Use of facts as instruments of debate.

To overlook or discount facts which militate against my opinion.

When there is doubt about facts which are relevant to the issue, to continue arguing that facts favorable to my opinion must be the true facts.

Low interest and some feeling of insecurity in a search for new facts.

When new facts are introduced to suspect them until their bearing on my position is evident then to trust them accordingly.

Discussion

Reference for facts as guides to truth.

To give special attention to facts which my opinion has not taken into account.

When there is doubt about facts which are relevant to the issue, to shift at once from discussion into a cooperative search for the relevant facts. To insist that a question of fact must be settled by investigation, never by debate.

High interest in and hope of reaching a stronger, truer position as a result of search for new fact.

When new facts are introduced, evaluate them objectively and take them fully into account in modified opinions or positions.

My attitude toward the "larger-truth" is, in

Argument

I already have it.

Other sincere, intelligent, and well-informed people have it.

It is my duty to proclaim and advocate it.

Discussion

My opinion is a part of it, but all human opinion is a mixture of truth and error.

Sincere and intelligent people are continually discovering new aspects of the larger truth which is progressively correcting errors and filling gaps in our thinking.

It is my duty to share with others in the further search for it and to appropriate the results of our cooperative effort.

When opponents become more concerned with combating or discrediting one another than with understanding one another, argument has set in.

Here is a plan which has been used successfully when argument threatens to divide the group:

Ask a leading proponent of one position (A) to state clearly and carefully the opposing position (that of B). He must state it in terms which B

approves, so that B admits A has given a clear and fair statement of B's position. It will usually be apparent by this time that much of the argument was over wrong or ambiguous definitions. With these cleared up, the real issue will be apparent and a discussion of it can then proceed with new data, variant or modifying opinions, and alternative positions carefully considered.

RELIEF

Clothing Shipment Arrives in Holland

A cable from Peter Dyck in Amsterdam, dated November 26, brings the information that a twenty-seven-ton shipment of relief clothing with two tons of soap has arrived at a Holland port. Brother Dyck asks for the future contribution of "shoes of all sizes, including men's."

This is the first shipment of clothing sent from Mennonite centers to reach Holland. Three additional shipments of clothing and shoes from both United States and Canada are enroute.

Relief Activity in Holland

Writing from Amsterdam on November 1, Peter Dyck tells about the work in Holland. "Mennonites in Fredeshiem" is a reference to the group of Russian Mennonite refugees in Holland who have been provided for by the relief workers and the Mennonites of Holland.

"To date we have received three shipments of food: 36 cases of home-processed food, 15 cases of tomato puree, and about two tons of soap. This has, of course, all been distributed a long time ago. The tools bought in England are a great help here and at the moment the Mennonites at Fredeshiem, under the leadership of Elma Esau, who is also giving them lessons in English, are sewing the 1,000 yards of linen which was brought from England, into sheets and other useful garments. I am glad we have a sewing machine and material for them and when I return from England again I intend to bring much more of this material with me: As you know the number of refugees has come up from thirty-three to thirty-nine. Ds. Hylkema has procured a large house near Utrecht which will be more useful in the event more such Mennonites come to Holland."

Response to Food Program in Canada

The announcement in Canada of the setting up of collection centers to receive food for relief had the result of overcrowding all the warehouses except the one at Yarrow, British Columbia. At Kitchener the center was so overtaxed that it was necessary to ask that deliveries be held off. The centers at Winnipeg in Manitoba and at Saskatoon in Saskatchewan found that their quarters were inadequate. At Saskatoon, seventeen workers are kept busy at regular intervals and in Yarrow fifteen people find plenty to do in preparing the donations for overseas shipment.

Flour and Wheat Contributions

Two carloads of flour have been loaded on ships at Baltimore and are now on the way to Holland. Twenty-eight carloads of flour and wheat are moving or in transit to eastern ports for shipment to Holland and France. An additional thirty carloads are in prospect. The first carload of flour for France is due to leave from Houston, Texas, December 18. These figures, however, do not include the twenty to twenty-five carloads which are being gathered in Canada. This amount is the quota which

Canada is permitted to ship through Mennonite relief channels at the present time.

Shipment of Foodstuffs

In addition to the carloads of wheat now moving to eastern ports, quantities of foodstuffs have been processed and sent to New York for overseas shipment. Included in these shipments are 300 cases or 6,000 quarts of canned chicken from Lancaster County, Pa.; two carloads of navy beans from Bayport, Michigan; 100 cases or 1,200 quarts of tomato puree from Smoketown, Pa.; and a carload of raisins from the Reedley, California, community. The chicken and the raisins have been consigned to Holland, the tomato puree to France, and one carload of beans each to Holland and France.

Meats and Fats Now Ration Free

Since the announcement of the end of meat rationing in the United States, requests for ration points on meat and fat donations for relief will no longer be necessary. All requests now on file in the Akro office will be considered null and void.

India Worker Receives Assignment to Purchase Equipment

R. C. Kauffman, one of the eight Mennonite relief workers in India at the present time, has been giving his services in an executive capacity to the Bengal Christian Council Relief Committee. In this office he was recently asked to proceed to New Delhi, where the American Army has a large supply depot, to negotiate for the possible purchase of equipment for relief and missionary organizations in Bengal. Brother Kauffman was given a period of six weeks to carry out this assignment.

Relief Briefs

A contribution of \$160 for war sufferers' relief has been received from a C.P.S. quartet at Howard, R. I., who have been rendering programs of vocal music.

The Church Committee on Overseas Relief and Reconstruction announces that the 6,208 Christmas packages, donated by Mennonites and Brethren in Christ, have reached New York in good condition and will be sent to Europe in the next few days.

C. P. S.

Additional Camp and Unit to Close

Besides the camp at Huson, Montana, base camp No. 67, Downey, Idaho, and special project, No. 127, American Fork, Utah, will also close. The camp at Downey will be discontinued December 15. The work project, which consisted of dam construction, has been completed and no further work has been planned. The unit at American Fork, in connection with the Utah State Training School, will also close on December 15. The closing of this project is related to the influx of a considerable amount of local labor and the release of a considerable number of the C.P.S. personnel.

B.S.C. to Continue Administration

As has been announced before, the American Friends Service Committee has officially decided

to withdraw from the administration of C.P.S. on March 2, 1946—six months after V-J Day, the time when they feel their agreement with Selective Service ends. Recently, the Brethern Service Committee considered a similar proposal but decided to continue sponsorship. The Committee said: "While we had hoped that C.P.S. would be discontinued by March 2, 1946, and indeed recommend such to the government, we will continue our participation in C.P.S. for the sake of the men yet to be inducted and for the men now in our camps who desire to continue under church administration."

Another Special Project to Open

Another special project on the West Coast has been approved to receive a Mennonite C.P.S. unit. This proposed unit of forty men will be in connection with the U.S. Veterans Hospital for mental patients at Roseburg, Oregon.

C.P.S. Briefs

A poll among C.P.S. men in Mennonite camps is being taken by the Education Office in the C.P.S. Section at Akron to determine the favorite Bible chapters of C.P.S. men. This idea was suggested by a Mennonite minister as a parallel to the poll taken by the American Bible Society in the armed forces.

Twenty-five men at the Greystone Park, N.J. unit have volunteered their services as attendants on cattle boats upon completion of their C.P.S. service.

Peace Section Notes

Peacetime Conscription

Shortly after President Truman made a speech advocating a system of peacetime military training, the House Military Affairs Committee began hearings preparatory to action in legislation which would include the President's proposals. Testimony in favor of conscription was given during the month of November. Groups and individuals who are not in favor of such a program may give their testimony December 3 to 15. The tentative date for testimony from a delegation representing Mennonite and Brethren in Christ concerns is December 3. At this time when our nation is faced with a grave decision, Christians will do well to pray for Divine guidance and wisdom.

FINALLY CONTACT CHINA MISSIONARIES

(Continued from page 2)

2. The other alternative is:

(1) In case of it being impossible to go into the interior and in case it gets too dangerous to stay on in Peking and consul prefers us going home and passage can be secured—we will plan to come home.

We say "Hitherto the Lord hath helped us" and "Henceforth" our lives are in His hands to guide and keep us. What have we to fear?

Mrs. Louise Schrag of Tsoachowfu, Sung. (China Mennonite Mission) is with us here. Hopes to travel with us.

This will reach you in plenty of time for Christmas and we take this opportunity to send *Hearty Wishes*

for a most Blessed Christmas Season and an Abundant New Year to all our Conference, Churches, Supporters, Families, Friends!!!

A Chinese pastor recently explained that 'abundant' means 'sufficient for our use' and we add: with God there is enough *and to spare*. We are both very well and happy in the Lord. We are meeting many old friends and making many new acquaintances among missionary and Chinese groups. We attend church services in both English and Chinese, have classes in Bible study, and meet for prayer often. Here in the language school (which seems like our old home to us) we help with sewing of sheets, linens, and other work as the need presents. We do our own laundry and cleaning, but our *rooms, board and light and heat* are included in the above mentioned \$.50 a day.

We will be glad when mails can come freely and will look for messages from all our friends and dear ones. The Lord bless us all! In His service,

Elisabeth D. Goertz

WHEN THE BOYS COME HOME

(Continued from page 4)

mutual respect and honor, regardless of how we may differ in our innermost convictions.

This does not mean that we must sacrifice our convictions, or that we must compromise in any way with our own conscience. But it does mean that we grant to the other person the same rights we claim for ourselves, namely the freedom of the conscience and the right to believe as God has enlightened him by His Spirit and His Holy Word.

III

My final plea is that we now all cooperate in an endeavor to make the Church and all its activities minister to the spiritual needs of the returning boys. Happy is the church that has commanded the respect of the boys in these terrible years when they were away from home. I do not suppose that there is any church that feels that it has fully met its obligation to her absent boys. But I believe that most of them have tried to do all they could to keep in touch with the boys by correspondence of some sort or another and by various ministrations of love and regard. It is our hope and prayer that these things may have been enough to persuade them of our good faith and our deep concern for their physical and spiritual well-being.

And now as these boys come home another door of opportunity stands open to us. Above all other things, it is the business of the church to minister first of all to the spiritual needs of her members, and incidentally to the economic and social needs. Fortunate is that church which shall enjoy the confidence of her returning boys that they may turn to her to seek counsel in the difficult problems of a re-adjustment to a normal, civilian mode of life. May the Church meet this need in a spirit of good-will, respect, mutual esteem and dynamic helpfulness.

THE RETURNING CPS MAN

(Continued from page 5)

More and more CPS men are saying that they will never again be satisfied with living for money, but that they want to put their stakes on something higher and more enduring, something which will bring more real satisfaction and happiness in life. For this the church too should be prepared, so that she will go with the men and support them, and where necessary provide opportunities for just such work. If she does not, she may lose some of her best men. Already existing Mennonite institutions, such as our colleges, mission boards and the Mennonite Central Committee, should be fully awake to any such desires that may exist, and wherever possible make full use of them. We may need additional institutions, both to round out our Christian witness and to make full use of this aroused interest in Christian service. Additional hospitals including a mental institution, and perhaps mutual aid organizations may be needed.

Yes, the CPS man is coming back. He has days and weeks and months of adjustment ahead, getting used once again to normal life and to finding his place in it. By working hand in hand, he and his church can make the past four years a useful training and refining period which will bear much fruit.

COLLEGE AND SEMINARY NEWS

BLUFFTON COLLEGE

Dr. Frank Clippinger, coordinator for the North Central Association study, was a campus visitor on November 30, giving help in the study in progress on the Bluffton College campus, "God, the integrating force in the students' curriculum." He spoke in chapel, met with administrators and faculty committees, had a conference with the entire faculty, and spoke at a faculty dinner on modern trends in college education. Dr. Clippinger is Professor of English and Dean of Men at Drury College, Springfield, Missouri. The regular faculty club meeting was held in the Lincoln Hall lobby December 3. The program consisted of a Christmas play and carols. Rev. Paul Shelly spent several days in educational counseling work in the Ypsilanti and Kalamazoo, Michigan, CPS units. *The Messiah* will be given on the evening of December 16 in the high school gymnasium.

BETHEL COLLEGE

Colleges from Kansas and surrounding states participated in the first practice debate tournament of the Great Plains Region at Bethel on December 8, using the question of "Free Trade." The local debate class, under the supervision of Dr. Gingerich, entered two teams: David Habbegger and James Wheeler, and Joan Fletcher and Katherine Launhart. The same eligibility rules in representing Bethel College apply to all departments. Mr. David H. Suderman, recently discharged as a regional CPS director, has returned to the music department, on a part-time

basis while completing his doctor's dissertation for George Peabody Teachers College. Widick Schroeder, (Newton) Graymaroon photographer, has been busy throughout the week taking individual and organizational pictures for the college annual. Elvera Voth (Walton) heads the yearbook staff of eighteen members, assisted by Elaine Siebert (Larned) and Ruth Smith (Pawnee Rock).

JOTTINGS

—**Upper Milford Church, Zionsville, Pa.**, After an absence of three weeks, during which time he spoke at Freeman, South Dakota, and Busby, Montana, Rev. H. G. Nyce has again returned. He preached the Thanksgiving sermon, November 25.—Mrs. James Miller Jr., Corr.

—**First Church, Bluffton, Ohio:** Dr. McClure of Ada University spoke to the Sunday School workers November 19. A social hour followed. The Brotherhood had a pheasant supper November 28. The speaker was Paul Rhodeheffer, who recently returned from accompanying a heifer shipment to Europe.—Corr.

—**Inola, Oklahoma:** Rev. Kuhlman from Grace Bible Institute and Vice President of the "Go-Ye Mission" served as special speaker for the dedication of two mission homes on Thanksgiving Day.

—**Proof** by actual official correspondence of who really introduced Turkey Winter Wheat—about which there has been so much controversy—will be presented in one of the early issues of the new, illustrated periodical—**Mennonite Life**.

—**The Apostolic Mennonite Church, Trenton, Ohio**, held its thank offering services on November 18. The Missionary Society sponsored them. Rev Paul E. Whitmer, Miss Edna Ramseyer, and Miss Aganetha Fast were the guest speakers. The entire offering of \$311.25 was given for European relief. A collection of clothing for relief was also made.—Lydia A. Augspurger, Corr.

—**The Universal Week of Prayer booklets** can be ordered for four cents a copy from: The Department of Evangelism, 297 Fourth Avenue, New York 10, N.Y.

—**Saron Church, Orienta, Oklahoma:** On December 2nd Miss Martha Burkhalter presented the need of a Bible school for the mission field in India. She gave a message and showed pictures.—John J. Voth, Corr.

—**Hillsboro, Kansas, November 29:** "The response to the appeal for flour for relief has been most gratifying," says Rev. J. M. Regier. Nine carloads of flour are now assured. Almost daily donations either in wheat or in money are still coming in. Two carloads were sent off to Holland last week and two more will be shipped out this week. Next week another carload can leave. That will exhaust the supply of sacks ordered at first. There will be a short delay before the other four cars will be sent out— or will it be the other FIVE? The campaign has officially closed, but as long as do-

nations keep coming in, the Milling company agrees that we shall continue to accept them. We may even get to round out a full ten carloads.—"Hillsboro Journal"

—The Mennonite Central Committee has secured a warehouse in Lehigh, next door to the I. G. A. Grocery Store. All processed foods for C.P.S. and Relief should be brought to this place immediately. This is for the Kanssas and Oklahoma churches. (This item is from an exchange paper. If you have any questions about this item, write to Rev. B. H. Janzen, Lehigh, Kansas.)

—If you have friends or relatives whom you wish to become acquainted with our papers (Bundesbote or Mennonite) why not subscribe for them and make them a Christmas present?—Bulletin, Menno Church, Lind, Washington.

—D. W. Bittinger, former missionary to Africa and at present editor of the Gospel Messenger, is to speak on missions at the Bethel College Bible Week to be held the week of March 17. Rev. J. N. Smucker, President of the General Conference, will also speak.

—Dear Pastor, are you encouraging the church paper correspondent in your church to send in short, prompt news reports? Such reports are preferred to the church bulletins, for however good the bulletins may be for news, they are limited by the local factor. News especially written for the church paper is preferred.

—Zion Church, Souderton, Pa., worked out a letter of protest to peacetime conscription and then solicited signatures during a week of special meetings. Copies were sent to the two Pennsylvania senators, to the representative, to Andrew May, and to the President. Furthermore, all fifteen members of the church council signed another letter of protest and mailed it to all the congressmen, etc.

—First Church, Beatrice, Nebraska: The "Hogs for Relief" offering November 11th amounted to over \$1,000. Over 1000 quarts of meat have been canned.

—Men of the Fort Collins, Colorado, C.P.S. camp recently sent \$176.81 to the M.C.C. The money was

Mrs. Franz Albrecht

Rural Route 1

Beatrice

Nebraska

C-7

given during October and November and is to be used for rebuilding churches in Holland, for the refuges in Denmark, for China relief, and for feeding the hungry in Holland.

—First Church, Nappanee, Indiana, recently used its new projector to show pictures of Africa. Elva Schrock spoke.

—Zion Church, Elbing, Kansas: Workers from the Newton M.C.C. Clothing Center visited us Sunday, November 25. A fellowship meal and social hour followed the morning service.

—Rev. and Mr. C. E. Krehbiel returned to their home in North Newton on November 29. Dr. Krehbiel taught a course on Mennonite Polity at the Mennonite Biblical Seminary this past quarter.

—Ebenezer Church, Bluffton, Ohio: The church voted Sunday to call Rev. Benjamin Rahn of Enid, Oklahoma, for its future pastor. Rev. H. P. Fast of Orienta, Oklahoma, held a series of evangelistic meetings from November 18 to 29. They were quite well attended and very inspiring. The exterior of the church is being repaired.—Mrs. Neuenschwander, Corr.

—First Church, Aberleem, Idaho: The Kings Daughters served the fall festival dinner at which an offering of \$463 was received. Following this, a program was presented in the sanctuary of the church, and the question of taking up an offering for relief was discussed. This offering is to be taken next Sunday and the proceeds used towards purchasing a carload of flour for European relief. Milton Bartel and Henry Wiebe have left for Baltimore, Maryland, from where they will accompany a shipment of milk cows that are being shipped to Europe by the Church of the Brethren. (A recent offering for the Board of Publication amounted to \$100.70.)—J. E. Toevs, Corr.

TO THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE

Greetings:

It is with thanksgiving to God that we wish to report to you of the gratifying progress of the First Mennonite Church of McPherson, Kansas. The church is alive and active. The matter of lodge membership has been cleared away. Plans are underway to provide for their own house of worship. They have collected an admirable sum among themselves towards financing it. They have purchased and paid for a well located and desirable building plot in the eastern part of the city. And they have taken steps towards the securing of building materials. However to be able to bring to completion this undertaking they need the prayerful and financial support of the conference churches.

Convinced of the worthiness of this conference undertaking the Home Missions Committees has adopted the following resolution: "Since the First Mennonite Church of McPherson has satisfactorily solved the problem which heretofore delayed their admittance into the conference, and since there is definite need for this Church to secure its own house of worship now, and since they have done well in the soliciting of funds among themselves for this purpose, we would recommend to the churches of the Western District Conference that when they are approached by said Church they graciously receive the appeal of this church and respond to it as the Spirit shall lead them."

(Signed) W. F. Un^o Chairman; A. E. Funk, Sec-
retary.

The Mennonite

VOLUME LX

NORTH NEWTON, KANSAS. DECEMBER

NUMBER 50

Joy
to
the
World



Joy
to
the
World

The Lord Is Come Let Earth Receive Her King

The Lord is come! But with forty million dead from a second world war and, perhaps, millions more to starve and freeze before spring, it can hardly be claimed that earth has wholeheartedly received her King. Yes, He reigns in a greater or lesser degree in individuals, families, communities, and within nations. But between nations His rule is either largely unknown or despised and rejected.

The prodigal nations have gone their self-willed way of selfishness, war, and vengeance until they have come to a very "dead-end," where, according to an English atomic expert, there exists an atomic gas which used with an atomic bomb can kill every living thing within a radius of one thousand miles. It is now one world or none. Mankind is facing its crisis.

A crisis demands either new life or destruction. The Chinese word for crisis consists of two charac-

ters, one meaning danger and the other opportunity. A great psychologist insists that conversion can only be brought about by a crisis. That is the opportunity part.

Is the crisis great enough or perceived clearly enough to lead to a new way of life among the nations of the earth? Scientists and religious leaders lament the fact that the great masses of people do not seem to be sufficiently aware of the seriousness of the crisis. Furthermore, the Church has not made too clear the opportunity side, the practicability of Christ's reign of "truth and grace."

Will the nations repent to new life or will they destroy each other? The danger is great. The opportunity is great. In the face of great darkness the Christian Church has a chance—nay, a duty—to proclaim the joyous message, "The Lord is come: Let earth receive her King."

Father in the Highest Heaven . . .

Father in the highest heaven,
Open wide our hearts, we pray,
For the gift of Love Incarnate
Sent to us that Christmas day
When the voices of the angels
Dropped the sweetest notes to earth
Telling of the wondrous story
Of Incarnate Love's new birth.
Bedded was He in a manger—
Seedlet small on earth to grow—
Until on the Cross this Stranger
Should bloom forth His love to sow.

Father in the highest heaven,
Hear Thy children when they pray,
Thy great gift of Love Incarnate
Bed within our hearts today;
Stoop in mercy to our weakness—
In our hearts there must be room
To receive Thy full compassion
That would bring redemption soon.
Now, as then, to Thee all knowing,
Lies the earth in sin's deep night—
Reaping bountiful a harvest
Of its strife in hate and might.

Father in the highest heaven,
Though at last our wars have ceased,
But amid the ruins and ashes—
Have the fires of hate increased?
Where the vanquished stand 'mid wreckage,
Dreaming once again of home,
Grant that neither hate nor malice
Shall go in the walls of stone.
Hear us, lest there be a morrow,
Darker still than all the past;
Send earth Love Divine Incarnate
That our new-born peace may last.

Father in the highest heaven,
What of wanderers far from home
Seeking aimlessly for shelter—
How much longer must they roam?
How much longer must the hungry
Faint and fall along the way
And the wounded ones seek healing
Through the night and through the day?
Father in the highest heaven,
To our hearts in holy birth
Give again Thy Love Incarnate
To spread peace, good-will on earth.

—*Joanna S. Andres*

EDITORIALS

THE REVELATION of God in human life is always very helpful. It was so with Jesus, who showed in and through human life what God was like. We cherish what He said. In this one particular, unique case a man's sublimely divine words were equivalent to what He really was. Being divine He could transform others into a likeness of himself. Had he spoken with the tongues of angels but been an essentially selfish person underneath it all, then He would not have been our Saviour. No wonder then that in this time of giving gifts the most precious one that men can give one another is a Christ-like self. It is not so much what a man says but what he is that really matters. Unmindful of that, the most "spiritual" expressions merit the reproach, "What you are talks so loudly that I can't hear what you say."

After a second world war we are conscious that sin is very real in the world. Something is tragically wrong. Mankind has revealed its fury-of-hell side. Dr. Fritz Kunkel levels the charge that our culture is basically egocentric (selfish). In all of this we would expect Christian people to be a tremendous and convincing power for the victory of good. But not all of the Christian religion leads to the doing of His will upon earth as it is in heaven. Something is wrong with much of Christianity. It has lost its savour. Its big and holy words have become meaningless for many. Why? Dr. Kunkel may shed some light on the answer by suggesting that the religious attitude of people of today is not so much determined by what they hear in church or are taught in Sunday School as by their own selfish behaviour patterns. That is, the content and method of ordinary religious education have little power to change the basic and primary aims and goals of the individual. In fact, religion provides some of the best sheep's clothing for disguising aims and goals that are primarily selfish. Furthermore, to have the holy contents of the gospel imparted by people of marked egocentricity makes many turn away from religion only that much more sharply. What is needed, says Dr. Kunkel, is a conversion experience that will break the power of this sinfulness.

What people are transmits itself to others much more effectively than what they say. This may explain the success or failure of much of Christianity. It is right here, however, that there is great cause for rejoicing. The birth of Jesus Christ set loose in this world a "chain-reaction" which continues to this day. Some may make high and holy words meaningless by their selfishness, but the Light of Christ cannot be

snuffed out regardless of how great the darkness. There are those, and always will be those, who make contact with the Christ and shine as the beautiful lights of Christmas. The clear, pure light of those who have contact with Him, who came to minister rather than to be ministered unto and to give His life a ransom for many, is a great cause for rejoicing. But in back of them lies the appearance of the Light of the World. The darkness is great. But the Light is shining in the darkness. Thank God.

"MENNONITE LIFE" is the much-alive name of a new illustrated periodical, to which many writers from various Mennonite groups are contributing. Seventeen men and women have contributed to the first issue. It brings information about Mennonites in various countries. One reads about Dutch, Canadian, Paraguayan, Russian, German, and American Mennonites. The subjects are varied: C.P.S., literature, (even some delightful low-German masterpieces are included) economic life in a rural community, the devastation of war in Europe, the plight of Mennonite refugees, the pioneer life of the Paraguayan Mennonites, and autobiographical-historical sketches from well-known Mennonites. The pictures enable one to go places and see things. The opening editorial on "Active or Passive Christianity" is suggestive of what the paper may mean to Mennonites everywhere, namely, "aliveness." Out of the interplay of information and views to be expressed in this semi-annual magazine should come a new insight into Mennonitism as it was, as it is, and as it should be. At the price of one dollar it may be welcomed by many as an ideal Christmas present. Subscriptions may be sent to *Mennonite Life*, North Newton, Kansas.

CHRISTMAS can hardly be Christmas without thinking of others. Someone has said something to the effect that "sensitiveness is life." As man becomes conscious of the life that exists in other human beings, he is united to them. What happens to them, then also happens to him. In this day of rapid and far-reaching communication we can extend ourselves into the lives of peoples living across the ocean. May not Christmas this year mean weeping with those who weep?

A Blessed Christmas
To All Readers

Christmas "In the Name of Christ"

By Barbara C. Smucker

The little village that last Christmas had jutted peacefully above the snow with steeples, roof tops, and warm red chimneys was this year flat and dead. Months ago its life had ended with the dropping of a single bomb. A bomber returning from a bigger mission, someone said, had simply emptied his remaining load and hit the little town.

Those who lived moved into caves nearby, for not a single home remained. They shared their scant supplies of rescued clothing, food and fuel and when they sought for more there was no more.

Now winter snows had come again, and only ten were yet alive: among them a young mother, her dying child and a ten-year-old boy.

This night iced winds cut through the jagged rocks around the cave. Sifting snow swept in whirlpools over the hard earth floor. Wrapped in blankets and clasping in her arms a tiny, starving child the mother talked excitedly with the small and huddling youngster near her side.

"Tomorrow, Hans, you must go to the city again. You must find food. We have nothing, nothing left at all . . . Even the old men are weakening and cannot cut the trees for fuel."

She drew her baby tightly to her breast. "The baby, Hans, it mustn't die. Oh God, it mustn't die!" And suddenly she wept again—a dry and weary weeping as though her heart could yield no further sorrow and her eyes no added tears.

The boy was silent, but she talked on.

"You say, Hans, the people are dying in the streets; that they starve in the homes; that the shops have nothing. I believe you. I believe all you say. Still, it is our only hope. Supplies might come from somewhere if its true that war has ended. Troops may have passed through and left something. Please, Hans, please say you will try once more."

"Once more, Lisa, once more," and his tired small head fell against her shoulder. He was asleep.

But for the girl, there was no sleep. She must listen for the breathing of her child. He could die this night, and all she had to give him was water—water from the melted snow. Once he might have looked like Nickoli, but now. The small drawn face, the hungry eyes—none of these were his, her husband's—at least not on the day he left, the day before they shot him.

All night she sat and waited and all night the child miraculously breathed. At dawn she shook the sleeping boy beside her.

"Hans, you must be going now!" she whispered.

He moved as though still sleeping and walked

mechanically from the cave. He didn't even seem to see her.

That day there was nothing left to do. The others like the girl had little strength to move. Only Lisa hoped for the boy's return. For hours she prayed, fervently and beseechingly for strength and food and for the child. Once she fell asleep and woke in terror to touch her son, expecting death. But still he breathed.

The night came early on this day. There was no sun. A slate grey cloud stretched over the sky, cold and filled with wind and snow. Hans could freeze on such a night as this. . .

And then she heard him, crawling through the entrance rocks. She hardly dared to call his name. But he spoke first.

"Lisa, Lisa!"

Was it gladness or despair?

Suddenly he knelt beside her. In both arms were bundles tied with string.

"It's food!" His words were choked and breathless.

"FOOD!" The others in the cave crawled toward the very sound of it. Someone from another corner shook the dying embers of the fire and placed the last remaining log upon them. . .

On this night the baby supped on powdered milk. The others felt the nourishment of chocolate. And Hans, his small hands, cupped beneath a radiant face, told his story.

He had found a relief organization just arrived . . . Long rows of people waiting at the door for food and clothes and council . . . His turn had come and *they* had given him the bundles. Tomorrow someone would visit in their cave and bring them help. . .

Over and over in her hand Lisa turned the tiny tag sown neatly in the folds of a newly knitted sweater. It, too, had been inside the bundle. "IN THE NAME OF CHRIST," it read.

"And Lisa," Hans' excited voice went on, "tonight is Christmas Eve. They told me at the Center."

Late, late that night, when the crumbling embers of the heatless fire were small and dim, Lisa sang her child a lullaby:

"Silent night, holy night
All is calm, all is bright
Round yon virgin mother and child
Holy infant so tender and mild
Sleep in heavenly peace,
Sleep in heavenly peace."

"No Room for Jesus"

By Ellis Graber

The accounts of the birth of Jesus as given to the world in the gospels according to St. Matthew and St. Luke are among the best known stories in the world. We read and sing and tell them over and over again each Christmas till we are thoroughly familiar with the Shepherds, the Wise Men, the Star and the Manger.

We recall that Joseph and Mary journeyed from Nazareth south to Bethlehem as did many others. But being among the late-comers they had to hear the phrase, "no room in the inn." Of course, there would have been room had the occupants known who Joseph and Mary were, and that Jesus was to be born. Had someone known that the Saviour of the world was to come that night he would have said, "Here, you may have my room. I'll find a room the stable or some other place." But as it was no one knew and so the Christ child was born in a stable because there was "no room in the inn."

Although the phrase is nearly two thousand years old there is something about it that sounds strangely modern. Thinking Christians during this Christmas season of 1945 have a feeling that even today there is in all too many instances "no room for Jesus."

No Room in Business—

There is during the Christmas season a keen eye for business. That is what the inn keeper had on the occasion of our Saviour's birth. The time of a great influx of people was a good time to make money. Why not choose customers carefully and cash in on some easy money? Why take in a poor carpenter and his wife? After all what has securing a room for a poor couple from the little town of Nazareth to do with religion?

Just the other day, in this very Christmas season, a financially successful business man said, "Oh, I know there are Christian principles that *should* be followed but there are also business principles that I *must* observe if I am to succeed." The words may at first sound harmless but the context definitely revealed that unconsciously he was admitting that as far as he was concerned business comes first. In his mind religion and business do not mix. He was thinking of religion *and* business instead of religion *in* business. Business comes first and if there is

something left for Christ, good and well, but if not—well, business is business. "No room for Jesus."

No Room in the Home—

Have you ever really observed how we commemorate our Saviour's birth? We recall that first Christmas—

"Silent night, Holy Night,
All is calm, all is bright."

"O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by."

"—How silently, how silently the
wondrous gift is given."

Contrast that with the hurry and the hustle, the noise and the confusion, the strenuous ordeal which characterizes the Christmas of 1945.

What does Christmas mean in our home? Long before the 25th the shopping list must be prepared, being sure not to neglect any who remembered us with gifts last year. The Christmas savings are withdrawn and the task of Christmas shopping begins. A Christmas tree must be secured and decorations must be put up. Then there is the Christmas dinner—whom to invite? What to serve? Christmas day arrives. There is the exchange of gifts, there is visiting, reminiscing and it just wouldn't be like Christmas without that feeling of being uncomfortably over-fed. There are parties and programs; there is a rush from one engagement to another until at the close of the holiday season we find ourselves tired, fatigued and in need of physical and mental rest. It is then as we pause to draw a deep breath and as we reflect back upon the true meaning of the Christmas just passed that we again feel we have somehow missed something great and vital—some great spiritual blessing which was there for us to claim but which we in our haste failed to receive. Our "inn" had been so full that unconsciously and without intending to do so we turned aside that which was holy, sent Him on to find another place, probably a lowly, quiet, humble environment where things were somewhat less crowded, and where He could find an appreciative reception.

Is not our home the place where Christ is to be born anew each Christmas? Why not have a family

worship service and in quiet reverence have the Christmas story read from the Bible, prayer offered, and poems and carols given? Why not make it a time for rededication to the Christ of Bethlehem who came to bring peace among men of good will? Right now is the time to have the light shine over our home as it did over the manger!

One of the most striking things about the innkeeper is that he turned away the Christ from his own inn without knowing it. From the gospel account we gather that a short business-like answer was all that was necessary. There simply was no room. And so, unaware that the birth of a child could make his inn famous for all time he rejected the Saviour of men.

By and large it would seem that that is the very thing that is happening today, not only in the home and in business but in every web of life. In a land of commercialized Christmas persons are so involved in movies, clubs, associations, parties, socials, athletics, dramatics, societies and other organizations apart from the church that it would appear such activities are the very foundation of society. Throughout the year they have all too often been of primary importance, and during the Christmas season they become representative of the Christmas mood.

Where is the voice of the Church? Have we no room for Christ? Are we going to sit idly by while Christ is removed from Christmas? Have we no voice concerning the proper observance of our Saviour's birth? Just where are the long periods of solitude with God, the assured calmness, and the broad vistas of quietness in holy communion with God that give us the peace that passeth all understanding?

This Christmas there are millions of men, women and children in war torn areas who in stark reality have "no room." They have little or perhaps no food or clothing. Due to our sins of omission and commission they are so suffering. Above the din and confusion of the world as it strives to right itself we hear the voice of Him who was a babe in the manger.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Yes, this very Christmas we will either have room or "no room" for Jesus. We must ask ourselves—do we show that kindness and patience, that gentleness and courage, that strength and honesty which are such vital parts of Him? And have shared with others by giving ourselves that others may have the abundant gospel?

There are a surprising number of Christians who during the past year and even now in this season are clothing the naked and feeding the hungry. Many are not showering gifts upon one another. Some are not having a Christmas tree. Why? Said a consecrated Christian the other day, "How can we commemorate our Saviour's birth with tree and tinsel,

with luxuries and delicacies when others have not the necessities of life?"

There are still those who make "room for Jesus." Pray God that we may be numbered among those who take seriously the words of that Christmas hymn—

"Oh, come to my heart, Lord Jesus,
There is room in my heart for Thee."

IN MEMORIAM

JOSEPH A. SCHROCK was born August 25, 1857, and died October 31, 1945. He was united in marriage with Lina Augspurger February 19, 1884. Of four sons born, two survive. They are Homer and Merlin of Middletown, Ohio. He is mourned by his widow, two sons, seven grand children and seven great grandchildren.

MRS. JACOB KLASSEN, daughter of Peter P. and Anna Ewert Harms, was born November 25, 1868, in Michalin, Russia, and died October 6, 1945. In 1888 she became a member of the Gnadensburg Church, Whitewater, Kansas. She and Jacob Klassen were married in 1894. In 1937 he preceded her in death. She is mourned by four sons: Frederick, Ruben, and Nathan, Whitewater; and Rudolph, Larned; and three daughters: Mrs. Alfred Harms, Whitewater, and Hilda and Edna of the home.

ANNA DECKERT (nee Schmidt), who died at the age of ninety, was born December 28, 1854, in Russia. In 1874 she and her husband migrated to South Dakota. After the death of her first husband she married David Deckert and lived with him until his death in 1888. In 1904 she, with two children from the first marriage and William from the second, moved to North Dakota. She is now mourned by William Deckert, the only surviving child. The funeral was held in Zion Church, Arena, South Dakota.

JACOB I. ENSZ, son of Isaac Ensz, was born January 5, 1879, at Marion Junction, South Dakota. In 1898 he became a member of the Bethesda Church. In 1899 he married Aganetha Schmidt, with whom he lived for forty-five years. The end came September 11, 1945, in a hospital in Vancouver, British Columbia. The body was sent to Neidpath, Saskatchewan, where his home had been. Three sons and seven daughters mourn his passing.

GEORGE P. EITZEN, fifty-four, banker at Mountain Lake, Minnesota, died suddenly November 27 while at work. The death was attributed to heart attack. A member of the Bethel Church, Mr. Eitzen had served on many committees and had played a prominent part in the building of the new church. He is survived by his wife, Cpl. LeRoy Eitzen in Kentucky, and Allen a senior in high school. Also surviving him are six brothers and four sisters.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Our China Mission Field

by S. F. Pannabecker

Recently I have received two letters that give some information regarding our China mission field, and I know you will all be interested. Mr. Liu Chung-an, the brother of James Liu who was in America, has written me what he has heard from home. Liu Chung-an is in school in Szechuen, at Chengtu, so we can correspond quite freely. One of our girls, Wang Shu-ying, is also at school in Chengtu. Mr. Liu just graduated from theological seminary and is now taking two more years work in West China Union University (Christian) which will complete college work for him. Miss Wang also graduated from seminary and after a year's work in the Baptist Mission has now entered Cheeloo University in Chengtu where she is studying child welfare with the idea of working in that field. Both hope to return to our field in time. There do not seem to be any other young people from our field in school out here now, though two more graduated last year and are teaching near Chungking, and a third is teaching up toward Sian, having stopped school before graduating.

At Kai Chow the Middle School has been started again with James Liu in charge and has two hundred pupils and something over ten teachers. The church work is continuing though on reduced scale due to lack of finances. There are two workers responsible for the church, namely, Rev. Chang Ching and Mr. Ku Tungching. Both of these men have stayed with the church throughout the eight years of the war. Some of the former workers are in the vicinity but engaged in other work. Rev. Wang Wan-Chu, for instance, has gone back to his farm.

The hospital is operating on a small scale in the East Suburb, and the Dr. Hu and the head nurse, Mr. Wang Jui-ting, are also running a small dispensary in the city. I have no word as to whether it has any of the supplies and equipment which were totally lost during the war years. It will be one of my first concerns when I get in that vicinity to try and help the hospital back on its feet.

Our field has suffered many ways. The communists have been there for some time though I have no indication that they have molested church work. Famine was bad for a time and "countless numbers," according to my report, starved to death. Finally bandits have taken advantage of the confusion and have looted and killed large numbers. Our own church workers have

only been able to maintain the minimum living conditions, and that, they say, only by the help of God. Our wealthiest member, Mr. Liu Kuo-hsiang, has been cleaned out completely. First taxed heavily by the communist government he had to sell land to pay taxes and then was robbed completely by the bandits. The report now is that he supports himself by cutting hair—long regarded as the lowliest occupation.

For myself and my work I should say that the trouble with malaria, which I had at first, has been completely cleared up, and my physical condition is practically normal. The American Advisory Committee, which is the China agency for the Church Committee for China Relief and with which the Mennonite Central Committee is cooperating, has asked me to serve as their provincial Director for Honan Province. In this capacity I shall be responsible for getting the church relief work in Honan province organized. It is a responsible position and will need much understanding and tact. I hope you will all remember me in this connection. The needs in that province are great because it has been occupied by the Japanese, overrun by bandits and flooded by the Yellow River. Now it is again threatened by civil war. Refugees are accumulating in Hanhow, many of whom hope to travel north to their homes in Honan. Northern Honan also forms the main highway for the migration eastward of refugees who have been in Kansu and northern Szechuen.

I am hoping to leave Chungking within the next two weeks for Chengchow in northern Honan. From there it will also be possible to get in touch with workers from our mission field and probably to take a trip up there.

Our MCC relief work has good opportunities and an open field in the area of northern Honan and southern Hopei which was formerly the field of two Mennonite missions. The first group of three or four should be coming from Calcutta shortly, and additional workers are expected early next year.

China in the confusion of the postwar period needs our help and sympathy. What the church does at this time may well determine what its future may be. The threat of civil war is the darkest cloud on the horizon. For this most Chinese are very apologetic. They feel, like we do, that it must be avoided, but so far no one has the solution.

I have written the sisters Elizabeth Goertz and Marie Regier, who it seems are now located at Tsintao but have no reply as communication is slow. They hope to get back to the station, but with the railways being continually cut by bandits and communists transportation is almost impossible.

Note: The sisters report that they received Pannabecker's letter in Peking.—P. H. R.

MENNONITES THE WORLD OVER

By Cornelius Krahn

People in Dispersion. Under this heading, *Der Bote*, published by D. H. Epp in Rosthern, Sask., for some time been printing letters written by Mennonites from Siberia and Germany (British and American occupied zones) who originally came from the Ukraine. Thousands of them are trying desperately to contact their relatives in Canada or South America in the hope of joining them.

Correspondence Across the Zones. There is still no postal service for civilians in Europe in occupied zones with people abroad. Formerly even persons in different zones could not contact each other. Now mail service has been resumed between zones. In the Russian zone, however this service has been suspended again.

To Siberia. According to the few reports that have come through from the Russian zone most of the displaced Mennonites from the Ukraine that had been taken to Germany are being sent to Siberia. Few survive the hardships connected with it. Former Russian citizens are being sent back even from British and American occupied zones.

The Christian Conscience. In a number of editorials the editor of *The Christian Century* has been appealing to the conscience of American Christians. Here is one of his statements: "The Potsdam policy of vengeance is far worse than anything that came out of Versailles. In its short-range effects, it is in a fair way to destroy Germany. But in its long-range effects, it is likely to destroy Europe. And if all Europe falls into chaos and despair, the rest of the world will not escape. How much longer will the governments that are responsible for the Potsdam decisions close their eyes to their own folly? How much longer will they ride blindly forward toward certain disaster, not only for Germany but for all western civilization. . . . The churches have been silent too long in the presence of this Potsdam atrocity."

Destruction by Water. Peter Dyck has visited the province of Zeeland which was flooded last winter by the Allies in order to drive out the Germans. He says, "I have seen thousands of houses blasted and burned and know something about the noise of battle and blitz but when we stood gazing at the pathetic beauty of houses and barns, trees and windmills quietly reflected in the calm water and knew that they were rotting away and that the soil was made useless for a long time to come, I pondered anew the meaning of "Victory."

Destruction by Fire. On his trip Peter Dyck also visited the Mennonite Church of Aardenburg, a city located just across the Belgium border. He did not find a single house undamaged. Fifty per cent of the people, including the Mennonites, had lost everything, twenty-five per cent had lost much, and everybody had lost something. Shoes and clothing are being sent to these war-stricken and suffering brethren in the southwestern part of Holland by the

HOME MISSIONS

A. J. Neuenschwander, Secretary

Report from Quarryville, Pennsylvania

We have much for which to praise the Lord. He has blessed in abundant ways, and all honour be unto His holy name. We held a community Daily Vacation Bible School for two weeks in June. With gasoline still rationed, and the reports from parents that their children would have to help on the farm because of the acute labor shortage, we were somewhat discouraged but through prayer and house visitation the Lord blessed with an enrollment of 165 and an average attendance of 142. This was an increase of 70 over last year's enrollment of 95; thus our hearts were encouraged and strengthened the Lord. We were able to rent a public school bus and six automobiles, driving a total 1,800 miles in the two week period.

Two of our younger girls spent a week at the Pinebrook Bible Camp of which Rev. Percy Crawford is director. Their expenses were paid by the On-We-Go Sunday school class. Both of the girls were saved during their stay at the camp.

Our missionary, Anna Swarr, who been at home for almost two years because of the war has made application for passport to return to China, Miss Swarr is serving under the China Inland Mission, and indications are that she may get passport to return before the close of this year.

The Lord has blessed in our Sunday School this spring and summer. The average attendance in former years and through the winter of this year was 40, but we are happy to report that the attendance at present is from 60 to 82. The number of our classes has doubled from 4 to 8 classes.

We have many needs, and there is yet much to be done, but our God is able. With the increase in our S. S. we have a need for more teachers. A new foundation is to be put under the church building at an estimated cost of \$1,000. The Young People's meeting needs to be supplemented with a Junior C. E., and we trust that this will be accomplished in the near future. Pray for a much needed bus to bring in the unreached children of the community to our morning and evening services. PRAY! PRAY! PRAY!

Your co-laborer in Christ, *Alfred Regier*

A CORRECTION: The title in this column in the November 27th issue should have read, "Pioneering in Nipawin." Nipawin, Saskatchewan, is the address of Rev. and Mrs. Chas. B. Dirks. It occurred to the Secretary of the Board that some Sunday School classes or C.E. groups might wish to correspond with this far northern group.—A.J. Neuenschwander

Mennonite Central Committee relief unit at Amsterdam.

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Mennonite Youth

"A United Mennonite Youth in Christ"

It Is Christmas Eve

Tonight in our homes there is happiness. There is gaiety and good food and laughter. There are candles and bows of evergreen and gifts. We are among friends. In our world we are content.

Tonight there are homes where there is no gladness. In a suburb of Berlin a small family huddles together in the cold and darkness of their one room home. In bomb-devastated Cologne a mother and her two children pick listlessly among the debris which was once their home. Tonight in Germany there is no gaiety, no warmth, no laughter of happy children, no table laden with holiday foods. There is only slow, gnawing starvation, gaunt faces, cold, despair, and the shadow everywhere of approaching death. In their world there is only sadness.

And the Christian soul cries out to Heaven: "Forgive us, we pray Thee, on this, the night of the birth of the Christ Child." From afar off we hear angel voices and suddenly there is about us a heavenly host, saying,

"Glory to God in the highest,
And on earth peace,
Good will toward men."

To our ears come these glorious words and we wonder: What does the birth in Bethlehem mean to you and to me? Let us seek anew to know the meaning of this Christmas season.

To many Christmas is a period of sentimental loveliness. There are the romantic traditions. But among the busy shops, in the tree and the tinsel, and in the colorfully wrapped gifts and the carols we do not discover the depth of truth in Christmas. We find the meaning of Christmas in the Christ Child.

Let Christmas be for you and me a time for re-discovering Jesus.

"For unto you is born this day in the city of David, a Saviour. . . ." The purity, perfect love and beauty of the Christ Child convicts us of our own stumbling,



sordid selves. In penitence of spirit we cry out for the forgiving and saving love of our Master. It is He who says, "*I am the Door; by me if any man enter in, he shall be saved and shall go in and out and find pasture.*" Unto us, this Christmas season "*is born a Saviour, which is Christ the Lord.*"

"*And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger.*" Jesus was of humble birth. He came into the family of a carpenter. The babe Jesus "*grew and waxed strong in spirit, filled with wisdom.*" Our's is the precious possession that our Lord came to us as Jesus, the Son of Man. He lived and dwelt among men. He was of flesh and blood—the Jesus of Nazareth, the Jesus of Galilee. He shares our common humanity. He knows our human hopes and joys. He knows our little frailties. He knows and understands and forgives.

"*And a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.*" Sharing the humanity of man, Jesus also shares the divinity of the Father. He is the Son of God. Born unto the

Virgin Mary, his was a miraculous birth. The compassionate, loving Heavenly Father gave us his only Son. No greater love hath anyone than this. This love finds its completeness when the Father gives his Son on Calvary. The very heart of the gospel is this redemptive love of our Father. Jesus is more than man, more than a man of genius. He is the very Son of the living God.

"And we believe and are sure that thou art that Christ, the Son of the living God." Jesus is the Christ. He is the Messiah, the fulfillment of a great expectancy. He is the End of our seeking and searching. In his Holy Presence we may rest. In Him we may look forward to an unfolding of the riches of the Spirit.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace." That Christmas morn the angel voices announced His birth with a hymn of praise and peace: *Glory to God in the highest, and on earth peace, good will toward men.* Amid this Christmas beauty the Prince of Peace urges us to *"love our enemies."* We are to bless those who curse us, do good to those that hate us, and pray for those who persecute us. This Christmas season we must needs dedicate ourselves anew to radiating the reconciling love of our Master in a hate and fear-ridden world. With a penitent conviction of our sins against brother man, we pray that we may go forth into the new day, following in the steps of the Prince of Peace.

This is Christmas eve 1945. Again our thoughts reach forth to those millions in Europe who are suffering a living death in the wake of this war. From the press we read: "Twenty-five per cent of the present population of Germany will not be living in the spring." And then even more heart-rending: "In some European districts no child born in 1945 is still alive." Can we in our comfort be content?

The Christ Child is to us the spirit of tenderness and compassion. That spirit should pervade our hearts this Christmas season—convicting us of our sins, chastening us, commissioning us for loving service in a world of need. Christ, who took upon Himself the sufferings of the world, calls us to sacrificial service.

The message of Christmas is the rediscovered Christ. It is the tender grace of the Christ Child. It is Jesus the friend. It is the Son of God, who is our loving Lord and Master. It is the Reconciling One, the Prince of Peace. It is the Christ, the Saviour of the world.

Christmas in Japan

Christians in Japan are also celebrating this Christmas season. On the island of Oshima, a missionary and his wife carried on their work for three years. Some of the Christians on the island wrote poems of Christmas joy in their native tongue. Mrs. Lois Johnson Erickson has translated them into English.

With the terrible suffering and the hate which follows devastating wars, our hands need to reach across the barriers of man-made boundaries and of hate and suspicion to brothers in faith in Christ. So, as we read these poems, let us rejoice for our unseen brothers—Yamamoto, Osaki, Kawabuchi.

This first poem reaches across barriers of space just as our spirits do.

**The wireless brings us songs of Christian praise
From far and near;
And listening, we are one with you today,
Friends everywhere!**

—Yamamoto.

Here are Yamamoto's thoughts on Bethlehem.

**Two thousand years ago the star appeared
To wondering men;
Tonight it shines above our isle
As bright as then;
Lo, let us, let us go
To Bethlehem!
All quietly the maple leaves glow red
That once were green;
Without the camp
All silently
Tonight the Christ is seen,
New-born and helpless, now as then,
Lo, let us, let us go
To Bethlehem!**

A leper expresses his joy over the Christmas season.

**White snowflakes
Falling, falling,
Children's voices
Calling, calling,
Dance with joy, my heart!
Saved,
We celebrate Christ's coming,
Eager footsteps crowding, running,
All their pain forgot!**

—Kawabuchi.

A prayer for guidance is expressed in this way.

**The Wise Men once
You guided safe to him;
So guide me now,
O Star of Bethlehem!**

—Osaki.

(Poems from Onward.)

Let's Go Caroling

As the Christmas season draws near our thoughts turn again to caroling. From the earliest times Christmas was the chief festival of the Church. In the first century Clement admonished the priests: "Brethren, keep diligently the feast days and above all, the day of Christ's birth." Telesphorus, Bishop of Rome in 129, began the custom of celebrating the Nativity with the singing of carols. "Glory to God in the Highest" or "The Angels' Song" was always sung on these occasions. The chief themes of the early carols were the Annunciation, The Angels Message, The Lullaby, The Coming of the Shepards, and the Story of the Magi, which was the most popular of all. The Lullaby was also found frequently in sacred folk-song.

Perhaps the stories of some of our Christmas hymns and carols will serve to make them more meaningful to us as we go caroling this year.

History of Modern Carols

Carols of the modern type first made their appearance in the fifteenth century and were used not only at Christmas but throughout the year. They were simple, hilarious, popular, modern, spontaneous and direct in expression. They flourished until the seventeenth century when, in Puritan England, Christmas and other festivals were abolished for a time. A tract of that time calls Christmas Day "The Old Heathen's Feasting Day, in honour to Saturn their Idol-God, the Papist's Massing Day, the Profane Man's Ranting Day, the Superstitious Man's Idol Day, the Multitude's Idle Day, Satan's-that Adversary's-Working Day, the True Christmas Man's Fasting Day. . . We are persuaded, no one thing hindereth the Gospel work all the year long, than doth the observation of the Idol Day once in a year, having so many days of cursed observation with it."

The old carols did not fully recover after this period. New so-called carols were continued but they were mostly about "pork and pudding". It was not until the middle of the last century that the real carols began to come back into their own. The use of carols was gradually limited to Christmas and other occasional holidays until today they are commonly used only at Christmas time.

"**Silent Night, Holy Night,**" one of the best loved of all Christmas carols, had its origin in an obscure German village. The words were written by an assistant pastor, Joseph Mohr, in 1818 at a Christmas celebration as a Christmas gift for his friend, Franz Gruber. Gruber was a schoolmaster, songwriter and organist in Arnsdorf, near Oberdorf where Mohr was located. On that same Christmas

Eve, in 1818, after Mohr had retired to his rooms he heard his poem being sung to a beautiful melody. He hurried out to thank his friends and was greeted by Gruber: "Indeed, has not the song become a beautiful tune! One cannot do anything else at once but sing your beautiful song. Therefore the sound at once came to me, and while you were gone I played it to my friends, the Strassers, and we together have composed it." It was then sung by the author and composer, Mohr singing the melody and accompanying on the guitar while Gruber sang the bass.

Wandering Tyrolese singers made this carol well known and loved throughout Germany and Austria

"The First Noel" is one of the true old carols. It is thought to have originated no later than 1700. Neither the author nor the composer is known. It

is based on the early popular theme of the Magi.

The word "Noel" or "Nowell" is from the old French word, which was used to signify Carol and also Christmas. In English, it takes on the meaning of "news," or "a cry of joy."

Phillips Brooks, who wrote "O Little Town Of Bethlehem," was one of America's foremost preachers. He was born in Boston in December, 1835. As a boy, he grew up in a musical home "where memorizing and reciting hymns was the order of the day." By the time he was ready for college he had committed two hundred hymns to memory. His family always knew when he was up in the morning for he was always singing or humming tunes. He graduated from Harvard and from Alexandria Seminary in Virginia, and served as rector at the Church of the Advent, Philadelphia, and at Trinity Church, Boston.

While he was in Philadelphia, he was given a year's leave of absence to tour Europe and the Near East. In Christmas week in 1865, he rode on horseback from Jerusalem to Bethlehem. The view of the little town is thought to have inspired this hymn which he wrote two years later as a carol for the Christmas Sunday School service in his Philadelphia church. Brooks asked the church organist, Lewis Redner, to set the carol to music. "It was done in great haste on Saturday night before Christmas. Redner was aroused from sleep by a melody which chimed in his heart. He wrote it down. . . and in the morning he filled in the harmony." Neither of them thought the hymn would ever be used again. For twenty years it was unknown. In about 1890 it came into use and since then has been used all over the world.

The words of "It Came Upon A Midnight Clear" were written by an American, Edmund Hamilton

Sears (1810-1876). After graduating from Union College in New York, he began to study law. He could not resist a call to the ministry and entered the Harvard Divinity School. All of his life, except for the years at Union College, was spent in Massachusetts where he held pastorates at several small churches in the central part of the State. "It Came Upon A Midnight Clear" was written while he was pastor at Wayland. He wrote a number of religious books and served as co-editor for a time of a religious magazine. The hymn first appeared in **The Christian Register** in 1850 and quickly attained a wide usage. It has been popular ever since.

The composer was Richard Storrs Willis, a musician and newspaper man. He was a brother of the famous poet, Nathaniel Parker Willis and the son of Deacon N. Willis, who founded **The Youth's Companion**. The tune is an arrangement of Willis' "Study No. 23", made in 1850 by Uzziah C. Burnap, who lived in Brooklyn, New York.

This hymn should not be thought of only as a Christmas hymn for it has a social emphasis which makes it suitable at all seasons of the year.

"**Hark! the Herald Angels Sing**" is the most widely published of Charles Wesley's hymns. It first appeared in **Hymns and Sacred Poems**, a joint hymnal by Charles and John Wesley published in 1739. When first printed it began.

Hark, how all the welkin rings
Glory to the King of Kings.

The words were revised several times. The opening lines we sing today were published by Whitefield.

The hymn was used for over a hundred years before any definite tune became associated with it. One of the approved tunes in the eighteenth century was the tune called "Easter Hymn," to which we sing "Jesus Christ is Risen Today." The present tune was discovered in 1855 by Dr. Cummings, principal of the Guild Hall School of Music. He found it while hunting through Mendelssohn's "Festgesang," which had been written in 1840 to celebrate the anniversary of printing. It is the second chorus in the book, **Gott is Licht**.

"**Joy to the World**," a song of praise, is taken from a part of Psalm 98. Isaac Watts (1674-1748), the author of the poem puts the verbs in present tense ("the Saviour reigns"), even though at that time religion was described by a historian as never having been at a lower ebb, and the great missionary movement of the century had not yet begun.

Handel's works were the source for the tune which is associated with this hymn. The first four notes are reminiscent of the opening notes of the chorus, "Lift up Your Heads" from the "Messiah",

while later lines bear resemblance to the rhythm and melody of the opening bars of the tenor aria, "Lift up Your Heads," also from the Messiah. Lowell Mason is credited with the arrangement although it seems that he took it from an English collection. by Clark of Canterbury.

"**Adeste Fideles**" was first published in 1751 and in Latin. It "was written by an unknown hymnist of France in the early part of the eighteenth century, probably in the private chapel of some wealthy Roman Catholic family." Over forty translations have been made. The one most commonly used is by Frederick Oakly (1802-1880) and was made in 1841.

It is thought that the hymn and the tune came into use together, "being first used among Roman Catholics in the early eighteenth century, at a period when many Catholic families had their own private chapels and the custom prevailed of priests going from house to house copying music for general use." The Duke of Leeds heard it sung at the Portuguese Chapel in London and spread its fame. It was arranged by Vincent Novello, the organist at the Portuguese Chapel, and is known as the Portuguese Hymn.

THIS CHRISTMAS OTHERS, TOO, MUST BE JOYFUL

Not only abroad in foreign nations, but as well within our own church there will be many this season who will not be able to celebrate Christmas in happy fellowship with their family and loved ones. There will be those in C. P. S. and the army serving in distant places. Some will be working in hospitals or other forms of duty. Some will not get many remembrances from friends.

We need to observe Christmas in the deepest spiritual sense. Part of that privilege and joy can be observed by sharing with those not able to have the joy we will have. Each of us should try to think of someone of our acquaintances and make a special effort to remember them and have fellowship with them. Only by sharing can we truly understand within ourselves the meaning of Christ's birth.

CONTRIBUTORS TO THIS ISSUE

Robert Kreider, recently released from Civilian Public Service and his work at Akron, Pennsylvania, contributed the article **It Is Christmas Eve**. Robert soon will go to Europe to do his bit in relief work for those who are suffering and of whom he speaks.

The poems by Japanese Christians come from **Onward**, a Presbyterian youth paper.

Alice Loewen, writer of **Let's Go Caroling**, has for three months served as matron at the CPS unit at the Agriculture College, Lincoln, Nebraska. She is now at Newton, Kansas, with her husband, Esko.

RELIEF

The Need for Relief in Germany

Authentic reports from inside Germany and through the neutral Swiss press indicate that the people of Germany and Austria are facing a winter of hunger and suffering which beggars description. Evidently starvation has actually begun to grip certain areas in these countries. Peter Dyck, writing from Amsterdam, confirms these reports and suggests that, although our food for relief shipments, however large, will be of great value in the Netherlands, much of it should be diverted to Germany if at all possible. Further report on conditions in Central Europe is expected from C. F. Klassen who is coming out of Germany after several months of investigation.

To date it has been impossible for relief organizations to bring assistance to German nationals. UNRRA and several private relief agencies have been caring to some extent for the displaced persons in Germany from the Occupied Countries. The policy which is carried out in regard to German citizens by government officials grows out of an article of the Potsdam agreement which says that the German people are not to be supplied until the needs of the Occupied Countries have been met.

The M.C.C. along with a number of other relief agencies has been negotiating to gain permission to enter Germany with personnel and material aid. In addition to the bringing of a relief ministry to German war sufferers in general, Mennonites are greatly interested in serving the 24,000 German Mennonites and the ten or more thousand Mennonite refugees from Eastern Europe now in various parts of Germany. Also, we feel constrained, as a non-resistant people, to serve those who have been considered our enemies, remembering the Biblical injunction: "If thine enemy hunger feed him; if he thirst, give him drink." The prayers of the churches are asked that the "mountain of government policy which prevents the sending of aid might be removed and that authorities might permit and facilitate the sending of food and clothing to the German people.

Brazil Mennonites Express Relief Concerns

A letter from David Nikkel, a minister among the Mennonites in the Witmarsum Colony, near Saint Catharine, Brazil, expresses the concern of the church there in regard to a relief ministry to Mennonites in Germany and Holland. The letter reports that a sum of \$525 has been gathered for German relief and \$693 for the assistance of Dutch brethren. It is interesting to note that less than twenty years ago the Mennonites now in Brazil were, with others, given assistance by the Mennonites of Germany and Holland.

Relief Worker Sails

Fred Peters, Vancouver, British Columbia, appointed for two years of service in France, sailed from New York December 6.

Relief Worker to Return

Word has been received that Brother Coffman is returning after completing five years of service in England.

Food for Relief

Communities in Virginia, Maryland, and Pennsylvania are operating commercial canneries and large quantities of meat are processed along with other foods. From the western states there are equal contributions in meat with special interest in the donation of flour and wheat. One Mennonite congregation in the state of Washington has felt that they should give twenty carloads of wheat; a community in British Columbia has collected \$90,000 for the purchase of beef to be slaughtered and processed for relief.

The trailer truck operated by the M.C.C. for the collection of food for relief and C. P. S. is now in Kansas communities transporting C. P. S. contributions to camps in Colorado and Nebraska and delivering relief contributions to the center at Kalona, Iowa. Within the next week this truck will leave for Nebraska, Illinois, and Indiana communities and will then come East by the end of December.

Twenty-five C. P. S. men are giving full time to the food for relief program by assisting with the canning and directing the collection and crating of foodstuffs for overseas shipment.

Notes from Paraguay

Brother and Sister Willard Smith sailed from Asuncion for the States on November 8. They have completed two years of relief service in Paraguay where Brother Smith served as director of M.C.C. relief interests and Sister Smith as matron of the Mennonite Center at Asuncion. Dr. John Schmidt has been asked to serve as interim director until a successor to Brother Smith is appointed.

The feeding program for school children at Itacurubi, near the Friesland Colony, has been halted temporarily with the closing of the schools in the first week of November. Betty Keeney, who has directed this project during the past six months, is now taking student health records to make a comparative study of this effort.

On the steamship **JOHN J. CRITTENDEN** sailing from Portland, Maine, November 22:

Ernest Bachman, Newton, Kansas; Francis Breneman, Stuarts Draft, Va.; Enos Grove, Stuarts Draft, Va.; Willis Voran, Moundridge, Kansas; Alden Voth, Walton, Kansas; Milton Schmidt, Walton, Kansas; Edward J. Pankratz, Newton, Kansas; Henry J. Pankratz, Mountain Lake, Minnesota; Raymond Regier, Moundridge, Kansas; Alvin Suderman, Newton, Kansas; Frank Schmidt, Newton, Kansas; Herman Schmidt, Newton, Kansas; Alvin Schmidt, Walton, Kansas.

C. P. S.

C. P. S. Releases

Since October 1, 1945, the date when the "systematic" release of C. P. S. men began, 357 assignees have been authorized for discharge from Mennonite

CHRISTMAS GREETINGS TO CANADA

Dear Christian Friends in Canada,

We are about to spend our first Christmas abroad, with Uncle Sam and our American Cousins. Yet to us Canadians, it does not feel as if the Christmas season were approaching. Not that the Christmas Spirit is lacking, but the weather is still so mild. The grass is still partly green and there is no snow on the ground. One is even awakened by thunder claps and lightning flashes, which make one feel as though summer were approaching.

You may wonder how we are enjoying college. I, personally, must say that I enjoy it. When I first thought of all the doctors and professors that I would meet here, my spirit quailed within me. That fear immediately vanished when I found how friendly and sympathetic they were, and how anxious they were to help us.

Much has been said for and against Bethel College. Humans always like to criticize but seldom give praise to anything. It is true that Bethel College is not a Bible School nor a seminary but a college that offers a good Christian education in various fields, which fill the needs in many vocations of life.

Having been in the ministry for the past sixteen years, five of which were spent teaching in a Bible school, I felt a definite need for a better education, in order to meet the problems of this present age. Bethel College is filling that need for me.

If any of you students and ministers wish to attend college, and you have not completed high school,

Bethel will help to solve your problem, as it did mine. If you are of mature age Bethel will give you a placement test, and, if you can pass the high-school level test, you will be accepted into college. If any of you would like to come to Bethel next year, start planning now! Begin with your planning now, in order to get your application approved and to get all necessary papers in time. If you would write to us we would be glad to send you valuable information so that you would not need to have too many delays.

As a ministerial student, I find many opportunities for Christian service. Many churches extend a welcome for preaching services. Then too, we have the Student Volunteer Group, which meets once a week for Christian fellowship and three times a week for prayer. The group often goes out on Sundays conducting services at various places, such as the old peoples homes and hospitals. These things add to the spiritual life in college and to the building of Christian character.

I would be glad to have you meet our teachers. I am pleased that professors here teach their subjects in harmony with *The Word of God*. Then too, there is a fine spirit of co-operation between teachers and students.

All the Canadian students (Pauline and Ruth Jahnke, Helen Kornelson, Viola Siemens, Elizabeth Peters, Paul Boschman, my family and I) wish you all a very Merry Christmas. With brotherly love, John P. Loewen.

camps and units. Of this number, 202 had completed at least four years of service. The remaining men were released for over age and a small number for dependency and for physical reasons. These figures are as of December 5, 1945.

Selective Service recently announced plans for releasing three-year men after January 1, 1946. These plans call for the release by June 30, 1946, of all men who have completed three years of service by June 15, 1946. These releases will be entirely on the basis of length of service without regard to age or material status. During the month of January, 1946, the group who completed three years of service on or before April 30, 1945, will be released.

Returning C. P. S. Men

Much is being said and written about the value of the C.P.S. experience and what it has done to the men who have been in camps. No doubt many reactions will appear in print from time to time. The following excerpts have come to our attention from camp papers published at Hill City and Luray respectively.

"In C.P.S. we have learned that an abundant Christian life does not consist of earning money. Friendships we have made and the fellowship we have had with many different people standing for the cause of peace and the Kingdom of God have

made our lives richer than any amount of money we might have earned had we been at home. We want to remember when we come home that the best things in life cannot be bought with money. The key to happiness is: "Seek ye first the Kingdom of God."

"In discussing the values that C. P. S. men should take along home we would like to quote from an outline given by J. Winfield Fretz about a year ago: 1. A rediscovery of God; 2. doctrines of humility, simplicity, suffering, and self-sacrifice; 3. rediscovery of our Mennonite heritage; 4. rediscovery of a sense of Christian brotherhood. He also mentioned a few things which we do not want to take along home and one of these is selfishness and materialism."

Peace Section Notes

Testimony Before House Committee

The concerns and testimony of Mennonites and Brethern in Christ in regard to peacetime conscription were presented before the House Military Affairs Committee on December 3, 1945. The statement included the testimony given June 11, 1945, and also pointed out the concerns of Mennonite groups regarding alternative service should a system of conscription be enacted in United States.

COLLEGE AND SEMINARY NEWS

THE MENNONITE BIBLICAL SEMINARY

Our fall quarter drew to a close on November 21. With the coming of the winter quarter we were happy to welcome reinforcements to our student body and a new member to our faculty. Mr. and Mrs. Elmer Friesen of Los Angeles, California, have entered our Seminary, while Willie Unrau from Newton, Kansas, entered the Training School. Rev. A. E. Kreider of Goshen, Indiana, is now teaching a course in Life of Christ in the Seminary. Dr. and Mrs. C. E. Krehbiel have left for their home in Newton, Kansas. Dr. Krehbiel taught Mennonite Church Polity. We are indeed grateful for the work these men are doing for this school. Numerous visitors have stopped here recently. Arthur Voth who was from the C.P.S. unit at Fort Collins, Colorado, and who was on his way to Akron, Pennsylvania, stopped to visit the school on November 29. On the same day Mrs. Selma Sommer and Miss Martha Suter were our guests. Two young men on their way to board a cattle boat for relief in Europe stopped there for a few days the week-end of December 2. These were Milton Bartel and Henry Wiebe, both of Aberdeen, Idaho.

Last Friday we were happy to receive the good news that Dr. Warkentin had been permitted to leave the hospital. He is now at home, but it will be several more weeks before he will be able to resume his work at the Seminary. We are grateful to God for his recovery so far, and we do thank all who are interceding for him and for this school.

BLUFFTON COLLEGE

The first Sunday evening of each month Prof. H. W. Berky speaks at the Pleasant View Church of the Brethern, near Lima. He is giving a series of lectures on "Science and Religion." On Monday, December 3, he spoke before the Putnam County Ministerial Association in the Methodist Church in Pandora. He gave a Christmas lecture, "The Voice of God." President Ramseyer spoke before the Columbus Grove Lion Club December 11 on Veteran's Education. The annual student-faculty Christmas dinner will be held in Ropp Hall on December 20. The Christmas recess begins the next day. Robert Geigley, who spent two years in relief work in Paraguay, is expected in Bluffton for a vesper address on January 13. His wife, whose home is in Argentina, will also speak. Miss Anna Leichty, Berne, Indiana, who will soon go to the Belgian Congo in Africa as a missionary, and Rev. Orlando Wiebe, who has been holding meetings at the St. John Mennonite Church, were recent chapel speakers.

FREEMAN JUNIOR COLLEGE

The Cimonoco Emoh Club members have been making Christmas gifts which they will sell on Founders' Day. The proceeds will be used for needed improvements in the Home Economics rooms. An Art class was started this quarter, with Prof. Toews as instructor. Rev. J. J. Regier and Rev. Willard

Claassen were recent chapel speakers. Palmer Graber is coaching the basketball activities this season. A conference of South Dakota and Iowa Junior Colleges has been organized. The member schools will participate in athletic and forensic meets. The Academy play, "Be It Ever So Humble," under the direction of Miss Kaufman, was given November 29 and 30. Mr. and Mrs. Gerhard Buhr, both graduates of Freeman, have been campus visitors this week. Mr. Buhr was recently released from Fort Collins, where he was educational director and Mrs. Buhr was camp dietitian. Mr. and Mrs. Buhr have been appointed to do relief work in Paraguay with the Friesland Itacurubi sub-unit.

BETHEL COLLEGE

The busy round of Christmas observances began Friday, December 7, with the public program of carols, readings and a short play put on by the Department of Modern Languages—in German, Spanish, and French. Most campus organizations and residence halls are planning their own programs and parties and frequently go caroling. The final events will be the annual tableaux on December 17 and the Christmas dinner on the 19. High point of the season will be the eighteenth consecutive rendition of Handel's "Messiah" on Sunday evening, under the direction of Professor Hohmann. The community chorus of one hundred fifty voices is assisted by the College Orchestra, rehearsed by Mr. Vilas Gerber. Mrs. Erwin Goering will be special accompanist for the soloists: Ruthabel Rickman, New York City, soprano; Wilma Osheim, alto, and Herbert Gould, bass, both from the music department of the University of Missouri; and Herbert Sherman, tenor, from the Kansas City Conservatory.

JOTTINGS

—Paul Baumgartner, son of the late Rev. S. S. Baumgartner, died at his home in North Newton, Kansas, Sunday morning, December 16. Mr. Baumgartner will be remembered by delegates and visitors to the last General Conference for his address of welcome as mayor of North Newton.

—Hoffnungssau Church, Inman, Kansas: On November 28th a group gathered at the church to pack the canned foods for relief and C.P.S. Nearly a thousand quarts had been put up besides quite a number of pounds of dried fruits, vegetables, and lard. Mrs. Emil Klein passed away December 3. Rev. D. D. Unruh, a retired minister of our church, has been confined to the Bethel Hospital, Newton, for over a week. The trustees of the church have purchased a house and are now making plans to have it moved and remodeled into a parsonage. The annual mission sale of our three sewing societies brought in over \$1900. Quite a few service men have made their appearance in church. —Corr.

—Fairfield, Pa. Members of the Fairfield church recently had the opportunity of hearing Wm. Henry Chamberlin and Dr. Jerome Davis discuss Russia.

The meetings were sponsored by the County Ministerium of which Rev. George Stoneback is secretary.

—**Bethel Church, Fortuna, Missouri:** Since Rev. Howard Raid left us we have had guest speakers including: Marvin Dirks, Waldo Harder, Erwin A. Albrecht, L. Metzker, John Schmidt, Walter McDowell, and John D. Epp. We are looking forward to the time when Rev. Albrecht, our new pastor, will locate here. The young people's C.E. gave a missionary play November 18. A week later the Junior C.E. had a special program. Their leader, Miss Hofstetter, gave each child one dollar in spring. The children now brought the earnings of their various projects. This was about \$150. On November 22 friends and neighbors gathered at the church to help Mr. and Mrs. John P. Loganbill celebrate their sixtieth wedding anniversary. Rev. Arnold Funk and Rev. John Epp (both son-in-laws) and Rev. P. P. Hilty gave some talks. Hiltys have received word that their son Calvin is leaving with some stock for Poland.—Corr.

—**Eden Church, Inola, Oklahoma:** We enjoyed Miss Martha Burkhalter, missionary from India, in our midst very much and to learn that the Mrs. John Joseph, the young evangelist, which our four lower Sunday School classes have been supporting for a number of years, had been Miss Burkhalter's Bible student.—Corr.

—**The First Church, Burns, Kansas,** intends to lay the cornerstone of its new church building on December 30. The program is to begin at 2 P.M. The first part of it is to be held in the Burns high school auditorium. All those interested are heartily invited to attend.—Henry Goossen, Pastor.

—**The Fairfield (Pa. Church)** was favored in its Sunday morning service December 2 by a visit from some members of the M.C.C. staff at Akron. The visitors were: Richard Blosser, Roy Umble, Dan Widmer, Otto Sommers with his wife and baby, and Eleanor Weaver. The selections by the men's quartet were highly appreciated by all. Richard Blosser and Dan Widmer gave a report of the work that is being done at Akron.—Henry Burkhard, Corr.

—**First Church, Lehigh, Kansas:** The meat which was donated for relief was canned in several different homes. The Junior and Senior choirs gave a musical program December 9. The C.E. program before that was a volunteer program. The M.C.C. has rented a warehouse in Lehigh for relief and C.P.S. canned goods. Robert Benner from Akron has been here over a week helping Rev. B H. Janzen, chairman for the Kansas area, with the work. A large amount of food has come in by now.—Mrs. F. G. U., Corr.

—**First Church, Aberdeen, Idaho:** The offering for relief last Sunday morning amounted to \$7,361.03. Since then additional money has been received and the total amount to date is \$7,431.03 This is the largest offering ever received in our church.

—**Gospel Mennonite Church, Mountain Lake, Minne-**

Mrs. Franz Albrecht
Rural Route 1
Beatrice
Nebraska

THE MENNONITE

OF THE MENNONITE CHURCH OF NORTH AMERICA

Weekly religious journal of the GENERAL CONFERENCE Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference.

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS
Business Office: Mennonite Publication Office, Newton, Kan.
Editor Reynold Weinbrenner, North Newton, Kansas
Subscription in advance, \$1.75 Foreign, \$2.25

Kansas.
paper, and exchanges to THE MENNONITE, North Newton,
Address all contributions and communications for this
Mail all subscriptions and payments for this paper to

sota: The pastor gave a series of sermons on the "New Birth." These were very helpful. Fourteen are enrolled in the catechism class.

—**Dr. H. A. Fast, Vice-President** of the Mennonite Central Committee, recently went to Washington to present the M.C.C. stand on peacetime military training to the Public Hearings of the House Military Affairs Committee.

—**The Chorus from C.P.S. Unit 1, Lincoln, Nebraska,** gave a program in the Bethel College chapel, Sunday evening, December 9.

—**Bethel Church, Mountain Lake, Minnesota:** P. P. Lohrenz, Otto Becker, Henry J. Pankratz, and Sam M. Harder have left to serve as cattle attendants on ships carrying relief cattle to Europe.

—**Rev. August Ewert** of Mountain Lake, Minnesota, may go to China to do relief work if the way opens, according to a report in the **Mountain Lake Observer.**

O. B. A. BUILDS ADDITION

It is with gratitude and praise to our Lord and Master that we have been able to start the addition to our Oklahoma Bible Academy building. The basement is dug, and the foundation of the building is finished. We hope that the rest of the material which is needed will soon be released to continue the building.

We are grateful for all who have contributed to this cause with their gifts. It is our plan not to build above what we are able to pay in cash. More money will be needed before we can complete the building.

If the Lord lays it on your heart to send in a contribution either for the building or the upkeep of the school it will be greatly appreciated.

Send all your gifts to Mr. Nelson Wedel, Ringwood, Oklahoma.

Yours in our Master's service,
J. W. Bergen (Pres.)

NO ISSUE OF "THE MENNONITE" DURING CHRISTMAS WEEK





